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A

GRAMMAR

OF THE

HEBREW LANGUAGE.

BY

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New Edition.

CAREFULLY REVISED THROUGHOUT
AND THE SYNTAX GREATLY ENLARGED.

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P R E F A C E.

THE twenty-seven years, which have elapsed since the first publication of this Grammar, have been exceedingly fruitful in the philological and exegetical study of the Old Testament. And important progress has been made toward a more thorough and accurate knowledge of the grammatical structure of the Hebrew language. This edition of the Grammar has been carefully revised throughout that it may better represent the advanced state of scholarship on this subject. Nearly every page exhibits corrections or additions of greater or less consequence. And the Syntax particularly, which was not fully elaborated before, has been greatly enlarged, and for the most part entirely rewritten. The plan of the Grammar, the method of treatment, and in general the order of the sections are unchanged. And little occasion has been found to alter the more general and comprehensive statements, which are distinguished by being printed in large type. The changes are chiefly in the addition of fuller details enlarging and multiplying the paragraphs in small type.

The principle of eschewing all supposititious forms and adducing none but such as really occur in the Old Testament, has been steadfastly adhered to as heretofore, with the view of rigorously conforming all rules and examples to the actual phenomena of the language. The text of Baer is preferred so far as published, the disputed ortho-phonic Daghesh-forte excepted, though it is recognized and its rules are stated. In the discussion of the

poetic accents free use has been made of the elaborate treatises of Baer and Wickes; and the names which they employ are given as well as those which previously were more familiar. The intricate rules for the employment of Methegh are also drawn from Baer. The position of the accent is indicated as in previous editions by a small vertical stroke above all Hebrew words except monosyllables.

The convenience of students has been consulted in removing the paradigms of pronouns, verbs, and nouns from the body of the volume and placing them together at the end. A new paradigm has been introduced, affording a succinct view of the formation of nouns of different classes, with their respective significations. The declensions of nouns have been simplified by an arrangement which corresponds at once with their etymological structure and with the vowel changes to which they are severally liable. While every part of the Syntax is much more fully developed than before, special attention has been paid to the use of the tenses, which is so thoroughly discussed in the admirable treatise of Dr. Driver. The old names preterite and future are, for reasons given on pp. 299–302, preferred to perfect and imperfect, which are now so generally adopted; but the latter are used in conjunction with the former for the convenience of those who like them better. The various kinds of compound sentences, involving relative, conditional, circumstantial, and co-ordinate clauses, receive the attention which is due to their peculiar character and separate importance. The different rules and statements of the Grammar, and particularly of the Syntax, are illustrated and confirmed by a copious citation of passages in which they are exemplified. Full indexes, as before, accompany the Grammar to facilitate its use.

PRINCETON, August 22, 1888.

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PART FIRST.

ORTHOGRAPHY.

§ 1. LANGUAGE is the communication of thought by means of spoken or written sounds. The utterance of a single thought constitutes a sentence. Each sentence is composed of words expressing individual conceptions or their relations. And words are made up of sounds produced by the organs of speech and represented by written signs. It is the province of grammar as the science of language to investigate these several elements. It hence consists of three parts. First, Orthography, which treats of the sounds employed and the mode of representing them. Second, Etymology, which treats of the different kinds of words, their formation, and the changes which they undergo. Third, Syntax, which treats of sentences, or the manner in which words are joined together to express ideas. The task of the Hebrew grammarian is to furnish a complete exhibition of the phenomena of this particular language, carefully digested and referred as far as practicable to their appropriate causes in the organs of speech and the operations of the mind.

THE LETTERS.

§ 2. The Hebrew being no longer a spoken tongue, is only known as the language of books, and particularly of the Old Testament, which is the most interesting and

important as well as the only pure monument of it. The first step towards its investigation must accordingly be to ascertain the meaning of the symbols in which it is recorded. Then having learned its sounds, as they are thus represented, it will be possible to advance one step further, and inquire into the laws by which these are governed in their employment and mutations.

The symbols used in writing Hebrew are of two sorts, viz. letters (אִתּוֹת) and points (נִקּוּן). The number of the letters is twenty-two; these are written from right to left, and are exclusively consonants. The alphabetical table upon the opposite page exhibits their forms. English equivalents, names, and numerical values, together with the corresponding forms of the Rabbinical character employed to a considerable extent in the commentaries and other writings of the modern Jews.

§ 3. There is always more or less difficulty in representing the sounds of one language by those of another. But this is in the case of the Hebrew greatly aggravated by its having been for ages a dead language, so that some of its sounds cannot now be accurately determined, and also by its belonging to a different family or group of tongues from our own, possessing sounds entirely foreign to the English, for which it consequently affords no equivalent, and which are in fact incapable of being pronounced by our organs. The equivalents of the following table are not therefore to be regarded as in every instance exact representations of the proper powers of the letters. They are simply approximations sufficiently near the truth for every practical purpose, the best which can now be proposed, and sanctioned by tradition and the conventional usage of the best Hebraists.

1. It will be observed that a double pronunciation has been assigned to seven of the letters. A native Hebrew

Order.	Forms and Equivalents.	Names.	Rabbinical Alphabet.	Numerical values.
1	א ———	אָלֶפֶת Áleph	א	1
2	ב Bh, B	בֵּית Bēth	ב	2
3	ג Gh, G	גִּמֶּל Gímel	ג	3
4	ד Dh, D	דָּלֶת Dáleth	ד	4
5	ה H	הֵא Hē	ה	5
6	ו V or W	וָו Vāv (Wāw)	ו	6
7	ז Z	זַיִן Záyin	ז	7
8	ח Hh	חֵת Hhēth	ח	8
9	ט T	טֵת Tēth	ט	9
10	י Y	יּוֹד Yōdh	י	10
11	כ Kh, K	כֶּף Kaph	כ	20
12	ל L	לָמֶד Lāmedh	ל	30
13	מ M	מֶם Mēm	מ	40
14	נ N	נּוּן Nūn	נ	50
15	ס S	סָמֶךְ Sámekh	ס	60
16	ע ———	עֵץ Áyin	ע	70
17	פ Ph, P	פֶּא Pē	פ	80
18	צ Ts	צָדִי Tsádihē	צ	90
19	ק K	קוֹף Kōph	ק	100
20	ר R	רֵשׁ Rēsh	ר	200
21	ש Sh, S	שִׁין Shīn	ש	300
22	ת Th, T	תּוֹ Tāv	ת	400

would readily decide without assistance which of these was to be adopted in any given case, just as we are sensible of no inconvenience from the various sounds of the English letters which are so embarrassing to foreigners learning our language. The ambiguity is in every case

removed, however, by the addition of a dot or point indicating which sound they are to receive. Thus **ב** with a point in its bosom has the sound of *b*, **ב** unpointed that of the corresponding *v*, or as it is commonly represented for the sake of uniformity in notation, *bh*; **ג** is pronounced as *g*, **ג** unpointed had an aspirated sound which may accordingly be represented by *gh*, but as it is difficult to produce it, or even to determine with exactness what it was, and as there is no corresponding sound in English, the aspiration is mostly neglected, and the letter, whether pointed or not, sounded indifferently as *g*; **ד** is *d*, **ד** unpointed is the aspirate *dh*, equivalent to *th* in *the*; **כ** is *k*, **כ** unpointed its aspirate *kh*, perhaps resembling the German *ch* in *ich*, though its aspiration, like that of **ג**, is commonly neglected in modern reading; **פ** is *p*, **פ** unpointed *ph* or *f*; **ט** is *t*, **ט** unpointed *th* in *thin*. The letter **ש** with a dot over its right arm is pronounced like *sh*, and called *Shin*; **ש** with a dot over its left arm is called *Sin*, and pronounced like *s*, no attempt being made in modern usage to discriminate between its sound and that of **ס** Samekh. Although there may anciently have been a distinction between them, this can no longer be defined nor even positively asserted; it has therefore been thought unnecessary to preserve the individuality of these letters in the notation, and both of them will accordingly be represented by *s*.

a. The double sound of the first six of the letters just named is purely euphonic, and has no effect whatever upon the meaning of the words in which they stand. The case of **ש** is different. Its primary sound was that of *sh*, as is evident from the contrast in Judg. 12:6 of **שִׁבְּלֹתַי** *shibbōleth* with **סִבְּלֹתַי** *sibbōleth*. In certain words, however, and sometimes for the sake of creating a distinction between different words of like orthography, it received the sound of *s*, thus almost assuming the character of a distinct letter, e. g. **שֶׁבַע** *to break*, **שֶׁפַע** *to hope*. That *Sin* and *Samekh* were distinguishable to the ear, appears probable from the fact that there are words of separate significations which differ only in the use of one or the other of these letters, and in which they are never interchanged, e. g. **שֶׁבַע** *to be*

bereaved, כָּכַל *to be wise*, כָּכַל *to be foolish*; טָכַר *to be drunken*, טָכַר *to hire*, כָּכַר *to shut up*; נָזַר *to look*, נָזַר *to rule*, כָּבַר *to turn back*; טָפַח *a lip*, טָפַח *to destroy*. The close affinity between the sounds which they represent is, however, shown by the equivalence of such roots as כָּכַן and טָכַן, כָּכַן and טָכַן, כָּכַם and טָכַם, and by the fact that ט is in a few instances written for ט, e. g. נָטָה Ps. 4 : 7 from נָטָה, טָכַלְתָּ Eccles. 1 : 17 for טָכַלְתָּ; Jer. 19 : 2 from טָכַח, טָכַח but טָכַח Isa. 3 : 17. The original identity of ט and ט is apparent from their being used interchangeably in the alphabetic psalms Ps. 119 : 161—168 and other biblical acrostics Lam. 3 : 61—63, as well as from the etymological connection between טָכַח *leaven* and טָכַחְתָּ *a vessel in which bread is leavened*; טָכַח *to shudder*, טָכַחְתָּ *horrible, causing a shudder*; טָכַח *to hire*, טָכַחְתָּ *a recompense*. In Arabic the division of single letters into two distinguished by diacritical points is carried to a much greater length, the alphabet of that language being by this means enlarged from twenty-two to twenty-eight letters.

b. The palatal aspirate *gh* is still preserved in the spelling of many English words, although it is now lost in pronunciation, being either compensated by lengthening the vowel, e. g. *light* (Ger. *licht*), *knight* (Ger. *knecht*), *plough* (Ger. *pflug*), or changed to a labial, e. g. *laugh*, *tough*, or to an unaspirated surd, e. g. *hough*.

2. In their original power ט *t* differed from ט *t*, and כ *k* from כ *k*, for these letters are not confused nor liable to interchange, and the distinction is preserved to this day in the cognate Arabic; yet it is not easy to state intelligibly wherein the difference consisted. They are currently pronounced precisely alike.

3. The letter ט has a stronger sound than ט the simple *h*, and is accordingly represented by *hh*; ט is represented by *r*, although it had some peculiarity of sound which we cannot at this day attempt to reproduce, by which it was allied to the gutturals.

4. For two letters, ט and ט, no equivalent has been given in the table, and they are commonly altogether neglected in pronunciation. ט is the weakest of the letters, and was probably always inaudible. It stands for the slight and involuntary emission of breath necessary to the utterance of a vowel unattended by a more distinct consonant sound. It therefore merely serves to mark the beginning or the close of the syllable of which it is a

part, while to the ear it is entirely lost in the accompanying or preceding vowel. Its power has been likened to that of the smooth breathing (') of the Greeks or the English silent *h* in *hour*. On the other hand **ח** had a deep guttural sound which was always heard, but like that of the corresponding letter among the Arabs is very difficult of utterance by occidental organs; consequently no attempt is made to reproduce it. In the Septuagint it is sometimes represented by *γ*, sometimes by the rough and sometimes by the smooth breathing; thus **חָמֹרָא** Γόμορρα, **חֵלִי** Ἠλί, **חֲמָלִיק** Ἀμαλίκ. Some of the modern Jews give it the sound of *ng* or of the French *gn* in *campagne*, either wherever it occurs or only at the end of words, e. g. **שְׁמַנְךָ** *Sh'mang*, **גַּמְלוֹתְךָ** *guāmodh*.

§ 4. The forms of the letters exhibited in the preceding table, though found without important variation in all existing manuscripts, are not the original ones. An older character is preserved upon the Jewish coins struck in the age of the Maccabees, which bears a considerable resemblance to the Samaritan and still more to the Phœnician. Some of the steps in the transition from one to the other can still be traced upon extant monuments. There was first a cursive tendency, disposing to unite the different letters of the same word, which is the established practice in Syriac and Arabic. This was followed by a predominance of the calligraphic principle, which again separated the letters and reduced them to their present rectangular forms and nearly uniform size. The cursive stage has, however, left its traces upon the five letters which appear in the table with double forms; **א** **ב** **כ** **ד** **ה** when standing at the beginning or in the middle of words terminate in a bottom horizontal stroke, which is the remnant of the connecting link with the following letter; at the end of words no such link was needed, and the

letter was continued vertically downward in a sort of terminal flourish thus, ך ך ך ך, or closed up by joining its last with its initial stroke, thus ך.

a. The few instances in which final letters are found in the middle of words, as ך׃ך׃ Isa. 9 : 6, or their ordinary forms at the end, as ך Neh. 2 : 13, ך Job 38 : 1, are probably due to the inadvertence of early transcribers which has been faithfully perpetuated since, or if intentional they may have had a connection now unknown with the enumeration of letters or the signification of words. The same may be said of letters larger than usual, as ך׃ך׃ Ps. 80 : 16, or smaller, as ך׃ך׃ Gen. 2 : 4, or above the line, as ך׃ך׃ Ps. 80 : 14, or inverted, as ך׃ך׃ Num. 10 : 35 (in manuscripts and the older editions, e.g. that of Stephanus in 1541), or with extraordinary points, as ך׃ך׃ Gen. 33 : 4, ך׃ך׃ Ps. 27 : 13, in all which the Rabbins find concealed meanings of the most fanciful and absurd character. Thus in their opinion the suspended ך in ך׃ך׃ Judg. 18 : 30 suggests that the idolaters described were descended from Moses but had the character of Manasseh. In ך׃ך׃ Lev. 11 : 42 the Vav, which is of unusual size, is the middle letter of the Pentateuch; ך׃ך׃ Gen. 16 : 5 with an extraordinary point over the second Yodh, is the only instance in which the word is written with that letter (the correct reading 1 Kin. 15 : 19 is ך׃ך׃); the large letters in Deut. 6 : 4 emphasize the capital article of the Jewish faith. All such anomalous forms or marks, with the conceits of the Rabbins respecting them, are reviewed in detail in Buxtorf's *Tiberias*, pp. 152 etc.

§ 5. All the names of the letters were probably significant at first, although the meanings of some of them are now doubtful or obscure. It is commonly supposed that these describe the objects to which their forms originally bore a rude resemblance. If this be so, however, the mutations which they have since undergone are such, that the relation is no longer traceable, unless it be faintly in a few. The power of the letter is in every instance the initial sound of its name.

a. The opinion advocated by Schultens, *Fundamenta Ling. Heb.* p. 10, that the invention of the letters was long anterior to that of their names, and that the latter was a pedagogical expedient to facilitate the learning of the letters by associating their forms and sounds with familiar objects, has met with little favour and possesses little intrinsic probability. An interesting corroboration of the antiquity of these names is found in their preservation in the Greek alphabet, though destitute of meaning in that language, the Greeks having borrowed their letters at an early period from the Phœnicians, and hence the appended *a* of Ἀλφ^a, etc., which points to the Aramæic form ך׃ך׃.

b. The Semitic derivation of the names proves incontestably that the alphabet had its origin among a people speaking a language kindred to the Hebrew. Their most probable meanings, so far as they are still explicable, are as follows, viz: Aleph, *an ox*; Beth, *a house*; Gimel, *a camel*; Daleth, *a door*; He, doubtful, possibly *a window*; Vav, *a hook*; Zayin, *a weapon*; Hheth, probably *a fence*; Teth, *a snake or a bag*; Yodh, *a hand*; Kaph, *the palm of the hand*; Lamedh, *an ox-goad*; Mem, *water*; Nun, *a fish*; Samekh, *a prop*; Ayin, *an eye*; Pe, *a mouth*; Tsadhe, *a fish-hook or a hunter's dart*; Koph, perhaps *an axe-head*; Resh, *a head*; Shin, *a tooth*; Tav, *a cross mark*.

Eusebius (Praep. Evang. x. 5) and Jerome give a mystical explanation of the alphabet, in which the names of the letters are read as a continuous sentence. See Fürst's *Aramäisches Lehrgebäude*, p. 26.

§ 6. The order of the letters appears to be entirely arbitrary, though it has been remarked that the three middle mutes כ ל ך succeed each other, as in like manner the three liquids מ נ ש. The juxtaposition of a few of the letters may perhaps be owing to the kindred signification of their names, e. g. Yodh and Kaph *the hand*, Mem *water* and Nun *a fish*, Resh *the head* and Shin *a tooth*. The antiquity of the existing arrangement of the alphabet is shown, 1. by psalms and other portions of the Old Testament in which successive clauses or verses begin with the letters disposed in regular order, viz. Ps. 25 (פ omitted), 34, 37 (alternate verses, ז omitted), 111 (every clause), 112 (every clause), 119 (each letter eight times), 145 (ז omitted), Prov. 31:10—31, Lam. ch. 1, 2, 3 (each letter three times), 4. In the first chapter of Lamentations the order is exactly preserved, but in the remaining three chapters ז and ש are transposed. 2. By the correspondence of the Greek and Roman alphabets, which have sprung from the same origin with the Hebrew.

a. The most ingenious attempt to discover a regular structure in the Hebrew alphabet is that of Lepsius, in an essay upon this subject published in 1836. Omitting the sibilants and Resh, he finds the following triple correspondence of a breathing succeeded by the same three mutes carried through each of the three orders, the second rank being enlarged by the addition of the liquids.

	Breathings.	Mutes.		Liquids.
Middle	א	ב ג ד		
Smooth	ה	ו ז ח ט	(כ)	ל מ נ
Rough	ע	פ ק צ		

Curious as this result certainly is, it must be confessed that the alleged correspondence is in part imaginary, and the method by which it is reached is too arbitrary to warrant the conclusion that this scheme was really in the mind of the author of the alphabet, much less to sustain the further speculations built upon it, reducing the original number and modifying the powers of the letters.

b. It is curious to see how, in the adaptation of the alphabet to different languages, the sounds of the letters have been modified, needless ones dropped, and others found necessary added at the end, without disturbing the arrangement of the original stock. Thus the Greeks dropped א and ק, only retaining them as numerical signs, while the Roman alphabet has F and Q; on the other hand the Romans found ז and ט superfluous, while the Greeks made of them θ and ξ; ג and ו, in Greek γ and ζ, become in Latin C and G, while ח, in Latin H, is in Greek converted like the rest of the gutturals into a vowel η.

§ 7. The letters may be variously divided:

1. First, with respect to the organs by which they are pronounced.

Gutturals	א	ה	ח	ע
Palatals	ג	י	כ	ק
Linguals	ד	ט	ל	נ ת
Dentals	(ז)	ס	צ	ש
Labials	ב	ו	מ	פ

ך has been differently classed, but as its peculiarities are those of the gutturals (אות גרונית) it is usually reckoned with them.

2. Secondly, according to their respective strength, into three classes, which may be denominated weak, medium, and strong. The strong consonants offer the greatest resistance to change, and are capable of entering into any combinations which the formation or inflection of words may require. The weak have not this capacity,

but when analogy would bring them into combinations foreign to their nature, they are either liable to mutation themselves or occasion changes in the rest of the word. Those of medium strength have neither the absolute stability of the former nor the feeble and fluctuating character of the latter.

Weak,	{	א ה ו י	Vowel-Letters,
		א ה ע	
Medium,	{	ל מ נ ר	Liquids,
		ז ס צ ש	
Strong,	{	ב פ	Aspirates and Mutes.
		ג כ ק	
		ד ט ת	

The special characteristics of these several classes and the influence which they exert upon the constitution of words will be considered hereafter. It is sufficient to remark here that vowel-letters are so called because they sometimes represent not consonant but vowel-sounds.

a. It will be observed that while the *p*, *k*, and *t*-mutes agree in having smooth פ פ פ and middle forms ב ג ד, which may be either aspirated or unaspirated, the two last have each an additional representative ק ט which is lacking to the first. This, coupled with the fact that two of the alphabetic Psalms, Ps. 25, 34, repeat פ as the initial of the closing verse, has given rise to the conjecture that the missing *p* mute was supplied by this letter, having a double sound and a double place in the alphabet. In curious coincidence with this ingenious but unsustained hypothesis, the Ethiopic has an additional *p*, as the Greek alphabet has both π and ϕ .

3. Thirdly, the letters may be divided, with respect to their function in the formation of words, into radicals (אֲחִיּוֹת שְׁתִּיּוֹת) and serviles (אֲחִיּוֹת הַשְּׂבִילִיּוֹת). The former, which comprise just one half of the alphabet, are never employed except in the roots or radical portions of words. The latter may also enter into the constitution of roots, but they are likewise put to the less independent use of the formation of derivatives and inflections, of prefixes and suffixes. The serviles are embraced in the memorial

words **אֶתָּן מֹשֶׁה וְכָלֵב** (Ethan Moses and Caleb); of these, besides other uses, **אֶתָּן** are prefixed to form the future of verbs, and the remainder are prefixed as particles to nouns. The letters **הֶאָזְנִינִי** are used in the formation of nouns from their roots. The only exception to the division now stated is the substitution of **ט** for servile **ח** in a certain class of cases, as explained § 54. 4.

a. Kimchi in his *Mikhlol* (מִכְלֹל) fol. 46, gives several additional anagrams of the serviles made out by different grammarians as aids to the memory, e. g. **אֲנִי שֹׁמֵרָה** *for his work is understanding*; **אֲנִי שֹׁמֵרָה** *I Solomon am writing*; **אֶךְ הַבְנֵה** *only build thou my peace*; **כְּשֶׁחַיִל אֵב הַמֶּן** *like a branch of the father of multitude*; **כָּשָׁה כָּתַב אֵלֵינוּ** *Moses has written to us*. To which Elias Levita added **שֵׁם אֵלִיָּהוּ נִכְתָּב** *the name of Elias is written*; and Nordheimer **שָׂאֵל הֵן מִכְתָּבִי** *consult the riches of my book*.

§ 8. In Hebrew writing and printing, words are never divided. Hence various expedients are resorted to upon occasion, in manuscripts and old printed editions, to fill out the lines, such as giving a broad form to certain letters, **א ה ל ם ף**, occupying the vacant space with some letter, as **ק**, repeated as often as may be necessary, or with the first letters of the next word, which were not, however, accounted part of the text, as they were left without vowels, and the word was written in full at the beginning of the following line. The same end is accomplished more neatly in modern printing by judicious spacing.

§ 9. 1. The later Jews make frequent use of abbreviations. There are none, however, in the text of the Hebrew Bible; those which are found in the margin are explained in a special lexicon at the back of the editions in most common use, e. g. **וְגו'** for **וְגוֹמְרִי** *et completio*=etc.

2. The numerical employment of the letters, common to the Hebrews with the Greeks, is indicated in the table of the alphabet. The hundreds from 500 to 900 are represented either by the five final letters or by the combin-

ation of ת with the letters immediately preceding; thus ך or תק 500, ם or תר 600, ן or תש 700, ף or תת 800, ץ or תתק 900. Thousands are represented by units with two dots placed over them, thus ש 1000, etc. Compound numbers are formed by joining the appropriate units to the tens and hundreds, thus תכא 421. Fifteen is, however, made not by יה, which are the initial letters of the divine name Jehovah, יהוה, but by טו 9 + 6.

This use of the letters is found in the accessories of the Hebrew text, e. g. in the numeration of the chapters and verses, and in the Massoretic notes, but not in the text itself. Whether these or any other signs of number were ever employed by the original writers of Scripture, or by the scribes in copying it, may be a doubtful matter. It has been ingeniously conjectured, and with a show of plausibility, that some of the discrepancies of numbers in the Old Testament may be accounted for by assuming the existence of such a system of symbols, in which errors might more easily arise than in fully written words.

THE VOWELS.

§ 10. The letters now explained constitute the body of the Hebrew text. These are all that belonged to it in its original form, and so long as the language was a living one nothing more was necessary, for the reader could mentally supply the deficiencies of the notation from his familiarity with his native tongue. But when Hebrew ceased to be spoken the case was different; the knowledge of the true pronunciation could no longer be presumed, and difficulties would arise from the ambiguity of individual words and their doubtful relation to one another. It is the design of the Massoretic points (מסורה *tradition*) to remedy or obviate these inconveniences by supplying what was lacking in this mode of writing. The

authors of this system did not venture to make any change in the letters of the sacred text. The signs which they introduced were entirely supplementary, consisting of dots and marks about the text fixing its true pronunciation and auxiliary to its proper interpretation. This has been done with the utmost nicety and minuteness, and with such evident accuracy and care as to make them reliable and efficient if not indispensable helps. These points or signs are of three kinds, 1. those representing the vowels, 2. those affecting the consonants, 3. those attached to words.

a. As illustrations of the ambiguity both as to sound and sense of individual words, when written by the letters only, it may be stated that דבר is in Gen. 12: 4 דָּבַר *he spake*, in Ex. 6: 29 דִּבֶּר *speak* and דֹּבֵר *speaking*, in Prov. 25: 11 דְּבַר *spoken*, in Gen. 37: 14 דְּבַר *word*, in 1 Kin. 6: 16 הַדָּבָר *the oracle* or most holy place of the temple, in Ex. 9: 3 קָדֵר *pestilence*. So וַיִּשָּׁק is in Gen. 29: 10 וַיִּשָּׁק *and he watered*, and in the next verse וַיִּשָּׁק *and he kissed*; וַיָּבֵא occurs twice in Gen. 29: 23, the first time it is וַיָּבֵא *and he brought*, the second וַיָּבֵא *and he came*; וַיְהַשְׁבֵּרֵם is in Jer. 32: 37 first וַיְהַשְׁבֵּרֵם *and I will bring them again*, and then וַיְהַשְׁבֵּרֵם *and I will cause them to dwell*; שָׁמַיִם is in Gen. 14: 19 שָׁמַיִם *heaven*, and in Isa. 5: 20 שָׁמַיִם *putting*. This ambiguity is, however, in most cases removed by the connection in which the words are found, so that there is little practical difficulty for one who is well acquainted with the language. Modern Hebrew is commonly written and read without the points: and the same is true of its kindred tongues the Syriac and Arabic, though each of these has a system of points additional to the letters.

§ 11. 1. The alphabet, as has been seen, consisted exclusively of consonants, since these were regarded as a sufficiently exact representation of the syllables into which in Hebrew they invariably enter. And the omission of the vowels occasioned less embarrassment, because in the Semitic family of languages generally, unlike the Indo-European, they form no part, properly speaking, of the radical structure of the word, and consequently do not aid in expressing its essential meaning, but only its nicer shades and modifications. Still some notation of vowels was always necessary, and this was furnished in

a scanty measure by the vowel-letters, or, as they are also called, quiescents, or *matres lectionis* (guides in reading). The weakest of the palatals ם was taken as the representative of the vowels *ī* and *e* of the same organ to which in sound it bears a close affinity; the weakest of the labials ן was in like manner made to represent its cognates *ū* and *ō*; and the two weak gutturals ך and ם were written for the guttural vowel *ā*, as well as for the compound vowels *ē* and *ō* of which *a* is one of the elements. Letters were more rarely employed to represent short vowels; ם or ם for *ē* is the most frequent case; others are exceptional.

a. Medial *ā* when written at all, as it very rarely is, is denoted by ך, e. g. לַאֵת *lāt* Judg. 4: 21, דַּאֵג *dāg* Neh. 13: 16 K'thibh, קָאֵם *kām* Hos. 10: 14, זָאזֵל *zāzēl* Lev. 16: 8, רָאֵשׁ *rāsh* Prov. 10: 4 and in a few other passages, רָאֵוֹת sometimes for *rāmōth*, צָאֵר *tsarvār*, אָבֵאֵסֵךְ Hos. 4: 6 if not an error in the text perhaps for *emāsāk*; final *ā* which is much more frequently written, is denoted by ם, e. g. גָּלָא *gālā*, מַלְכָא *mallā*, אַלְאָ *allā*, rarely and only as an Aramaeism by ך, e. g. חֲגֹגָא *hhoggā* Isa. 19: 17, קֹרְחָא *korhhā* Ezek. 27: 31 K'thibh, גָּבְחָא *gābhā* Ezek. 31: 5 K'thibh. The writing of *ē* and *ī*, *ō* and *ū* is optional in the middle of words but necessary at the end, e. g. צִיִּיִּם or צִיִּיִּים *tsivvīthīm*, צִיִּיִּי *tsivvīthī*; שִׁבְיִי or שִׁבְיִי *shūbbū*. In the former position ם stands for the first pair of vowels, and ן for the second, e. g. מְנִיִּקָּתָא *mēnikōth*, נְסִיגָתָא *n'sūghōthī*; ך for *ē* and *ō* so situated is rare and exceptional, e. g. רֵשׁ *rēsh* Prov. 6: 11, 30: 8, and perhaps יָאֵרֵשׁ *yāērēsh* Eccles. 12: 5; זָוֹת *zōth*, פֹּרֹת *pōrōth* Ezek. 31: 8, בִּטְסֹתָר *bitstsōthār* Ezek. 47: 11. At the end of words *ē* is commonly expressed by ם, and *ō* by ן, though ם is frequently and ך rarely employed for the same purpose, e. g. מַלְכָּה *mallhē*, מַלְכֹּה *mallō*; חַיָּה *hēyē*, פַּרְוָה *parō*; לֹא *lō*. Final *ē* is represented by ם, medial *ē* by ם, though this is only written in a few particular forms, e. g. יִיִּיִּה *yih'yē*, תִּיִּיִּנָה or תִּיִּיִּנָה *tih'yenā*; מִלְלֵתָם *millēthēm* Ezek. 11: 6, if not a textual error, is at least quite unusual.

b. The employment of the vowel-letters in conformity with the scale just given, is further governed, (1.) By usage, which is in many words and forms almost or quite invariable; in others it fluctuates, thus *sōbhēbh* is commonly סִבְבִּי or סִבְבִּי, only once סִבְבִּי 2 Kin. 8: 21; *ya'āhōbh* is יָאֵקֵב except in Jer. 33: 26 where it is יָעֵקֵב; *thēse* is תִּשְׁעָה, but in Ex. 25: 31 תִּשְׁעָה; *ēthām* according to the analogy of similar grammatical forms would be אֵתָם, but in Ps. 19: 14 it is אֵתָם; *hēmīr* is in Jer. 2: 11 written in both the usual and an unusual way, הִמְיָר and הִמְיָר; *m'lākhīm* is מַלְכִּים except in 2 Sam. 11: 1, where it is מַלְאָכִים; *g'hālōth* is in Deut. 32: 8 גְּבֻלָּה, in Isa. 10: 13 גְּבֻלָּתָהּ, in Ps. 74: 17 גְּבֻלָּתָהּ; *lō* meaning *not* is לֹא, meaning *to*

him is לִי, though these are occasionally interchanged; *zō* is written both זֶה and זוּ; and *pō* פֶּה, פִּי and פֹּה. (2.) The indisposition to multiply the vowel-letters unduly in the same word, e. g. ^{el}לוֹה אֱלֹהִים, ^{el}לוֹהִים אֱלֹהִים; נָחֹן *nāthūn*, נְחֻנִּים or נְחֻנִּים. (3.) The increased tendency to their employment in the later books of the Bible, e. g. כֹּהֵל *kō^{ah}h* Dan. 11: 6, always elsewhere כֹּה; קֹדֶשׁ *kōd^{eh}sh* Dan. 11: 30, for קֹדֶשׁ; דָּוִד *dā^{id}dh* in the books of Chronicles Ezra, Nehemiah and Zechariah, elsewhere commonly דָּוִד. This must, however, be taken with considerable abatement, as is shown by such examples as אֲדִירִים *addīrīm* Ex. 15: 10, אֲרִים *Ezek.* 32: 18.

It is to be observed that those cases in which א is used to record vowels must be carefully distinguished from those in which it properly belongs to the consonantal structure of the word, though from its weakness it may have lost its sound, as מַצָּה *mātsā*, רִשְׁוֹן *rīshōn*, § 57, 2.

2. When used to represent the Hebrew vowels, *ā* is sounded as in *father*, *ǣ* as in *fat*, *ē* as in *there*, *ě* as in *met*, *ī* as in *machine*, *ĩ* as in *pin*, *ō* as in *note*, *õ* as in *not*, *ū* as in *rule*, and *ũ* as in *full*. The quantity will be marked when the vowels are long, but not when they are short.

§ 12. There are nine points or massoretic signs representing vowels (תְּנוּעוֹת *motions*, viz., by which consonants are moved or pronounced); of these three are long, three short, and three doubtful. They are shown in the following table, the horizontal stroke indicating their position with reference to the letters of the text.

Long Vowels.		Short Vowels.	
קָמֶץ Kāmets	<i>ā</i> —	פָּתַח Páttahh	<i>ǣ</i> —
צֶרֶךְ Tsérē	<i>ē</i> —	סֶגוֹל Séghol	<i>ě</i> —
חֹלֶם Hhólem	<i>ō</i> —	קָמֶץ חָטוּף Kāmets Hhátúph	<i>õ</i> —

Doubtful Vowels.

חִירֶק Hhírik	—	<i>ī</i> or <i>ĩ</i>
שׁוּרֶק Shúrek	—	} <i>ū</i> or <i>ũ</i>
קִבּוּץ Kíbbuts	—	

All these vowel-points are written under the letter after which they are pronounced except two, viz., Hholem

and Shurek. Hholem is placed over the left edge of the letter to which it belongs, and is thus distinguished from the accent R'bhī^a, which is a dot over its centre. When followed by װ or preceded by װ it coincides with the diacritical point over the letter, e. g. מֹשֶׁה *mōshe*, שֹׁנֵי *sōnē*; when it follows װ or precedes װ it is written over its opposite arm, e. g. שׁוֹמֵר *shōmēr*, תִּרְפוֹס *tirpōs*. Its presence in these cases must accordingly be determined by the circumstances. Since a vowel-sign (or Sh'va § 16) is regularly written with every initial or medial consonant, װ must be *ōsh* and װ *ōs*, whenever it is preceded by a consonant without a vowel-sign; if it have itself no vowel-sign, װ will be *sō* and װ *shō*, except at the end of words. If Shin be preceded by a letter which itself represents a vowel the point over its right arm will not be Hholem, e. g. יִשׁ *īsh* not *iyōsh*, רָאשִׁים *rāshīm*, רִשְׁוֹן *rīshōn*, but בֹּשֶׁת *b'osh* where שׁ is a consonant. Shurek is a dot in the bosom of the letter Vav, thus װ. It will be observed that there is a double notation of the vowel *u*. When there is a װ in the text this vowel, whether long or short, is indicated by a single dot within it, and called Shurek; in the absence of װ it is indicated by three dots placed obliquely beneath the letter to which it belongs, and called Kibbutz.

a. The division of the vowels given above differs from the common one into five long and five short, according to which Hhirik is counted as two, viz., Hhirik magnum װ = *ī*, and Hhirik parvum װ = *ī*; and Shurek is reckoned a distinct vowel from Kibbutz, the former being *ū* and the latter *ū*. To this there are two objections. (1.) It confuses the massoretic signs with the letters of the text, as though they were coeval with them and formed part of the same primitive mode of writing, instead of being quite distinct in origin and character. The massoretic vowel-sign is not װ, but װ. The punctuators never introduced the letter װ into the text; they found it already written precisely where it is at present, and all that they did was to add the point. And instead of using two signs for *ī*, as they had done in the case of *a*, *e*, and *o*, they used but one, viz., a dot beneath the letter, whether *ī* was long or short. The confusion of things thus separate in their nature was pardonable at a time when the points were supposed

to be an original constituent of the sacred text, but not now when their more recent origin is universally admitted. (2.) It is inaccurate. The distinction between ך and ם, ם and ן, is not one of quantity, for ם and ן are expressed indifferently with or without Yodh and Vav.

Gesenius, in his *Lehrgebäude*, while he retains the division of the vowels into five long and five short, admits that it is erroneous and calculated to mislead; and it has been discarded in the latest editions of his smaller grammar. That which was proposed by Gesenius, however, as a substitute, is perplexed and obscure, and for this reason, if there were no others, is unfitted for the wants of pupils in the early stage of their progress. On the other hand, the triple arrangement here adopted after the example of Ewald, has the recommendation not only of clearness and correctness, but of being, instead of an innovation, a return to old opinions. The scheme of five long and five short vowels originated with Moses and David Kimchi, who were led to it by a comparison of the Latin and its derivatives. From them it was adopted by Reuchlin in his *Rudimenta Hebraica*, and thus became current among Christians. The Jewish grammarians, before the Kimchis, however, reckoned Kibbuts and Shurek as one vowel, Hhirik as one, and even Kamets and Kamets Hhatuph as one on account of the identity of the symbol employed to represent them. They thus made out seven vowels, the same number as in Greek, where the distinction into long, short and doubtful also prevails.

b. The names of the vowels, with the exception of Kamets-Hhatuph, contain the sounds of the vowels which they are intended to represent, Kibbuts in the last, the others in their first syllable. Their signification is indicative either of the figure of the vowel or the mode of pronouncing it. Kamets and Kibbuts, *contraction*, i. e. of the mouth; Pattahh, *opening*; Tsere, *bursting forth*; Seghol, *cluster of grapes*; Hhirik, *gnashing*; Hholem, *strength*; Kamets-Hhatuph, *hurried Kamets*; Shurek, *whistling*. It is a curious circumstance that notwithstanding the diversity of the vowel-systems in the Syriac, Arabic, and Hebrew, the name Pattahh is common to them all.

§ 13. This later and more complete method of noting the vowels does not displace but is superinduced upon the scanty one previously described. Hence it comes to pass that such vowels as were indicated by letters in the first instance are now doubly written, i. e. both by letters and points. By this combination each of the two methods serves to illustrate and explain the other. Thus the added signs determine whether the letters אהי (which have been formed into the technical word אהי *Ehvi*) are in any given case to be regarded as vowels or as consonants. If these letters are themselves followed by a vowel or a

Sh'va, § 16, or have a Dagghesh-forte, § 23, they retain their consonant sound; for two vowels never come together in Hebrew, and Sh'va and Dagghesh-forte belong only to consonants: thus קוֹרֵה *kōrēkā*, אֵוֹן *āvōn*, מִלְסְרוֹת *mīlsrōth* (where ס being provided with a separate point, the Hholem must belong after ו), עֲדְהוֹת *ēdh'vōth*, וְהָיָה *v'hāyā*, קִיָּיָם *kiyyam*. Otherwise they quiesce in a preceding or accompanying vowel-sign, that is to say, they have the sound indicated by it, the vowel-sign merely interpreting what was originally denoted by the letter. At the end of words, where Sh'va and Dagghesh-forte are rarely written, ם is a vowel-letter if preceded by the sign for either of its homogeneous vowels *e* or *i*, and ך if accompanied by the sign for *o* or *u*; otherwise they are consonants, thus בִּי *bī*, מֵי *mē*, גֵּי *gē*, בֹּי *bō*, לֹי *lō*, but שָׂרִי *sārāy*, גֹּי *gōy*, גֻּלִּי *gūlīy*, תָּרִי *tār*, שִׁלְוִי *sh'īlōv*, זֵוִי *zēv*; the combination ךֿ is pronounced *āv*, שָׁנִי and אֲנִי *ānāv*, סְתִי and סְתִי *s'thāv*. In consequence of its extreme weakness, ם not only quiesces when it is properly a vowel-letter, but may give up its consonant character after any vowel whatever, e. g. טִיטִי *tīt*, רִשְׁוֹן *rīshōn*, פִּרְאִי *pīrā*; final ם is always either quiescent or otiant, § 16. 1; ה is never used as a vowel-letter except at the end of words, and there it always quiesces unless it receives a Mappik, § 26.

a. As a letter was scarcely ever used to express *ō*, the quiescence of ם in Kamets-Hhatuph is very rare, and where it does occur the margin always substitutes a reading without the ם, e. g. רִיבִיָּה Jer. 27: 20, רִיבִיָּה Ezek. 27: 15, מִקְדָּשִׁי־בֵּיתִי Ps. 30: 4, מִקְדָּשִׁי־בֵּיתִי Isa. 44: 17, מִקְדָּשִׁי־בֵּיתִי Jer. 33: 8, מִקְדָּשִׁי־בֵּיתִי Nah. 1: 3. In אֲנִי־הָיָה 2 Chron. 8: 18, and מִקְדָּשִׁי־בֵּיתִי Deut. 32: 13, ם represents or quiesces in the still briefer *ō* of Hhatuph-Kamets, § 16. 3.

b. In a few proper names medial ה quiesces at the end of the first member of the compound, e. g. מִקְדָּשִׁי־בֵּיתִי Num. 1: 10, מִקְדָּשִׁי־בֵּיתִי 2 Sam. 2: 19, also written מִקְדָּשִׁי־בֵּיתִי 1 Chron. 2: 16. In such words as מִקְדָּשִׁי־בֵּיתִי Jer. 22: 6, מִקְדָּשִׁי־בֵּיתִי Deut. 21: 7, ה does not quiesce in Kibbuts, for the points belong to the marginal readings מִקְדָּשִׁי־בֵּיתִי, מִקְדָּשִׁי־בֵּיתִי § 46.

§ 14. On the other hand the vowel-letters shed light upon the stability of the vowels and the quantity of the

doubtful signs. 1. As *ĩ* was scarcely ever and *ũ* seldom represented by a vowel-letter, Hhirik with Yodh (י) is almost invariably long and Shurek (י) commonly so. 2. The occasional absence in individual cases of the vowel-letters, does not determine the quantity of the signs for *i* and *u*; but their uniform absence in any particular words or forms makes it almost certain that the vowel is short. 3. The occasional presence of י and י to represent one of their homogeneous long vowels proves nothing as to its character; but if in any word or form these letters are regularly written, the vowel is, as a general rule, immutable. When י and י stand for their long homogeneous vowels, these latter are said to be written fully, e. g. קֹל *kōl*, נַר *nār*, מִוֶּתֶחַ *mūth*; without these quiescent letters they are said to be written defectively, e. g. הַקְּמֹתִי *h^akēmōthī*, כְּמֹס *kēmūs*.

a. Hhirik with Yodh is short in וְהִיטְטִי *vah^amittī* 1 Sam. 17: 35, בִּיקְרֹתְכָהּ *bikk'rōthekhā* Ps. 45: 10, לִיקְחֹתְךָ *likk'hath* Prov. 30: 17, לִיסֹדֶהּ *lissōdh* 2 Chron. 31: 7. In צִיָּה *1 Chron. 12: 1, 20*, *i* is probably long, although the word is always elsewhere written without the Yodh; as it sometimes has a secondary accent on the first syllable and sometimes not (see 1 Sam. 30: 1), it may have had a twofold pronunciation *tsīk'lag*, and *tsiklag*. Shurek as *ũ* is of much more frequent occurrence, e. g. לְהִחַקֵּם *lhukkē*, לְאַמִּימִם *l'ummīm*, יִלְלָדְהָ *yulladh*, לְהִחַקֵּם *lhukkā* Ps. 102: 5, לְאַמִּימִם *2 Chron. 2: 7*, וְיִלְלָדְהָ *Ezek. 16: 34*.

§ 15. The vowels may be further distinguished into pure, *a, i, u*, and diphthongal, *e, o*; *e* being a combination of *a* and *i*, or intermediate between them, and *o* holding the same relation to *a* and *u*.

SH'VA.

§ 16. 1. The absence of a vowel is indicated by — Sh'va (שְׁוָה *emptiness*, or as written by Chayug, the oldest of Jewish grammarians, שְׁוָה), which serves to assure the reader that one has not been inadvertently omitted. It

is accordingly placed under all vowelless consonants except at the end of words, where it is regarded as unnecessary, the absence of a vowel being there a matter of course. If, however, the last letter of a word be ך, or if it be immediately preceded by another vowelless letter, or be doubled by the point called Dagghesh-forte, § 23, Sh'va is written to preclude the doubt which is possible in these cases, e. g. בִּשְׂמִירָכֶם, בִּלְלֶךָ, קִשְׁטְךָ, אֶמְרָךָ, אָרְךָ, נִחְרָךָ. Sh'va is not given to a quiescent letter, since it represents not a consonant but a vowel, e. g. הֵיזְקָה, nor as a general rule to a final consonant preceded by a quiescent; thus הִשָּׂאת, הִבָּאת Ruth 3: 4; יְהִי־תִּי Isa. 62: 3, though in this case it is sometimes written, e. g. הִבָּאת 2 Sam. 14: 3; יְהִי־תִּי 2 Sam. 14: 2; יְהִי־תִּי Judg. 13: 3; הוֹצֵאתָ 1 Kin. 17: 13. ם at the end of a word, preceded either by a vowelless letter or a quiescent, is termed otiant, and is left unpointed, e. g. הָטָא, נִיָּרָא, רַב־יָא, הָיָא; so likewise in the middle of a word, when followed by a vowel-letter and preceded by a consonant to which it has surrendered this vowel, its own consonant character being lost, § 57, 2 (3), e. g. יָרָא y'rū Josh. 24: 14, שְׂמֹל s'mōl Num. 20: 17, רִשְׁוֹן rishōn Job 15: 7, תִּשְׁנֵנָּה tissenu Ezek. 23: 49.

a. Final ך may receive Sh'va for the sake of distinction not only from ך, as already suggested, but also from ך with which it might be in danger of being confounded in manuscripts; Freytag conjectures that it is properly a part of the letter, like the stroke in the corresponding final ع in Arabic. In such forms as רִשְׁוֹן Sh'va is omitted with the closing letters because the ך is not sounded.

2. Sh'va may be either silent (הִי־ quiescens), or vocal (נִי־ mobile). At the close of syllables it is silent. But at the beginning of a syllable the Hebrews always facilitated the pronunciation of concurrent consonants by the introduction of a hiatus or slight breathing between them; a Sh'va so situated is consequently said to be vocal, and has a sound approaching that of a hastily uttered e, as

in *given*. This will be represented by an apostrophe, thus, בְּמִדְבָּר *b'midhbar*, פְּקַדְהֶם *p'kadhtem*.

a. According to Kimchi (Mikhlol fol. 189) Sh'va was pronounced in three different ways, according to circumstances. (1.) Before a guttural it inclined to the sound of the following vowel, e. g. אַבְדָּר *y^aabbēdh*, אֲדָר *sēeth*, דְּאֲדָר *d^uā*, and if accompanied by Methegh, § 44, it had the full sound of that vowel, e. g. אֲדָר *sūū*, תִּלְחִי *tīhhī*, לֹלָם *lōlām*. (2.) Before Yodh it inclined to *i*, e. g. בִּיגָב *bīyā^akōbh*, כִּיּוֹם *kī'yōm*, and with Methegh was sounded as Hhirik, e. g. בִּיגָד *bīyadh*. (3.) Before any other letter it inclined to *a*, e. g. בְּרָאָה *b^arākāh*, גְּלִילִים *g^alīlīm*, and with Methegh was pronounced as Pattahh e. g. בְּמַאֲחֵלֶת *bamakhēlōth*.

3. Sh'va may, again, be simple or compound. Sometimes, particularly when the first consonant is a guttural, which from its weakness is in danger of not being distinctly heard, the hiatus becomes still more audible, and is assimilated in sound to the short guttural vowel *ā*, or the diphthongal *ē* or *ō*, into which it enters. This assimilation is represented by combining the sign for Sh'va with those for the short vowels, thus forming what are called the compound Sh'vas in distinction from the simple Sh'va previously explained.

These are,

Hhātēph-Pattahh —; thus, אֲמֹד *a^amōdh*.

Hhātēph-Seghol —; thus, אֲמֹר *a^amōr*.

Hhātēph-Kamets —; thus, אֲחֵל *ah^al*.

a. Hhātēph (אֲחֵל *snatching*) denotes the rapidity of utterance or the hurried character of the sounds represented by these symbols.

b. The compound Sh'vas, though for the most part restricted to the gutturals, are occasionally written under other consonants in place of simple Sh'va, to indicate more distinctly that it is vocal. Luzzatto specifies the following cases: Hhateph Pattahh is found under the first of two similar letters, e. g. אֲבָרָה Num. 10: 36, or a letter from which Daghesht-forte has been omitted אֲבָרָה Gen. 27: 38, after initial אֲחֵל Gen. 2: 12, אֲחֵל Dan. 9: 18, אֲחֵל Lev. 25: 34, אֲחֵל Ezek. 26: 21, after a vowel which has arisen from Sh'va אֲחֵל, and in certain forms of אֲחֵל *to eat* and אֲחֵל *to bless*, e. g. אֲחֵל Gen. 3: 17, אֲחֵל Gen. 12: 3. Hhateph-Kamets is less frequent, but sometimes occurs where Hholem has been dropped אֲחֵל (from אֲחֵל) Num. 23: 25, אֲחֵל Job 2: 7, אֲחֵל Ezek. 41: 4, אֲחֵל Gen. 41: 5, אֲחֵל Ps. 104: 17, אֲחֵל Isa. 27: 3, אֲחֵל Jer. 31: 33, and in a few other

a quiescent letter or not, are called simple, e. g. קָהָה *l'khā*, עֵלֶה *ō-lē*. (The first syllable of this second example begins, it will be perceived, with the consonant ע , though this disappears in the notation given of its sound.) Syllables ending with a consonant, or, as is possible at the close of a word, with two consonants, are said to be mixed: thus קָמֶטֶם *kam-tem*, לֹחֶקֶת *hū-lakht*. As the vocal *Sh'vas*, whether simple or compound, are not vowels properly speaking, but simply involuntary transition sounds, they, with the consonants under which they stand, cannot form distinct syllables, but are attached to that of the following vowel. *Pattahh* furtive in like manner belongs to the syllable formed by the preceding vowel. Thus זָרוֹעַ *z'roā*, אָנִי *°nī* are monosyllables.

2. Long vowels always stand in simple syllables, and short vowels in mixed syllables, unless they be accented. But accented syllables, whether simple or mixed, may contain indifferently a long or a short vowel.

a. The following may serve as a specimen of the division of Hebrew words into their proper syllables; thus,

אָדָם	אֱלֹהִים	בָּרָא	בְּיוֹם	אָדָם	הַיּוֹלֵךְ	סֶפֶר	זֶה
ā-dhām	°lō-hīm	b'rō	b'yōm	ā-dhām	tō-l'dhōth	sé-pher	zé
Gen. 5: 1. אָדָם הָאֱלֹהִים אֱלֹהִים בְּדִבְחֵהֶם							
				ō-thō	ā-sā	°lō-hīm	bidh-múth

b. The reason of the rule for the quantity of syllables appears to be this. In consequence of their brevity, the short vowels required the addition of a following consonant to make the utterance full and complete, unless the want of this was compensated by the greater energy of pronunciation due to the accent. The long vowels were sufficiently complete without any such addition, though they were capable of receiving it under the new energy imparted by the accent. This pervading regularity, which is so striking a feature of the Hebrew language, was the foundation of the *systema morarum* advocated by some of the older grammarians of Holland and Germany. The idea of this was, that each syllable was equal to three *morae*, that is, three rests, or a bar of three beats; a long vowel being equivalent to two *morae*, or two beats, a short vowel to one, and the initial or final consonant or consonants also to one: thus קָהָה *k* (1) + *ā* (2) = 3, *t* (1) + *a* (1) + *lt* (1) = 3. An accented syllable might have one *mora* or beat either more or less than the normal quantity. This system

was not only proposed by way of grammatical explanation, but also made the basis of a peculiar theory of Hebrew prosody. See Gesenius, *Geschichte d. Heb. Sprache*. p. 123.

c. The cases in which short vowels occur in unaccented simple syllables, are mostly due to the disturbing influence exerted by the weak letters upon the normal forms of words; thus, שָׁחַד, שָׁחַד, שָׁחַד, חָדָה, חָדָה and the like are formed after the analogy of חָדָה. A long vowel in an unaccented mixed syllable is found in but one word, and that of foreign origin, בִּלְשָׁנְךָ *bēl-t'shatstsar*, though here, the syllable receives, if not the primary, yet the secondary accent. The same is the case when a long vowel is retained before Makkeph, e. g. מִלְכֵּי; so also in the proper names בְּרִיָּה, בְּרִיָּה, in which the first member of the compound preserves its segholate form as though it were a separate word. In the Arabic, which is exceedingly rich in vowels, there are comparatively few mixed syllables; nearly every consonant has its own vowel, and this more frequently short than long. The Chaldee, which is more sparing in its use of vowels than the Hebrew, observes in general the same rule with respect to the quantity of syllables, though not with the same inflexible consistency.

3. When the consonant which concludes one syllable is at the same time attached to that which follows, the first syllable is in strictness neither simple nor mixed but may be denominated intermediate. The vowel in an intermediate syllable is short as though the following consonant belonged to it entirely, while yet this is likewise linked to a succeeding vowel or vocal *Sh'va*, thus חֲבֹהֶה *hhar'bhōth*.

a. Such syllables are often occasioned by the special characteristics of the guttural letters, thus חֲבֹהֶה in which ה belongs in a measure to both syllables is for חֲבֹהֶה, חֲבֹהֶה *hahū* is for *hah-hū*, § 23. 3. a, יַחֲרֹג *yah^arōg* is for יַחֲרֹג, יַחֲרֹג *neheph'khū* is for *neh-p'khū*. See also § 20. 2 and § 22. a.

AMBIGUOUS SIGNS.

§ 19. It will now be possible, by aid of the principles already recited, to determine the quantity of the doubtful vowels, and to remove the ambiguity which appears to exist in certain vowel-signs.

1. Hhirik, Shurek, and Kibbutz, in unaccented simple syllables, must be long; and in unaccented mixed syllables, short, e. g. יִרָשׁ or יִרָשׁ *yr-rash*, יִבְחֵנוּ *yibh-nu*, יִבְחֵנוּ or יִבְחֵנוּ

g'bhū-lō, יָלֹ or יֹלֵד *yul-ladh*, כָּלָם or כֹּלָם *kul-lām*, מְעֻזִּי or מְעֻזִּי *māuzzī*. In accented syllables, whether simple or mixed, they are always long, e. g. שִׁיחִים or שִׁיחִים *sī-lhīm*, לִי *lī*, גָּבֹל or גְּבֹל *g'bhāl*, דְּרָשׁוּהוּ or דְּרָשׁוּהוּ *d'rā-shū-hū*, the only exception being that Hhirik is short in the monosyllabic particles אֵם, אֵשׁ, עֵם, בֵּן, in בֵּן, and in some abbreviated verbal forms of the class called Lamedh-He, e. g. לָרֵב, לְיָשָׁב, לְיָדָה. The only cases of remaining doubt are those in which these vowels are followed by a letter with Sh'va, either simple or compound. If the former, it might be a question whether it was silent or vocal, and consequently whether the syllable was simple or mixed. If the latter, though the syllable is of course simple, the weak letter which follows may interfere with the operation of the law. Here the etymology must decide.

a. The vowel is long or short as the grammatical form may require; thus in יִתְחַלֵּף, יִתְחַלֵּף Gen. 22: 8, which follow the analogy of יִתְחַלֵּף, and in קָבָץ Isa. 10: 34, קָבָץ the first vowel is short; in יִשְׁכָּן, יִשְׁכָּן the first vowel is long. In a few instances the grammatical form in which Hhirik is employed is itself doubtful; the distinction is then made by means of Methegh, § 44, which is added to the vowel-sign if it is long, but not if it is short; thus, יִרְאֵה *yī-r'ū*, from יִרְאֵה *to fear*, and יִשְׁנֵה *yī-sh'nū* from יִשְׁנֵה *to sleep*; but יִרְאֵה *yir-ū* from יִרְאֵה *to see*, and יִשְׁנֵה *yish-nū* from יִשְׁנֵה *to do a second time*.

2. Kamets *ā* and Kamets-Hhatuph *ō* are both represented by the same sign (ֹ), but may be distinguished by rules similar to those just given. In an unaccented simple syllable it is Kamets; in an unaccented mixed syllable it is Kamets-Hhatuph; in an accented syllable, whether simple or mixed it is Kamets, e. g. דְּבָר *dā-bhār*, חֶפְזִי *lhoph-shī*. Before a letter with simple Sh'va, the distinction is mostly made by Methegh, § 44; without Methegh it is always Kamets-Hhatuph, with it commonly Kamets e. g. חֶפְזִי *lhokh-mā*, חֶפְזִי *lhū-kl'mā*. Before a guttural with Hhatuph-Kamets or Kamets-Hhatuph it is frequently *ō*, though standing in a simple syllable and

accompanied by Methegh, e. g. בְּהִרִי *bo-hh^ori*, תִּזְכְּרוּם *to-obh^oldhem*. The surest criterion, however, and in many cases the only decisive one, is found in the etymology. If the vowel be derived from Hholem, or the grammatical form requires an *o* or a short vowel, it is Kamets-Hhatuph; but if it be derived from Pattahh, or the form requires an *a* or a long vowel, it is Kamets.

a. Thus בְּנִיִּם with the prefixed conjunction *vo^oniyyōth*, הַאֲנִי with the article *hā^oniyyā*; עָמַד in the Hophal *yo^omadh*, יִשְׁחָרֵץ Isa. 44: 13 in the Piel *y^othā^o-rchū*. The first vowel is *ō* in מִצָּרָה from צָרָה, קְדָשִׁים from שָׁדָשׁ, מִשְׁפָּחָה from שָׁפַח, מִשְׁפָּחָה Isa. 38: 14, מִשְׁפָּחָה Num. 22: 11, מִשְׁפָּחָה Num. 23: 7 and the like, and the first two vowels in such words as מִשְׁפָּחָה from שָׁפַח, מִשְׁפָּחָה Isa. 30: 12 from שָׁפַח, מִשְׁפָּחָה Deut. 20: 2, מִשְׁפָּחָה Hos. 13: 14, מִשְׁפָּחָה 2 Chron. 10: 10, מִשְׁפָּחָה 2 Kin. 15: 10, because they are shortened from Hholem. On the other hand the first vowel is *ā* in מִשְׁפָּחָה Job 16: 19 from שָׁפַח, מִשְׁפָּחָה from שָׁפַח, מִשְׁפָּחָה from שָׁפַח. The word מִשְׁפָּחָה is in Ps. 86: 2 the imperative *shomrā*, in Job 10: 12 the preterite *shām'rā*. The medial vowel is *ō* in the infinitive מִשְׁפָּחָה Obad. ver. 11, and the future מִשְׁפָּחָה Gen. 32: 18, but *ā* in the preterite מִשְׁפָּחָה 1 Sam. 24: 11. The best authorities decide that מִשְׁפָּחָה should be pronounced *bātlīm*, not *bōtlīm*, as the rule would seem to require.

b. In a very few instances Kamets-Hhatuph is found in a syllable bearing a conjunctive accent, viz.: מִשְׁפָּחָה Ps. 38: 21 (in some editions), מִשְׁפָּחָה Ps. 35: 10, Prov. 19: 7, and in the judgment of Ewald מִשְׁפָּחָה Jndg. 19: 5 comp. ver. 8, and מִשְׁפָּחָה Ezek. 41: 25; in Dan. 11: 12 מִשְׁפָּחָה the points belong to the marginal reading מִשְׁפָּחָה, and the vowel is consequently Kamets. There are also a few cases in which Kamets remains in a mixed syllable, deprived of its accent by Makkeph, § 43, without receiving Methegh, viz.: מִשְׁפָּחָה Ps. 16: 5 (in some editions), מִשְׁפָּחָה Ps. 55: 19, 22, מִשְׁפָּחָה Ps. 74: 5; and a final unaccented Kamets is not affected by the insertion of Daghesh-forte conjunctive, § 24, in the initial letter of the following word, e. g. מִשְׁפָּחָה Gen. 31: 13. When an accent takes the place of Methegh, it serves equally to distinguish *ā* from *ō*, e. g. מִשְׁפָּחָה Ex. 21: 22 *v^onāgh^hphū*, מִשְׁפָּחָה Ex. 21: 35 *ūmākh^hrū*, § 45, 5.

c. Inasmuch as מִשְׁפָּחָה is derived from מִשְׁפָּחָה *māhhār*, its first vowel might be suspected to be *ā*; but as it is so constantly written with Hhatuph-Kamets, the preceding vowel is probably conformed to it. It is consequently regarded and pronounced as *ō*. Kimchi (Mikhlol, fol. 188) declares that the first vowel in מִשְׁפָּחָה 1 Sam. 13: 21, מִשְׁפָּחָה Ecces. 12: 11 and מִשְׁפָּחָה Num. 24: 7 was universally held to be Kamets, and that with the exception of Rabbi Jonah ben Gannach, who was of a contrary mind, the same unanimity prevailed in regard to the first vowel of מִשְׁפָּחָה Ezek. 40: 43. As, however, this last word is in every other place written without the Methegh, and there is no analogy for such words as those mentioned above having *ā* in

their initial syllable, the best authorities are now agreed that the vowel is *ō*, and the words are accordingly read *dorbhān*, etc. In יָסָפֶר *jasper*, and עֶמֶרַד *emerald*, Ezek. 28:13, which are mentioned by Kimchi in the same connection, the first vowel is Kamets.

d. In some manuscripts and a few of the older printed books, e. g. Stephanns' Hebrew Bible and Reuchlin's Rudimenta Hebraica, Kamets-Hhatuph is denoted by (ֿ). It then differs from Kamets, but is liable to be confounded with Hhateph-Kamets. It can, however, be distinguished from it by the circumstance that Kamets-Hhatuph is always followed either by simple Sh'va, Daghesh-forte, or Methlehgh; none of which ever immediately succeed Hhateph-Kamets. Such a form as עֶמֶרַדֿ Ezek. 26:9 in some editions is an impossible one if (ֿ) have its ordinary meaning.

e. It is surprising that in so minute and careful a system of orthography as that of the Massorites, there should be no symbol for *ō* distinct from that for *ā*; and some have felt constrained in consequence to suppose that the signs for these two vowels were originally different, but became assimilated in the course of transcription. This seems unlikely, however. The probability is that *ā* and *ō*, whose resemblance even we can perceive, were so closely allied in the genuine Hebrew pronunciation, that one sign was thought sufficient to represent them, especially as the Massorites were intent simply on indicating sounds without concerning themselves with grammatical relations. This is further confirmed by the occasional selection of Hhateph-Kamets to accompany Kamets, as יְהוֹשֻׁעַֿ, יְהוֹשֻׁעַֿ, יְהוֹשֻׁעַֿ Jer. 22:20, יְהוֹשֻׁעַֿ Isa. 27:4, or to replace it, as יְהוֹשֻׁעַֿ from יְהוֹשֻׁעַֿ Ezek. 36:35, 38, and by the fact that the article undergoes the same euphonic change before הֿ and הֿ, § 231. 4.

§ 20. 1. As simple Sh'va is vocal at the beginning of a syllable and silent at its close, there can be no doubt as to its character when it stands under initial or final letters. Preceding the first vowel of a word it must of course be vocal, and following the last vowel it must be silent, זְכָרְתָּם *z'khartām*, זְכָרְתָּ *zākhart*. In the middle of a word, the question whether it belongs to the syllable of the preceding or the following vowel must be determined by the circumstances. If a complete syllable precedes, that is, either an unaccented long vowel or a vowelless consonant serving as the complement of a previous short vowel, it is vocal. If it be preceded by a short vowel which cannot make a complete syllable without the aid of a following consonant, or by a long accented vowel, it is silent: זֹכְרִי *zō-kh'rē*, תִּזְכְּרִי *tiz-k'rū*, לִבְנֶה *libh-ne*,

תִּכְתּוֹל־נָא *tiktōl-nā*. Sh'va under a letter doubled by Daghesheforte, § 23, is vocal, such a letter being equivalent to two, the first of which completes the previous syllable, and the second begins the syllable which follows: חֲזַח־חֲזַח־יָמַי *haz-z'khūrīm*. Inasmuch as no syllable can begin with more than two consonants, § 18.1, two vocal Sh'vas can never come together. And two silent Sh'vas can never come together except at the end of a word, since none but final syllables can close with two consonants. When two simple Sh'vas concur in the middle of a word, therefore, the first is necessarily silent and the second vocal: עֲזַרְךָ *ez-k'rā*.

2. In addition to this it is to be remarked that Sh'va is vocal after intermediate syllables; that is to say, when the consonant under which it stands performs the double office of completing one syllable and beginning the next. Thus, when it follows a consonant from which Daghesheforte has been omitted, רַב־בְּחָשׁוֹ *ray'bhak'shū* for *ray-y'bhak-k'shū*, or the first of two similar letters, in order that the reduplication may be made more distinct, הַלְלֵה *hal'lū*, קִלְלֵה *kil'lath*, טִלְלוֹ *tsil'lo*, אִלְלֵה *al'lay*, לְחִיקְךָ *lhik'kē*, and in several other cases, which will be more particularly described in § 22.

a. Elias Levita ingeniously represented the rules for vocal Sh'va by the first five letters of the Hebrew Alphabet, thus א (=1) when it stands under the first letter of a word; ב (=2) after another Sh'va; ג (=הֶחָדָשׁ *long*) after a long vowel; ד (=דָּגֶשׁ־חֶזֶק after Daghesheforte; ה (=הֶחָדָשׁ *the similar*) under the first of two similar letters.

DAGHESH-LENE.


§ 21. The second class of signs added to the Hebrew text are those which are designed to guide in the pronunciation of the consonants. These are the diacritical point over Shin, Dagheshe-lene, Dagheshe-forte, Mappik,

and Raphe. The use of the first of these has already been sufficiently explained, § 3. 1.

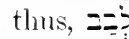

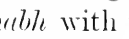

1. Daghesh-lene (דָּגֶשׁ לֶנֶה) is a point inserted in the six letters ב ג ד כ פ ת (technically called *B'ghadh K'phath*), to indicate the loss of their aspiration, e. g. ב *bh*, ב *b*, etc. As these letters are always aspirated after a vowel-sound, however slight, and never as an initial utterance or when following a consonant, they invariably require Daghesh-lene whenever they are not immediately preceded by a vowel or a vocal Sh'va. It is consequently inserted in the initial aspirate of a word which begins a verse, בְּרֵאשִׁית Gen. 1: 1, or which follows a word bearing a disjunctive accent (inasmuch as this represents a pause of longer or shorter duration), וַיִּבְרָא אֱלֹהִים Ex. 1: 1, שָׁמַח Gen. 3: 22, or ending in a consonant, אֶל־בְּנֵי, מִצְלָהּ הָרָבִי Gen. 24: 42; but not if it follows a word ending in a vowel and having a conjunctive accent, וַיְהִי חֹדֶשׁ הָאֵלֶּל Gen. 1: 2. The sacred name יְהוָה is followed by Daghesh-lene, even though it may have a conjunctive accent, Num. 10: 29, Deut. 3: 26, Josh. 10: 30, 11: 8, Ps. 18: 21, because in reading the Jews always substitute for it the word אֱדָרְךָ, which ends in a consonant. In three instances, however, e. g. אֱדָרְךָ Ps. 68: 18, קִרְיָתוֹ Isa. 34: 11, שְׁלֹבָה Ezek. 23: 42, Daghesh-lene is not inserted after a vowel-letter, which retains its consonant sound.

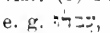

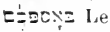

2. Daghesh-lene is inserted in a medial or final aspirate preceded by a vowelless consonant, whether this be accompanied by silent Sh'va or Pattahh furtive, e. g. נִסְתַּחֲרָה, שְׁמֵעָ; but not if it be preceded by a vowel or vocal Sh'va, whether simple or compound, e. g. וַיִּבְרָא, עֲבָדָתָם.

a. The primary signification of the name Daghesh is commonly explained from the Syriac ܕܓܝܬ (דָּגֶשׁ), to which Castellus in his lexicon

gives the sense of *piercing*. This is by some applied to the puncture or point which is its written sign, by others to its power of sharpening the sound of letters by removing their aspiration or doubling them. Buxtorf, however, in his *Chaldee Lexicon*, disputes the existence of such a root in either Syriac or Chaldee, alleging that in Prov. 12: 18, the passage quoted to prove the word, the true reading is  (ܢܨܝܢܐ). The six letters which receive Dagghesh-lene in Hebrew have the same twofold pronunciation in Syriac, a red dot called Rukhokh (ܪܫܝܬܐ *softness*), being written beneath them when they were to be aspirated, and another called Kushoi (ܪܫܝܬܐ *hardness*), being written above them when they were not.

b. Grammarians are not agreed whether the aspirated or unaspirated sound of these consonants was the original one. There being no data for the settlement of the question, each decides it by his own theory of phonetic changes. The correctness of the Massoretic punctuation has sometimes been questioned in regard to this matter, on the ground of the improbability of such fluctuation in the sound of these letters in the same word. But besides the Syriac analogy just referred to, the Sanskrit language shows the almost unlimited extent to which euphonic changes may be carried by a people possessing a sensitive and discriminating ear. The Sanskrit aspirates, besides being subjected to other mutations which cannot here be detailed, regularly lose their aspiration when finals, and under certain conditions when medials, throwing it back, where this is possible, upon a previous letter. Bopp *Kritische Grammatik*, pp. 30. 42. Similar laws prevail to some extent in Greek, e. g. *θρίξ*, *τριχός*; *τρέφω*, *θρέψω*; *θύω*, *ἐπύθην*; *ὄνκ* *ἔκω*, *ὄνχ* *ἔξω*; *μεθ'* *ὄμιν*.

§ 22. The absence of Dagghesh-lene in an aspirate sometimes shows a preceding simple Sh'va to be vocal when this would not otherwise have been known. In most of the cases referred to, a letter originally belonging to the succeeding syllable is by the prefixing of a short vowel drawn back to complete the syllable before it; instead, however, of giving up its previous connection altogether, it forms an intermediate syllable, § 20. 2, the Sh'va remaining vocal though the antecedent vowel is short; thus,  *l'bhahh* with the prefix  becomes  *bil'bhahh*, not  *bil-bahh*.

a. The particular instances in which this may occur are the following, viz.: (1) The Kal imperative of verbs and the Kal infinitive with suffixes, e. g.  from ; yet with occasional exceptions, as  Lev. 23: 39, where  necessarily closes the syllable, otherwise two successive letters would have vocal Sh'va, contrary to § 20. 1. (2) Those

forms of Pe Guttural verbs in which the first radical assumes a short vowel in place of the silent Sh'va in the regular inflexion, e. g. *הִתְקַדְּמוּ* for *הִתְקַדְמוּ*. (3) The construct plural of nouns *עֲבָדִים* from *עָבַד*, *קְרָבִים* from *קָרַב*, though with occasional exceptions, as *רָשָׁעִים* Cant. 8: 6, but *רָשָׁעִים* Ps. 76: 4; *צָבָאִים* Isa. 5: 10; *חֲרָשִׁים* Ps. 69: 10; *בָּרָכִים* Gen. 50: 23, but *בָּרָכִים* Judg. 7: 6; *בָּנָיִם* from *בָּנָה* are peculiar in omitting Dagghesh in the singular with suffixes. (4) Three feminine nouns ending in *וֹת*, *מַלְכוֹת* from *מָלַךְ*, *מְלָכֹת* from *מָלַךְ* (only occurring with suffixes) from *מָלַךְ*, but not *מְלָכֹת*. Also a few other nouns of different forms, viz.: *אֲבָנִים*, but *בָּרָכִים*, *שָׂרָבִים*, *שָׂרָבִים*, *שָׂרָבִים*, *שָׂרָבִים*. (5) After prefixes, as He interrogative, e. g. *הִדְּרַחֲמֶם* Gen. 29: 5 from *דָּרַחַם*, and inseparable prepositions, e. g. *לְדַבֵּר* from *דָּבַר*, *בְּדַת* from *דָּת*, *בְּדַבֵּר* from *דָּבַר*. Usage is not uniform in the case of Kal infinitives following inseparable prepositions, e. g. *לְהַחֲיוֹב*, *בְּחַיֵּב*, *בְּחַיֵּב*, *בְּחַיֵּב*, *בְּחַיֵּב* Isa. 31: 4; *לְחַיֵּב* Num. 4: 23, 8: 24; *בְּחַיֵּב*. (6) The suffixes of the second person *הָ*, *כָּה*, *כֵּן* never receive Dagghesh-lene, *בְּחַיֵּב*, except once after Nun Epenthetic, § 101, 2 (5), *אֲחַיֵּב* Jer. 22: 24.

These rules are sometimes of importance in etymology; thus, *עֲזָבוֹן* Ezek. 27: 12 must have as its ground form *עֲזָבוֹן*, not *עֲזָבוֹן*; and *אֲרָבָם* Hos. 7: 6, *רָחֵם* Ps. 90: 10 cannot be infinitives with suffixes, but must be from the segholates *אָרַב*, *רָחַב*.

b. The omission of Dagghesh-lene from the final letter of *הוֹדִיעַ* Prov. 30: 6, abbreviated from *הוֹדִיעַ* or *הוֹדִיעַ*, and from the aspirate in the proper names *רָחֵמָל* Josh. 15: 38, 2 Kin. 14: 7, and *רָחֵמָל* Josh. 15: 56 is exceptional. The Dagghesh occasionally occurring in initial aspirates after words ending in a vowel and having a conjunctive accent, is for the most part Dagghesh-forte conjunctive, § 24, e. g. *אֲרָבָה בְּיָמֶיךָ* Gen. 11: 31 and elsewhere, *אֲרָבָה בְּיָמֶיךָ* Gen. 46: 28, *אֲרָבָה בְּיָמֶיךָ* Ex. 15: 1. 21, *אֲרָבָה בְּיָמֶיךָ* Ex. 15: 13, *אֲרָבָה בְּיָמֶיךָ* Dent. 16: 1 (comp. *אֲרָבָה בְּיָמֶיךָ* Gen. 20: 9), *אֲרָבָה בְּיָמֶיךָ* Dent. 31: 28 (comp. *אֲרָבָה בְּיָמֶיךָ* Isa. 8: 2), *אֲרָבָה בְּיָמֶיךָ* Gen. 35: 29, *אֲרָבָה בְּיָמֶיךָ* Isa. 40: 7, also Ex. 15: 11. 16, Isa. 54: 12, Jer. 20: 9. But Dagghesh-lene may be inserted in the first of two similar aspirates, if it have no vowel, for greater distinctness of pronunciation; viz. in *בּ* followed by *בּ* Gen. 39: 12, Jer. 3: 25 or by *פּ* Ex. 14: 4. 17, Lev. 25: 53, or by *כּ* (in Baer's text) Gen. 32: 11, 40: 7; in *בּ* followed by *כּ* Josh. 8: 24, 10: 20, Isa. 10: 9; also in biblical Aramaic in *כּ* followed by *כּ* Dan. 3: 3 (in some copies) and in *כּ* followed by *כּ* Dan. 3: 3. The old strife as to the Dagghesh in the word *שְׁחָרָה* two is not yet settled. Kimchi explained it as Dagghesh-lene upon the supposition that the word was abridged from *שְׁחָרָה*; Schultens as Dagghesh-forte arising from an assimilated *כּ*, contending that it was for *שְׁחָרָה* from *שְׁחָרָה*; Nordheimer as an anomalous Dagghesh-lene, introduced as a euphonic expedient to prevent the combination of an aspirated *כּ* with a sibilant, such as is obviated in the Hithpael of verbs by a transposition that would here be inadmissible. The puzzle is still further perplexed by the circumstance that it once appears with the preposition *בְּ* without the Dagghesh, *בְּשָׁחַר* Judg. 16: 23, and again with the same preposition with it, *בְּשָׁחַר* Jon. 4: 11, the Methegh showing the Sh'va to be vocal, as might also be inferred from the fact that Dagghesh-forte has been omitted.

DAGHESH-FORTE.

§ 23. 1. When the same consonant was repeated with a vowel or even the slightest hiatus intervening, so that successive movements of the organs of speech were required in the pronunciation, the Hebrews invariably wrote the letter twice. When, however, there was no interval between the reduplicated consonants, and the only audible result was a more protracted or vehement utterance of the same sound effected by a single effort of the organs, the letter was written but once. This fact the Massoretic punctuators have indicated by placing a point called Daghesh-forte (פֿ) in the bosom of a letter so affected, to show that it is to be doubled in the pronunciation; thus, רַיִימַל *vayyimāl*. Daghesh-forte may be found in any letter with the exception of the gutturals א ה ח ע, which on account of their weakness do not admit of reduplication. The letter ר, partaking of this with other peculiarities of the gutturals, receives it only in a very few exceptional cases, e. g. אֶרְצָה Cant. 5: 2, אֶרְצָה Prov. 14: 10.

a. For other examples of Resh with Daghesh-forte see Prov. 11: 21, 15: 1, Jer. 39: 12, Ezek. 16: 4, also § 24. b.

2. The aspirates, when doubled, always at the same time lose their aspiration; thus, יִפְּקַדְּהוּ *yippākēdh*. Daghesh-forte in these letters is readily distinguishable from Daghesh-lene by the consideration that a consonant cannot be pronounced double except after a vowel. A point in one of the aspirates is, therefore, Daghesh-forte if a vowel precedes, otherwise it is Daghesh-lene.

3. Daghesh-forte in ר may be distinguished from Shurek in the same way. Inasmuch as two vowels cannot come together in the same word, if a vowel precedes it is Daghesh-forte, if not it is Shurek.

a. Some Grammarians speak of Daghesh-forte *implicitum* in the gutturals, by which they mean that these letters appear in certain cases to complete a foregoing syllable as well as to begin that in which they properly stand, in spite of the omission of Daghesh, which analogy would require them to receive.

b. The Arabs have a sign of reduplication, Teshdid (◌◌), which is written above the doubled letter. The Syrians have no written sign for this purpose, and it is disputed whether their letters were ever doubled in pronunciation. According to Asseman Biblioth. Orient. III. 2. p. 379, the Western differed from the Eastern Syrians in this respect, "Occidentales nullibi literas geminant."

§ 24. Different epithets have been applied to Daghesh-forte to describe its various uses or the occasions of its employment. 1. When separate letters, whether originally alike, or made so by assimilation, are by the inflection or formation of words brought into juxtaposition, the Daghesh-forte which represents such a doubling is called compensative; e. g. בְּרִי, formed by appending the syllable רִי to the root בְּרִי; נְחִי composed of the same syllable and the root נְחִי, whose last letter is changed to ח to conform with that which follows; סְבִי from סֶבֶב. 2. When the reduplication is indicative of a particular grammatical form the Daghesh-forte is called characteristic, e. g. in the Piel, Pual, and Hithpael of verbs; as, הִתְחַנֵּן, הִתְחַנֵּן, and certain forms of nouns, as, גְּבוּר. 3. When it has arisen from the necessity of converting a previous simple syllable into a mixed one in order to preserve the quantity of a short vowel which it contains, it is Daghesh-forte conservative; e. g. יִסֵּב for יִסֵּב. 4. When the initial letter of a word is doubled under the influence of the final vowel of the word preceding, it is Daghesh-forte conjunctive; e. g. קִימֵה צִא, קִימֵה צִא, מִהֲצִא, מִהֲצִא. 5. When the last letter of an intermediate syllable is doubled in order to make the following hiatus or vocal Sh'va more distinct, it is Daghesh-forte dirimens or separative, because the letter which receives it is thus separated in part from the syllable to which it belongs; e. g. עֲנִי imm'bhē for

מִבְּחֵי *m'bhē*. 6. When the first letter of a final syllable is doubled under the influence of a previous vowel bearing the accent (mostly a pause accent, § 36. 2. *a.*), for the sake of increased fullness and force of pronunciation, it is Daghesh-forte emphatic; e. g. מְהִלָּה for מְהִלָּה. 7. A letter following a guttural with silent Sh'va is in some manuscripts and in the edition of Baer and Delitzsch regularly doubled by what is called Daghesh-forte orthophonic to show that there is no hiatus after the guttural; e. g. רַמְמָה *rammā*, not *ra'mā* Gen. 10: 7, יַזְזֵר *yazzēr* Isa. 16: 9. In the first three uses named above Daghesh-forte is said to be essential, in the last four it is euphonic (לְהַבְּרָרֶת הַקְּרִיָּאָה).

a. Daghesh-forte conjunctive occurs regularly after the pronouns הָ and הָ followed by Makkeph, e. g. מְהִלָּה וְהַמְּהִלָּה Ps. 133: 1, וְהַמְּהִלָּה Num. 34: 6. 7. 9; also in the initial letter of monosyllables and of words accented on the first syllable after a final Kamets or Seghol in words followed by Makkeph לְקַחְתָּם Gen. 2: 23, וְנִשְׁמַחְתָּם Gen. 43: 15, or having a conjunctive accent on the penult, וְנִשְׁמַחְתָּ Gen. 3: 14, וְנִשְׁמַחְתָּ Gen. 33: 5, provided this was originally the accented syllable, or, if the accent has been shifted from the ultimate, was the place of the secondary accent Methegh מְהִלָּה (for מְהִלָּה) Ps. 84: 4, but מְהִלָּה Dent. 24: 1, וְנִשְׁמַחְתָּ Ezek. 17: 8; this proviso does not attach to the futures and participles of ל' verbs מְהִלָּה Gen. 1: 11, מְהִלָּה Ex. 21: 31. Final Kamets before Makkeph is not followed by Daghesh-forte unless the syllable containing the Kamets begins with two consonants מְהִלָּה Gen. 27: 26 or is immediately preceded by Methegh מְהִלָּה Gen. 30: 1, but מְהִלָּה Ps. 45: 5. Words having the secondary accent Methegh on the first syllable likewise admit Daghesh after a final unaccented Kamets or Seghol, unless they begin with an aspirate מְהִלָּה Gen. 49: 31, but מְהִלָּה Gen. 2: 4. The inseparable particles הָ, הָ, הָ, when prefixed without a vowel, do not admit Daghesh-forte conjunctive, except הָ which follows the ordinary rule הָ Dent. 10: 1, and one additional instance הָ Ps. 19: 3. Sibilants and liquids may be doubled after an unaccented final *u* וְנִשְׁמַחְתָּ Gen. 19: 14, וְנִשְׁמַחְתָּ Gen. 19: 2, 1 Sam. 8: 19. Daghesh-forte conjunctive is rarely found after an accented vowel, yet מְהִלָּה Gen. 19: 2, מְהִלָּה Ex. 6: 10, 29, 13: 1, 14: 1, Num. 31: 25. It also occurs in a few exceptional cases not embraced in the rules above given. See the preface to Baer's edition of Proverbs. In a few instances words thus united are written as one, e. g. מְהִלָּה Ex. 4: 2 for מְהִלָּה, so מְהִלָּה Isa. 3: 15, מְהִלָּה Mal. 1: 13, מְהִלָּה Isa. 27: 8.

b. Daghesh-forte separative occurs only in the following examples:

אֶפְרַיִם Hos. 3: 2.	לִיקְרֹחַ Prov. 30: 17.	נֶזְבִּיר Deut. 32: 32.
בְּקִרְוֹתָיִךְ Ps. 45: 10.	רִקְרָה 1 Sam. 28: 10.	נֶזְחִירִי 2 Sam. 23: 27.
הַזְבִּירִים Am. 5: 25.	פְּסִחוֹתֶיךָ (?) Ezek. 13: 20.	Jer. 29: 27.
הַזְבִּירָה Gen. 18: 21.		נֶזְבִּירִים Isa. 58: 3.
הַזְבִּירָה Gen. 37: 32.	פְּנִילוֹהָ Isa. 33: 1.	נֶזְחִירִים Am. 5: 21.
הַזְבִּירָה Gen. 17: 17.	בְּמִגְדֹּת Joel 1: 17.	נֶזְבִּירִי Gen. 49: 17.
הַזְבִּירָה 1 Sam. 10: 24, 17: 25. 2 Kin. 6: 32.	בְּמִגְדֵּי Job 9: 18.	Judg. 5: 22.
	נֶזְחִירִי Nah. 3: 17.	נֶזְבִּירִים Ps. 89: 52.
הַזְבִּירָה Job 17: 2.	נֶזְבִּירִי Ex. 15: 17.	נֶזְבִּירִי Ps. 77: 20.
הַזְבִּירָה Ex. 2: 3.	נֶזְבִּירִי Deut. 23: 11.	נֶזְבִּירִי Prov. 27: 25.
הַזְבִּירָה (?) Judg. 20: 43.	נֶזְבִּירִי Ps. 141: 3.	נֶזְבִּירִי Ps. 119: 139.
הַזְבִּירָה 1 Sam. 1: 6.	נֶזְבִּירִי Prov. 4: 13.	נֶזְבִּירִי Ps. 88: 17.
הַזְבִּירָה Isa. 57: 6.	נֶזְבִּירִי Judg. 20: 32.	נֶזְבִּירִי (?) Ps. 37: 15.
הַזְבִּירָה Gen. 49: 10.	נֶזְבִּירִי Jer. 4: 7.	Isa. 5: 28.
	נֶזְבִּירִי Isa. 9: 3, 10: 27, 14: 25.	נֶזְבִּירִי Ps. 58: 9.

This list is corrected and enlarged from Gesen. Lehrs. pp. 86 ff. Those words which are followed by a note of interrogation (?) are found in some editions but not in others. Daghesh separative may be found after He interrogative in some instances not included in the above list.

c. Daghesh-forte emphatic occurs only in הַזְבִּירִי Judg. 5: 7. 1 Sam. 2: 5; הַזְבִּירִי Job 22: 12 (Edit. Baer); וְהַזְבִּירִי Job 29: 21; הַזְבִּירִי or הַזְבִּירִי Job 21: 13; הַזְבִּירִי Isa. 33: 12, Jer. 51: 58; הַזְבִּירִי Ezek. 21: 15, 16; הַזְבִּירִי Ezek. 6: 9; הַזְבִּירִי Isa. 41: 17; הַזְבִּירִי Ezek. 27: 19; הַזְבִּירִי (?) Isa. 19: 6; and probably הַזְבִּירִי Job 13: 9 (not in pause).

d. Daghesh-forte orthophonic also occurs according to the Massora in the initial letter of a word, when the preceding word ends in the same letter; accordingly the edition of Baer and Delitzsch has אֶם-מִחֲזִית Gen. 14: 23, אֶם-לִפְנֵי Gen. 31: 54, and some manuscripts have אֶם-לִפְנֵי Gen. 5: 6. Occasional instances also occur of the doubling of an initial liquid after another final liquid, e. g. וְהַזְבִּירִי (suggesting the pronunciation *vayyōmel-lō*) 1 Kin. 11: 22 and in certain manuscripts אֶם-לִפְנֵי Gen. 3: 17, אֶם-לִפְנֵי Ex. 20: 10, and even (in manuscripts) of an initial sibilant after a final ת, e. g. אֶם-שִׁמָּה probably *esh-sh'mām* Gen. 5: 2, אֶם-שִׁמָּה Gen. 4: 4, אֶם-שִׁמָּה Lev. 15: 32. See Gesenius' Lehrgebäude pp. 90. 91.

§ 25. In order to the distinct utterance of a reduplicated consonant, it must be followed as well as preceded by a vowel-sound. Daghesh-forte is consequently never written in a final vowelless letter, with the exception of the two words אֶת, אֶת, both of which end in aspirates whose pronunciation would be changed by the removal of the Daghesh. In every other instance the doubling is

neglected, even though the letter be an aspirate, which will for this reason resume its aspiration; e. g. קָלִי, קָלִי; סִבִּי, סִבִּי; אֲבִי, אֲבִי; abridged from אֲבִיחָה; אֲבִיחָה from אֲבִיחָה. In a medial letter with Sh'va Dagghesh may be written, because the Sh'va being thus rendered vocal the reduplication can be made audible by means of the hiatus which it represents; it is, however, quite as frequently omitted, the Sh'va commonly remaining vocal as if it were inserted, and compound Sh'va being occasionally substituted for simple to indicate this fact, § 16. 3. b.; e. g. אֲבִיחָה for אֲבִיחָה, אֲבִיחָה for אֲבִיחָה, אֲבִיחָה for אֲבִיחָה, אֲבִיחָה for אֲבִיחָה, Judg. 16: 16, particularly after prefixes, as Vav Conversive, the article and preposition בִּי, so אֲבִיחָה, אֲבִיחָה. It is seldom omitted from a medial aspirate on account of the change in its sound involved: yet even this is done occasionally, e. g. אֲבִיחָה Judg. 8: 2 for אֲבִיחָה, אֲבִיחָה Isa. 22: 10 for אֲבִיחָה, אֲבִיחָה from אֲבִיחָה. In a few rare instances it is dropped from a letter followed by a vowel, when the laws of syllables will permit and the pronunciation will not be materially affected; e. g. אֲבִיחָה Ruth 1: 13 for אֲבִיחָה, so אֲבִיחָה Isa. 60: 4.

MAPPĪK.

§ 26. Mappīk (מִפְּיָק *bringing out* or *uttering*), is a point in one of the letters א ה ו י, showing that it represents a consonant and not a vowel, or in other words that it does not quiesce in the preceding vowel-sign. It is unnecessary, however, to employ any notation for this purpose in the case of א ו and י, for their quiescence can be readily determined in all cases by the rules already given, § 13. Although it is much more extensively used in manuscripts, therefore, Mappik is in modern editions of the Hebrew Bible only inserted in final ה

when it retains its consonantal power; e. g. אֲרָצָה *artsāh*, אֲרָצָה *artsā*, לְקַחְהָ *l'kāhhlūh*, לְקַחְהָ *lāk'hlā*. The point four times found in א, וְיָבִיאוּ Gen. 43: 26, Ezra 8: 18, וְיָבִיאוּ Lev. 23: 17, וְיָבִיאוּ Job 33: 21, though called a Dagghesh in the Massoretic notes in the margin, is probably to be regarded as Mappik.

a. In some manuscripts and in the Hebrew Bible printed at Brescia in 1494 Mappik is placed not in the body of the letter He, but underneath it.

RAPHE.

§ 27. Rāphe (רָפֵה *weak*), is a small horizontal stroke placed over a letter, and denotes the opposite of Dagghesh-lene, Dagghesh-forte, or Mappik, as the case may be. As no inconvenience can arise from its omission, it is only occasionally used in modern Bibles, and not with entire uniformity in the different editions. It is chiefly found where a Mappik has been omitted in ה, which according to analogy might be expected to be inserted, e. g. הָיָה Ex. 9: 18, וְשָׁחַתָּה Lev. 13: 4, בְּהַטָּאָה Num. 15: 28, לֵה Num. 32: 42, וְשָׁחַתָּה Job 31: 22 in some copies. In תַּעֲשֶׂה-לָּךְ Ex. 20: 4, Deut. 5: 8, it is the opposite of Dagghesh-forte, and shows that ל may either be doubled agreeably to the point in its bosom or not. In לֹא תִרְצֶה Ex. 20: 13, Deut. 5: 17, it is the opposite of Dagghesh-lene, and shows that the ר may either have its unaspirated sound, as the Dagghesh indicates, or may be aspirated.

ACCENTS.

§ 28. The third class of Massoretic additions to the text are those which relate to the words. These are the accents, Makkeph, Methegh, and the K'ri. An accent (טַעַם) is written upon every word with a twofold design, 1st, of marking its tone-syllable, and 2dly, of indicating

its relation to other words in the sentence. The great number of the accents has respect entirely to this second function, there being no difference in the quality of the stress laid upon particular syllables, such for example as is marked by the Greek acute, grave, and circumflex, but only that difference in its amount which arises from the unequal emphasis naturally laid upon the different members of a clause or period. The punctuators have attempted not only to indicate the pauses to be made in reading, as is done by the stops in use in other languages, but to represent to the eye the precise position held by each word in the structure of the sentence, and the various grades of attraction or repulsion arising from the relations whether co-ordinate or subordinate which subsist among them. Every sentence is fancifully regarded as a territory, which, partitioned into its several clauses, forms empires, kingdoms, and principalities, ruled by their respective sovereigns, each of whom has his own train of inferiors and dependants. The accents are accordingly divided into Disjunctives or Rulers (סִגְנוֹת), and Conjunctives or Servants (סְנוֹת). The former indicate that the word upon which they are placed is more or less separated from those that follow; they mark thus the end of a clause or of the section of a clause over which they exert control. The latter indicate that the word over or under which they are written is connected with what follows and belongs to the clause or section ruled by the next succeeding Disjunctive.

a. The stress of voice denoted by the accent must not be confounded with quantity. An accented syllable may nevertheless be short, the energy with which it is pronounced not necessarily affecting its length.

b. The Jews made use of the accents as musical notes in the cantillation of the synagogue, whence they are also called מִלֵּוֹדִים. In the judgment of some this is a part, and perhaps a leading part, of their original design. Their great variety, the frequent occurrence of accents of opposite powers upon the same word, and the distinct system of poetical accents, favor

this opinion. Such as are curious to know the details may find the mode of their employment for this purpose explained at length in Bartolocci's *Bibliotheca Magna Rabbinica*, vol. iv. pp. 427—444.

§ 29. The Disjunctive accents may be divided into four classes of various rank or power, as follows, viz:

CLASS I. *Emperors.*

*1. Sillūk	(,)	סִלּוּק
*2. Athnāhh	(^)	אַתְנַחֲחַ

CLASS II. *Kings.*

3. S'ghōlta	(^)	סִגְלוּתָא <i>postp.</i>
4. Zākēph Kātōn	(:)	זָקַף קָטוֹן
5. Zākēph Gādhōl	(")	זָקַף גָּדוֹל
*6. Tiphhhā	(,)	טִפְחָא

CLASS III. *Dukes.*

*7. R'bhī ^a	(^)	רְבִיזָא
*8. Shalsheleth	(:)	שַׁלְשֵׁלֶת
*9. Zarkā	(~)	זָרְקָא <i>postp.</i>
10. Pashtā	(^)	פִּשְׁטָא <i>postp.</i>
11. Y'thībhh	(,)	יְתִיב <i>prep.</i>
12. T'bhīr	(,)	תְּבִיר

CLASS IV. *Counts.*

*13. Pāzēr	(^)	פִּזֵּר
14. Karnē Phārā	(^)	כַּרְנֵי פָרָא
15. T'līshā Gh'dhōlā	(^)	תְּלִישָׁא גְדוּלָא <i>prep.</i>
16. Geresh	(^)	גֵּרֶשׁ
17. G'rāshayim	(^)	גֵּרֶשׁ"יִם
*18. P'sik	()	פְּסִיק

The Conjunctive accents, or *Servants*, are the following, viz:

*19. Merkā	(,)	מֶרְקָא
*20. Mūnāhh	(,)	מוֹנַחַ

21. Merkā Kh'phūlā	()	מֶרְקָא כְּפִיּוּלָא
*22. Mahpakh	(<)	מַחְפָּךְ
23. Dargā	(,)	דַּרְגָּא
*24. Kadhmā	(^)	כַּדְחָמָא
*25. Yerahh ben Yōmō	(v)	יֶרַחַּב בֶּן יוֹמֹ
26. T'līshā K'tannā	(^)	תְּלִישָׁא קְטַנָּא <i>postp.</i>

a. Merka Kh'phula has sometimes been reckoned among the Disjunctives, as by Gesenius in his *Lehrgebäude*; but the absence of Daghesh-lene in the word following that on which it stands in Ex. 5: 15, Ezek. 14: 4, proves that it is a Conjunctive.

b. According to their most probable significations, the names of the accents appear to be in part borrowed from their forms and in part from their uses. Thus the Disjunctives: Silluk, *enl*; Athnahh, *rest*; Segholta, *bunch of grapes*; Zakeph, small and great, *causing suspension*; Tiphhiha, *palm of the hand*; R'bhi^a, *square or reposing*; Shalsheleth, *chain*; Zarka, *dispersion*; Pashta, *expansion or letting down* (the voice); Y'thibh, *sitting still*; T'bhir, *interruption*; Pazer, *separator*; Karne Phara, *a heifer's horns*; T'līsha, great and small, *shield*; Geresh, *expulsion*; G'rashayim, *double Geresh*; P'sik, *cut off*. Conjunctives: Merka, *prolonging*; Munahh, (a trumpet) *at rest*, i. e., in its proper position; Merka Kh'phula, *double Merka*; Mahpakh, (a trumpet) *inverted*; Darga, *progress*; Kadhma, *beginning*, Yerahh ben-Yomo, *moon a day old*.

§ 30. 1. Fourteen of the accents are written over, and eleven under, the words to which they are attached. P'sik, whose only use is to modify the power of other accents, is written after the word to which it belongs, and in the same line with it. The place of the accents is either over or under the letter preceding the tone-vowel, with the exception of the prepositives Y'thibh and T'līsha Gh'dhola, which always accompany the initial letter of the word, and the postpositives S'gholta, Zarka, Pashta, and T'līsha K'tanna, which stand upon the final letter. Y'thibh is only used when the first is the tone-syllable. Pashta is repeated if the word on which it stands is accented on the penult, e. g. חֲרֹהֵי Gen. 1: 2, or ends with two vowelless letters, e. g. וַיִּשְׁתָּה Ruth 3: 7, or if the last letter has Pattahh furtive, e. g. יָדָה Gen. 33: 13, and in some manuscripts and editions there is a like re-

petition of S'gholta, Zarka and T'lisha K'tanna. When this is not the case, there is nothing to mark the tone-syllable of the word unless this may chance to be the one upon which the nature of the accent in question requires it to be placed.

2. Silluk has the same form as Methegh, § 44; but the former invariably stands on the tone-syllable of the last word in the verse, while Methegh is never written under a tone-syllable. Pashta is likewise distinguished from Kadhma only by its position upon the last letter of the word, and after the superscribed vowel, if there be one, e. g. אֲשֶׁר Gen. 1: 7, מִלְאָכֹה Gen. 24: 7, while Kadhma is placed upon the letter preceding the tone-vowel, e. g. אֲשֶׁר Gen. 2: 19, where this chances to be a final letter the laws of consecution only can decide; thus, in וְרָעָה Gen. 26: 4, אֲנִתָּה Deut. 16: 3, the accent is Pashta, but in וְלִנְרָעָה Gen. 17: 8, אֲנִתָּה 1 Sam. 29: 6, it is Kadhma. Y'thibh is distinguished from Mahpakh by being written under the first letter of the word and taking precedence of its vowel if this be subscribed, e. g. גִּשְׁבִּי Gen. 1: 11, פִּי Gen. 31: 6, Deut. 10: 17; Mahpakh belongs under the consonant which precedes the tone-vowel, and after its vowel-sign if this be subscribed, e. g. יִפְקֹרֶי Gen. 2: 14, פִּי Gen. 32: 33, Deut. 4: 7. When the initial syllable bears the tone and there is no subscribed vowel, the laws of consecution must decide; thus, in הִנֵּה the accent is Y'thibh in Gen. 3: 15, 44: 17; Deut. 10: 17; but Mahpakh in Josh. 17: 1.

§ 31. The accents already explained are called the prosaic accents, and are found in all the books of the Old Testament with the exception of the Psalms (תְּהִלִּים), Proverbs (מִשְׁלֵי), and the poetic portion of Job (אֵיּוֹב), whose initials form the technical word אֲזָנִית. Here a different system of accentuation prevails. Thirteen of

the prosaic accents, one-half of the whole number, nowhere occur in the books just named, viz.: S'gholta, Zakeph-Katon, and Zakeph-Gadhol of the Kings, Pashta, Y'thibh, and T'bhîr of the Dukes, Karne Phara, T'lisha Gh'ldhola, Geresh, and G'rashayim, of the Counts, Merka Kh'phula, Darga, and T'lisha K'tanna of the Conjunctions. Such as are common to both systems are in the previous table distinguished by an asterisk. The powers of some of these, however, are altered, so that a new arrangement of them is necessary; and they are supplemented by additional signs formed by combining the prosaic accents or assigning them unusual positions. The scale of the poetical or metrical accents thus constituted is as follows, viz.:

DISJUNCTIVE ACCENTS.

CLASS I.

1. Sillūk	(,)	סִלּוּק
2. Merkā-Mahpakh or Ōlev'yōrēdh	(, ^)	מֵרְקָה וְיֹרֵד
3. Athnāhh	(_)	אַתְנַחֲח

CLASS II.

4. R'bhī ^a	(^)	רְבִיז
5. R'bhī ^a Mugrāsh	(^ ^)	רְבִיז מִגְרָשׁ
6. Zarka or Tsinnōr	(^)	צִנּוֹר <i>postp.</i>
7. Tiplhhā initial or D'hhī	(,)	תִּפְלָה <i>prep.</i>
8. Pāzēr	(^)	פָּזֵר
9. Great Shalsheth	()	שְׁלִשְׁתָּה
10. Azlā L'gharmēh	(^)	אֲזֵלָה לְגַרְמֵה
11. Mahpakh L'gharmēh	(^)	מַחְפָּק לְגַרְמֵה
12. P'sīk	()	פְּסִיק

CONJUNCTIVE ACCENTS.

13. Merkā	(,)	מֶרְקָא
14. Mūnāhh	(,)	מוֹנָחַ
15. Mūnāhh superior or Illūy	(,)	מֶלֶךְ
16. Tiphhhā or Tarhhā	(,)	טִפְחָא
17. Yerahlī ben Yōmō or Galgal	(v)	גַּלְגַּל
18. Mahpakh	(,)	מַחְפָּח
19. Kadhnmā or Azlā	(,)	אֲזֵלָא
20. Shalsheleth	(,)	שַׁלְשֵׁלֶת

Tsimmōrith (˘) is not a distinct accent, but is written over a simple syllable preceding Merka or Mahpakh in the same word, מֶרְקָא, or in an antecedent monosyllable, in which case it supplies the place of Makkeph הַרְקָא, for אֵלָּא for בְּיַרְקָא. The disjunctive Tsinnor has the same form but is written over the last letter of the word on which it stands, רַבִּיִּם.

a. Olev'yoredh has a compound sign, resembling in form a combination of Merka and Mahpakh, the former written under the tone syllable, the latter over the syllable next preceding, מֶרְקָא־מַחְפָּח; or (if the tone be on the initial syllable) over the last syllable or letter of the preceding word, מֶרְקָא־מַחְפָּח (Wickes) or מֶרְקָא־מַחְפָּח (Baer); or (if this word be accented on the ultimate) over the first letter of the word to which it properly belongs or between the two words, מֶרְקָא־מַחְפָּח (Wickes) or מֶרְקָא־מַחְפָּח (Baer). When the sign for Olev'yoredh is divided between two words, which should be united by Makkeph, Makkeph is not written אֵלָּא־הַרְקָא for אֵלָּא־הַרְקָא. The sign for R'bhī^a Mugarāsh resembles a combination of R'bhī^a and Geresh, the former on the tone syllable, the latter on the initial letter of the word, מֶרְקָא־מַחְפָּח. P'sik is occasionally used as with the prose accents, § 38. 1. a, to indicate a slight pause without affecting the consecution; but it may likewise, when combined with three of the Conjunctives Shalsheleth, Kadhma or Azla, and Mahpakh, convert them into weak Disjunctives, capable of governing small sections of their own.

b. The names of the accents occurring in prose are explained § 29. b. Olev'yoredh means *ascending and descending*; R'bhī^a Mugarāsh, *Gereshed-R'bhī^a*; Tsinnor and Tsinnorith, *a water-course*; D'hhi, *thrust back*; L'gharmeh, *by itself*, i. e. *independent*; Illuy, *high*; Tarlha, *toiling along*; Galgal, *wheel*; Azla, *going on*. Tiphhlha and Shalsheleth, though Disjunctives in prose, are Conjunctives in poetry, hence the absence of Dagheshe-lene after the former in מֶרְקָא־מַחְפָּח Prov. 8: 3, and the presence of Dagheshe-forte Conjunctive after the latter in מֶרְקָא־מַחְפָּח Ps. 3: 3.

its original position unchanged. The accent will also remain in its original position on the verb, if the appendage be an affix, unless it is either dissyllabic or causes the rejection of the vowel previously accented; קָהָרִים with a suffix קָהָרִים, but with an affix קָהָרִי; קָהָרִי with a suffix קָהָרִי, but with an affix when the vowel is retained קָהָרִי, when it is rejected קָהָרִי; קָהָרִי, קָהָרִי, קָהָרִי; קָהָרִי with affixes קָהָרִי, קָהָרִי; 3 fem. sing. pret. with suffixes, קָהָרִי from קָהָרִי (primitive form קָהָרִי), so קָהָרִי, קָהָרִי. It is to be observed, however, that a paragogic הָ or הַ, § 61. 6, attached to nouns, pronouns, and adverbs, and occasionally a paragogic ךְ, does not disturb the position of the accent, e. g. אֶרֶץ, אֶרֶץ; נָבִי, נָבִי; so אֶרֶץ, אֶרֶץ, אֶרֶץ, אֶרֶץ Lam. 1: 1, but אֶרֶץ Isa. 1: 21; neither does the feminine ending תָּ, which is a Segholate formation, § 185, e. g. אֶרֶץ, אֶרֶץ.

a. The affix receives the accent in אֶרֶץ Ruth 2: 8 from אֶרֶץ, but not in the corresponding form אֶרֶץ Ex. 18: 26 from אֶרֶץ; though in the latter instance a monosyllable follows, in consequence of which the accent would have been shifted to the penult by § 35. 1, even though its proper place had been on the ultimate. Paragogic הָ receives the accent, though the preceding vowel remains, in the verbal form אֶרֶץ 1 Sam. 28: 5.

2. The appending of a simple syllable, such as the suffixes הָ, הַ, הִי, הֵי, הֶי, or the verbal suffixes הָ, הֵי, הֶי, will not alter the position of the accent provided it originally stood upon the ultimate; if, however, its original place was the penult, or if the syllable in question be attached to the word by a union vowel, the accent must be carried forward one syllable to prevent its standing on the antepenult, which is never admissible: אֶרֶץ, אֶרֶץ, אֶרֶץ, אֶרֶץ; אֶרֶץ, אֶרֶץ, אֶרֶץ, אֶרֶץ; אֶרֶץ, אֶרֶץ, אֶרֶץ, אֶרֶץ. Suffixes appended to a word ending with a consonant mostly require a connecting vowel, and consequently shift the position of the accent. Affixes, by reason of the less weight accorded to them, commonly do not. The suffix

ף follows the general rule when preceded by a union vowel, but draws the accent upon itself when it is not, e. g. פָּ, פֶּה, פֶּה, פֶּה, פֶּה. A consonantal appendage to a long unaccented vowel, inasmuch as it converts the ultimate into a mixed syllable, necessarily draws the accent upon it from the penult, § 32. 1, e. g. בִּצְאָהוּ, בִּצְאָהוּ, בִּצְאָהוּ; גִּבּוֹהוּ, גִּבּוֹהוּ, גִּבּוֹהוּ.

3. A mixed syllable, whether an affix as הֵם, הֵן, or suffix as כֵּם, כֵּן, הֵם, הֵן, will attract the accent to itself, הִלְכָּם from הִלֵּךְ; בִּלְכֶם, בִּלְכֶם from בִּלֵּךְ; הִמְלָאֵם from הִמְלִיךְ. In the unusual form בִּלְכֶם 2 Sam. 23: 6, the accent stands upon the union vowel.

4. The only prefixes which exercise any influence upon the position of the accent, are the Vav conversive of the future, which draws back the accent from a mixed ultimate to a simple penult, וְיִצְאֶה, וְיִצְאֶה, וְיִצְאֶה; and the Vav conversive of the preterite, which throws it forward from the penult to a simple ultimate, וְיִצְאֶה, וְיִצְאֶה, וְיִצְאֶה.

a. Some languages invariably accent the same part of the word; thus, Bohemian and Lettish the initial syllable, Polish and Lazian, one of the Caucasian tongues, the penult of all polysyllables. Others, in which more freedom is allowed, have no respect to the etymological structure of words, but are guided entirely by the character of their syllables. Thus, in Arabic and Latin words are accented according to the quantity of the penult; the accent is given to the penult if it is long, to the antepenult if the penult is short. In others still the etymological principle is the prevailing one, and this often has a wider scope than in Hebrew. Thus, in Greek the accent has the range of the last three syllables. In Sanscrit it may stand upon any syllable whatever even of the longest words. In English it is almost equally free, e. g. *péremptorily*, *inconsiderátion*, its removal from its primary position upon the radical portion of the word being conditioned by the respective weight of the formative syllables appended, e. g. *pérson*, *pérsonate*, *pérsonally*, *pérsonify*, *pérsonálicity*, *pérsonificátion*.

§ 34. The location of the accent being thus influenced by the etymological structure of words, it may serve to distinguish words of like appearance but different formation. Thus, גִּבּוֹהַּ Gen. 30: 1, בִּצְאָהַּ Gen. 29: 6, are parti-

ciples, but בָּנְתָה Gen. 35: 18, בָּסָתָה Gen. 29: 9, are preterites, the feminine affix receiving the accent in one case but not in the other, § 33. 1. So בָּנוּ *they built*, from בָּנָה, but בָּנוּ *in us*; שָׁבוּ *they carried captive* from שָׁבָה, but שָׁבוּ *they returned* from שָׁבַח; שָׁזָו *he has seized*, but שָׁזָו Job 23: 9 *I shall see* from שָׁזָה; יָרַע *it shall be evil* from יָרָע, יִרְעַה *he shall feed* from יָרָה; נָבָה *he was rebellious*, נָבָה *it was bitter* from נָבַח; קִיָּמִי *arise thou* (fem.), קִיָּמִי *my rising up*.

§ 35. The position of the accent may be shifted from the following causes, viz:

1. A Conjunctive is frequently removed from the ultimate to a simple penult if a Disjunctive immediately follows, whether upon a monosyllable or a dissyllable accented on the penult, in order to prevent the unpleasant concurrence of two accented syllables in closely connected words, e. g. קָרָא לְיִלְהָה Gen. 1: 5, בָּנָה לְיִרְיָה Gen. 4: 17, אָזַלְתָּ יָדְךָ Deut. 32: 36, וְהִתְאַבְּדוּ יְהוָה Ps. 2: 12. In a few exceptional cases the secondary accent Methegh remains to mark the original tone-syllable, after the principal accent has been thrown back, לִבְשֵׁי קָטָן Num. 24: 22, נָבֵל גִּזְיוֹן Isa. 40: 7, הִשְׁמַע עָם Deut. 4: 33.

a. But the accent will not be shifted from one of the so-called grave suffixes הָם, הֵן, הֶם, בָּן, § 33. 3, אֲבִירָם הִי Gen. 43: 7; nor to a penult which is a mixed syllable, נִקְרָא לָהּ Num. 32: 42; nor ordinarily from a mixed ultimate having a long vowel, § 32. 1, קָרַב לוֹ Judg. 6: 31, רָקַב לוֹ Ps. 94: 16. A mutable Tsere or Hholem may, however, be shortened and the accent removed קָרַב לוֹ (קָרַב) Judg. 6: 31, Isa. 36: 8. In the preterite infinitive and participles of verbs Tsere in the ultimate cannot be shortened to Seghol, but the accent may still be shifted and the secondary accent Methegh, § 44, be placed on the original tone-syllable לִבְשֵׁי קָטָן Num. 24: 22, נָבֵל גִּזְיוֹן Isa. 40: 7. 8, 49: 7, 66: 3, Ezek. 22: 25. Methegh will also stand on the ultimate after the removal of the accent, if the word ends with the same letter with which the next begins, in order that the stress of the voice may keep them distinct תְּכַלֵּה הַשָּׂדֶה Ps. 105: 28, הִשְׁמַע עָם Deut. 4: 33, Num. 17: 23, or if it ends with the weak letter ע preceded by Pattahh לִי הִשְׁמַע Gen. 24: 9.

2. The special emphasis given to the last word of a clause or section, and represented by what are called the pause accents, § 36, 2, *a*, is sometimes rendered more distinct by a change of the accented syllable from the ultimate to the penult, e. g. *אָנְכִי, אָנְכִי; אָתָּה, אָתָּה; עָתָּה, עָתָּה*; or from the penult to the ultimate, particularly in the case of forms with Vav conversive of the future *וְיִלְכֶּה, וְיִלְכֶּה*; so *וְיִנְגְּלוּ, וְיִנְגְּלוּ*. The accent is in a few instances attracted to a short final syllable ending in a weak letter, e. g. *יָרָא* Gen. 41: 33 for *יָרָא*; so *תָּרָא* Zech. 9: 5, Mic. 7: 10, *הָשִׁיעַ* Ps. 39: 14 for *הָשִׁיעַ*; or to a final ה, followed by an initial guttural, when greater energy of voice is necessary to distinctness of utterance, thus *לָמָּה* becomes *לָמָּה* before א Gen. 27: 45, before ה Num. 20: 4, 5, 21: 5, before ע Judg. 12: 3, 15: 10; *רִיבָה* becomes *רִיבָה* before ר Ps. 74: 22; so *הָרָה* Gen. 29: 21, *סוּרָה* Judg. 4: 18, *שׁוּבָה* Isa. 44: 22.

a. *לָמָּה, רִיבָה, לָמָּה, רִיבָה* are accented on the ultimate before *יהיה*, which the Jews read *אֶהְיֶה*. In like manner *הִסְרִיעַ* becomes *הִסְרִיעַ* before *הָרָא* Isa. 47: 1, 5, to prevent the confusion of similar sounds concurring at the end of one word and the beginning of the next. In *פָּהֲנָה* Gen. 28: 2, 5, 6, 7 the accent cannot be shifted, § 32. 1, but the secondary accent Methegh is given to the final syllable; so frequently to a final guttural preceded by Pattahh *אִישׁ הָיָה* Hos. 4: 4, or Pattahh furtive, *הָיָה* Gen. 44: 2.

CONSECUTION OF ACCENTS IN PROSE.

§ 36. 1. The second use of the accents is to point out the relation of words to one another. The Disjunctives indicate a greater or less separation between the word on which they stand and the following one; the Conjunctives indicate a connection. The greatest separation of all is effected by Silluk, which is written under the last word of every verse, and is followed invariably by two dots vertically placed (:), called *Sōph Pāsūk* (סוף פסוק *end of the verse*). The next in power are Athnahh and S'gholta. When a verse was to be divided into two

clauses, Athnahh was placed under the last word of the first clause, Silluk maintaining its position at the end of the verse. If it was to be divided into three clauses, which is the greatest number that any verse can have, the last word of the first clause receives S'gholta, the last word of the second Athnahh, and the last of all Silluk. Verses of one clause range from Gen. 26: 6, containing three words, to such as Jer. 13: 13 and 1 Chron. 28: 1, containing more than twenty: the most common division is into two clauses, e. g. Gen. 1: 1 : וַיֵּצֵא אֱלֹהִים אֶת הָאָרֶץ מִתַּחַת הַמַּיִם; three clauses are much less frequent, Gen. 1: 7.... וַיֵּצֵא אֱלֹהִים אֶת הָאָרֶץ מִתַּחַת הַמַּיִם : וַיֵּצֵא אֱלֹהִים אֶת הָאָרֶץ מִתַּחַת הַמַּיִם 23: 16, 24: 30, 26: 28.

a. In Job 1: 8 (except in Baer's edition) S'gholta occurs in a verse of two clauses without Athnahh, probably because the accentuation is conformed to that of Job 2: 3.

2. Each of these clauses is capable of subdivision to whatever extent its length or character may seem to demand by the Disjunctives Zakeph Katon, Zakeph Gadhol, R'bhī*, Pazer, and T'lisha Gh'dhola, according to the number of sections to be made and the various degrees of their completeness. Thus, in Josh. 1: 8 the clause of Athnahh is divided into five sections, וַיֵּצֵא אֱלֹהִים אֶת הָאָרֶץ מִתַּחַת הַמַּיִם, in 2 Kin. 1: 6 into six, וַיֵּצֵא אֱלֹהִים אֶת הָאָרֶץ מִתַּחַת הַמַּיִם. The choice of the accent to govern a particular section depends not only upon its power, but likewise upon its rank, the more exalted officer standing in ordinary cases nearer the sovereign. Accordingly toward the beginning of a clause an inferior Disjunctive will be used, even though the separation is such as would require an accent of much higher power to indicate it in a more advanced portion of the same clause. These accents, moreover, have not a fixed value like the stops in other languages; their power is not absolute but relative, and

varies endlessly with the circumstances of the case. Athnahh in Gen. 1: 1 marks the greatest division in the verse, but that is not sufficient to require a comma. In the next verse Zakeph Katon is equal to a semicolon in the first clause and less than a comma in the second. In Gen. 27: 16 the separation indicated by R'bhī^a is wholly rhythmical.

a. Those accents which, as above described, mark the limits of clauses and sections, are denominated pause accents.

§ 37. In the sections thus created the accents are disposed relatively to the Disjunctive which marks its close. Each ruler has his servant and subordinate officer, whose function it is to wait upon him. In other words, each Disjunctive is regularly preceded by a particular Conjunctive and inferior Disjunctive; and the train of accents in each section is formed by arranging the Disjunctives in their fixed order of succession with or without their regular Conjunctives until all its words are supplied. The trains proper to the different sections are shown in the following table (p. 52).

a. Accents of like forms are readily distinguishable in the table by the column in which they stand. Where perspicuity requires it the distinction will hereafter be made by appending their initial letters, thus: Kadhma ^k Pashta ^p, Mahpakh ^m, Y'thibh ^y.

§ 38. *Explanation of the Table.*—The trains preceding the three principal accents are exhibited in the horizontal lines of the uppermost division; those of the ordinary dependent sections in the middle division, and those of rare occurrence at the bottom.

1. *Train of Silluk.*—If Silluk be immediately preceded by a Conjunctive, it will be Merka; if a Disjunctive precede it in the same section, with or without an intervening Merka, it will be Tiphkha, Gen. 1: 1. If there be a Conjunctive before Tiphkha, it will be Merka, Gen. 1: 1; if two Conjunctives, which occurs but fourteen times,

	DISJUNCTIVES. CLASS I.	CONJUNCTIVES.	DISJUNCTIVES. CLASS II.	CONJUNCTIVES.	DISJUNCTIVES. CLASS III.	CONJUNCTIVES.	DISJUNCTIVES. CLASS IV.	CONJUNCTIVES.
PRIMARY SECTIONS.	⋮ ,	⋮	{	⋮(⋮)	⋮	⋮(⋮)'(⋮) ^g	⋮ (⋮)'(⋮) ^g (⋮)'(⋮) ^g (⋮)'(⋮) ^g	⋮ (⋮) ^g (⋮) ^g (⋮) ^g (⋮) ^g (⋮) ^g (⋮) ^g
	⋮	⋮						
				⋮(⋮)	⋮	⋮(⋮)'(⋮) ^g		
SECONDARY SECTIONS.			⋮	⋮	⋮	⋮(⋮)'(⋮) ^g	⋮ (⋮)'(⋮) ^g (⋮)'(⋮) ^g (⋮)'(⋮) ^g (⋮)'(⋮) ^g	⋮ (⋮) ^g (⋮) ^g (⋮) ^g (⋮) ^g (⋮) ^g (⋮) ^g (⋮) ^g (⋮) ^g
			⋮	⋮	⋮	⋮(⋮)'(⋮) ^g		
					⋮	⋮(⋮)'(⋮) ^g		
					⋮	⋮(⋮)'(⋮) ^g		
					⋮	⋮(⋮)'(⋮) ^g		
UNUSUAL SECTIONS.					⋮		⋮	⋮
					⋮		⋮	⋮

they will be Merka Kh'phula and Darga, Gen. 27: 25, Lev. 10: 1, 2 Chron. 20: 30. The next Disjunctive before Tiphkha, in the same section, will be T'bhira, Gen. 1: 4. If T'bhira be preceded by one Conjunctive, it will be Darga,

Gen. 1: 12, or Merka, Gen. 1: 26; if by two, the second will be Kadhma, 1 Sam. 15: 33, or Munahh, Gen. 2: 4; and if by three, the third will be T'lisha K'tanna, Gen. 2: 19. The next Disjunctive before T'bhîr, in the same section, will be Geresh, Gen. 26: 11, 27: 4, or G'rashayim, Ex. 23: 4. If Geresh be preceded by one Conjunctive, it will be Kadhma, Gen. 24: 7, or Munahh, Isa. 60: 17; if by a second, it will be T'lisha K'tanna, Gen. 2: 5, or Munahh with P'sik, Gen. 28: 9; if by a third, it will be Munahh, 1 Sam. 14: 34; if by a fourth, it will also be Munahh, Deut. 1: 19.

a. The parentheses of the table contain alternate accents. Thus, Merka is substituted for Darga and for Mahpakh (before Pashta in the clause of Zakeph Katon) if no more than one vowel intervenes between the Conjunctive and the king which it precedes, e. g. Gen. 1: 22; Gen. 1: 24, 26; Gen. 5: 17; Deut. 1: 2, 35. Munahh is also regularly substituted for Kadhma, whenever the accent stands on the initial letter of the word, Gen. 25: 8; Gen. 19: 35; 1 Kin. 19: 7; Deut. 1: 28; Gen. 19: 12; Eccl. 5: 7, unless T'lisha K'tanna precedes Gen. 2: 5. G'rashayim takes the place of Geresh provided the accent is on the ultimate and it is not preceded by Kadhma either on the same or the previous word, Ex. 16: 23, 36: 3. When two accents are included in a parenthesis the meaning is that if an additional accent is required, these two will take the place of the one before the parenthesis. P'sik has no separate place in the consecution, but is joined with the other accents to modify their power. It is constantly associated with the Disjunctive Shalshelêth to add to its strength, and occasionally with the different Conjunctives to reduce their strength, but without disturbing the order of their consecution, e. g. with Merka Ex. 16: 5, Munahh Gen. 22: 11, Mahpakh Ex. 30: 34, Kadhma Lev. 11: 32, Darga Gen. 42: 13, T'lisha K'tanna 1 Sam. 12: 3. It is frequently used to indicate a slight pause between closely related words, as where the same word is repeated, Gen. 22: 11, 46: 2, Ex. 16: 5, or before or after the name of God Gen. 1: 5, 10, 27.

2. *Train of Athnahh*.—If Athnahh be preceded by a Conjunctive, it will be Munahh, Gen. 1: 1; if by a Disjunctive in its own section, it will be Tiphkha, Gen. 1: 1. The accents which precede Tiphkha have already been mentioned in explaining the train of Silluk.

3. *Train of S'gholta*.—The first Conjunctive before S'gholta will be Munahh, Gen. 3: 3; if there be two, the

second will be Munahh, Lev. 8: 31, or Merka, Gen. 3: 14. The first Disjunctive in its section will be Zarka, Gen. 1: 28; and if this be preceded by one Conjunctive, it will be Munahh, Gen. 1: 7, or Merka, 1 Chron. 5: 18; if by two, the second will be Kadhma, Gen. 30: 16, 31: 32, or Munahh Ex. 20: 9; if by three, the third will be T'lisha K'tanna Gen. 3: 14, or the second may be Munahh and the third Kadhma, Lev. 4: 35. The next Disjunctive before Zarka will be Geresh, Gen. 24: 7, or G'rashayim, Ex. 39: 3. The accents preceding these have been explained in 1.

4. *Train of Zakeph Katon*.—The first Conjunctive before Zakeph Katon will be Munahh, Gen. 1: 2, the second likewise Munahh, Gen. 3: 12, 27: 45. The first Disjunctive will be Pashta, Gen. 1: 2; or, if the proper place of the accent be the first letter of the word, Y'thibh, Gen. 1: 11, 2: 11. The first Conjunctive before Pashta will be Mahpakh, Gen. 1: 9, or Merka, Gen. 1: 2; the second, Kadhma, Gen. 39: 19, or Munahh, Gen. 1: 12; the third will be T'lisha K'tanna, Ezr. 3: 11. The Disjunctive before Pashta will be Geresh, Gen. 1: 24, or G'rashayim, Gen. 1: 11; the further consecution is explained in 1.

a. In some instances Pashta is found not in the train of Zakeph Katon, but seeming to govern an independent section, e. g. Gen. 27: 37, Ex. 29: 20, Deut. 9: 6, Josh. 10: 11, 1 Sam. 14: 45, 2 Sam. 14: 7, 1 Kin. 18: 21, 2 Chron. 18: 23.

5. Zakeph Gadhol is mostly used instead of Zakeph Katon when no other accent precedes it in its own section, whether upon the same word or one before it.

6. *Train of R'bhī^a*.—The first Conjunctive before R'bhī^a will be Munahh, Gen. 1: 9; the second, Munahh commonly with P'sik, Gen. 2: 5, or Darga, Gen. 6: 15; the third, Munahh with P'sik, Gen. 7: 23, 19: 14, 31: 29, or Merka, Ex. 14: 10. The Disjunctive before R'bhī^a will

be Geresh, Ex. 16: 3, or G'rashayim, Deut. 1: 11, which are preceded as in 1.

7. *Train of Pazer*.—Pazer may be preceded by one Munahh, 1 Sam. 14: 34, by two, Ezek. 9: 2, by three, 1 Sam. 14: 34, or by four, Isa. 66: 20.

8. *Train of T'lisha Gh'dhola*.—T'lisha Gh'dhola is the weakest of the Disjunctives which are ever set to rule independent sections. Its weakness is in fact such, that it is sometimes drawn into the section of a stronger Disjunctive; thus, in Gen. 1: 12, Lev. 4: 7, 1 Sam. 17: 51, Isa. 9: 5, Neh. 5: 18, it takes the place of T'lisha K'tanna among the antecedents of Pashta, standing between it and Geresh or G'rashayim; in Gen. 13: 1, 21: 14, Deut. 26: 12, it stands similarly between T'bhir and Geresh or G'rashayim. And in many cases, perhaps in most, when it rules a section of its own, this is a mere subsection, not so much a division of one of the principal clauses as a fragment broken off from one of the larger sections at a point where T'lisha K'tanna would have stood had the connection been sufficiently close to require a Conjunctive, e. g. Gen. 19: 2, 1 Kin. 20: 28. That this is not always so appears, however, from examples like Gen. 7: 7, 37: 7, 1 Sam. 17: 51, 2 Sam. 14: 32, Isa. 66: 19, Jer. 39: 5. T'lisha Gh'dhola may be preceded by one Munahh, Gen. 27: 46, by two, Josh. 2: 1, by three, or by four, 1 Kin. 2: 5.

9. Shalsheth occurs but seven times, viz., Gen. 19: 16, 24: 12, 39: 8, Lev. 8: 23, Isa. 13: 8, Am. 1: 2, Ezr. 5: 12, and in every instance stands upon the initial word of the verse, and is accompanied by P'sik. It has consequently no antecedents.

10. Kai ne Phara is only used sixteen times. Its section never contains less than three words: its immediate predecessor is always Yerahh ben Yomo, to which may be

added one Munahh, Num. 35: 5, Neh. 5: 13, 13: 5, 2 Chron. 24: 5; two, 2 Kin. 10: 5, Jer. 38: 25, Est. 7: 9, Neh. 1: 6, 2 Chron. 35: 7; three, Josh. 19: 51, 2 Sam. 4: 2, Jer. 13: 13; four, 1 Chron. 28: 1; or five, Ezek. 48: 21.

§ 39. 1. The complete trains of the several accents contain one Disjunctive from each of the inferior orders, disposed in due succession of rank, with one Conjunctive immediately preceding the first class of Disjunctives, two Conjunctives preceding the second class, three the third class, four or more the fourth class. These trains are adapted to sections of different length and character by omitting such of the Conjunctives, and more rarely by repeating such of the Disjunctives, as the mutual relations of the words may seem to require, and breaking off the series as soon as every word in the section is supplied. Thus, while the general order of consecution is fixed and invariable, there is the utmost liberty and variety in particular cases.

a. In a very few instances the Conjunctives go beyond the number here assigned. Thus, Athnahh is preceded by two Munahhs in Gen. 40: 16, Ex. 3: 4, 1 Sam. 17: 39, Isa. 48: 11. T'bhîr is preceded by four Conjunctives, Josh. 10: 11, 2 Chron. 22: 11, Isa. 66: 20; Pashta by four, Ex. 5: 8, 1 Sam. 15: 9, 2 Kin. 5: 1, and even by five, Jos. 19: 51, 1 Sam. 7: 10.

2. If a section consists of but a single word, this will receive the appropriate Disjunctive, the entire antecedent series of the table being then omitted as unnecessary; thus, Silluk: מְּלִיכָה Gen. 5: 5; Athnahh: וְיִשְׂרָאֵל Gen. 24: 34; Zakeph Katon וְיִשְׂרָאֵל Isa. 1: 30; R'bhî^a וְיִשְׂרָאֵל Gen. 7: 19; Pazer וְיִשְׂרָאֵל Gen. 22: 2; T'lisha Gh'dhola וְיִשְׂרָאֵל Gen. 19: 8. This, as has been already said, is the regular length of the sections of Zakeph Gadhol and Shalsheleth; but those of S'gholta are never composed of less than two words, and those of Karne Phara never of less than three.

3. In sections of greater length there is a disposition towards a regular alternation of Disjunctives and Con-

junctives upon successive words, e. g. Gen. 23: 11, 24: 7, and consequently though two or more Conjunctives may be allowed before a particular Disjunctive, only the first of these is in the majority of cases employed. The actual relations of words may, however, so interfere with this regularity as on the one hand to cause the intervening Conjunctives to be dropped entirely, e. g. Gen. 1: 22, 1 Chron. 15: 18, or, on the other, to introduce as many Conjunctives as the table will admit, e. g. Gen. 3: 14. But if either of the three primary sections consist of but two words, the first must have a Disjunctive accent, however close its relation may be to the second, e. g. וַיֵּשֶׁב בְּרָם Gen. 9: 20, וַיִּנְקְרוּ שְׁמֵיהֶם Gen. 3: 5, טָרִם וְשָׂבִירָה Gen. 19: 4.

a. Sometimes an excluded term of the series will take the place of the secondary accent *Methegh*, § 44. *Tiphkha* is thus five times written upon the same word with *Silluk*, e. g. Num. 15: 21, and eleven times with *Athnahh*, e. g. Num. 28: 26. *Munahh*, Gen. 21: 17, often stands upon the same word with *Zakeph Katon*; if the accent stands upon a mixed syllable and upon another than the initial letter *Kadhma* will take its place, Gen. 18: 20, 44: 24, 45: 14. *Kadhma* is also joined in this manner with *Darga*, Job 1: 15, *Munahh*, Lev. 10: 12, *Merka*, Judg. 21: 21, Neh. 12: 44, *Mahpakh*, Lev. 25: 46, and *Geresh*, Ex. 16: 15, 21: 22, 35. *Mahpakh* with *Munahh*, Lam. 4: 9.

4. Occasionally a subordinate Disjunctive or its alternate is repeated in the same section with or without its antecedents. Thus, T'bhîr, Deut. 26: 2 $\text{אֲנִי וְעַמִּי יִשְׂרָאֵל}$, so Deut. 30: 20, 1 Sam. 20: 21, 2 Kin. 17: 36. Zarka, 2 Kin. 1: 16 $\text{וְעַמִּי יִשְׂרָאֵל}$, so ver. 6, Gen. 42: 21, Jer. 21: 4, Neh. 2: 12. Pashta, Gen. 24: 14, 42, 48, 65; 1 Kin. 20: 9. Pashta, Pashta and Y'thibh, 2 Kin. 10: 30, Ezr. 7: 25. Geresh and G'rashayim, Gen. 28: 9.

a. There is a double accentuation of a part of Gen. 35: 22, and of the entire decalogue, both in Ex. 20: 2-17, and Dent. 5: 6-21, which involves a double vocalization in certain words, e. g. פָּנֶיךָ Ex. 20: 3, i. e. either פָּנֶיךָ or פָּנֶיךָ. Single words also occur with alternative accents, e. g. with G'rashayim or Geresh and T'lisha Gh'dhola יְהוָה Gen. 5: 29, יְהוָה Lev. 10: 4, שָׁבָה 2 Kin. 17: 13, יְהוָה Ezek. 48: 10, זָכַר Zeph. 2: 15.

POETIC CONSECUTION.

§ 40. 1. The principle of the consecution is the same in the poetic as in the prosaic accents, although there is considerable diversity in the details. There is a like division of verses into clauses and sections ruled by a Disjunctive at the end, which imposes upon them its own special train of accents. The sections are fewer, however, and the trains shorter than in prose, on account of the greater brevity of the sentences in poetry for the most part. But this reduction is more than compensated by the new complexity arising from the latitude allowed in the choice of Conjunctives.

a. The numerous errors in the poetical accents as found in ordinary Hebrew Bibles have been carefully corrected by Baer in his edition of Job, Psalms and Proverbs; and the laws of their consecution are elaborately stated by him in the Appendix to Delitzsch's Commentary on the Psalter (1860) and by Dr. William Wickes in his Treatise on the Accentuation of the three so-called Poetical Books of the Old Testament (1881).

2. Verses may consist of one, two, or three clauses, distinguished by the three Disjunctives of the first class. If the verse contain but one clause, Silluk will be written upon the last word, Ps. 4: 1, 29: 7; if it contain two clauses, the division will be made by Athnahh, Ps. 1: 4, 5, 6, or by Olev'yoredh, Ps. 1: 2, 3: 3, upon the last word of the first clause; if it contain three, the last word of the first will have Olev'yoredh, the last word of the second Athnahh, and the last word of the third Silluk, Ps. 1: 1, 2: 7, 3: 6. Clauses may consist of a single section when no subdivision of them is necessary; or they may consist of two or more sections, when the subdivision is effected by R'bhi^a, Pazer, Great Shalsheth or L'gharmeh.

a. Thus the Silluk clause is subdivided by R'bhi^a and L'gharmeh in Ps. 18: 51, and by Pazer Ps. 18: 2; the Athnahh clause by R'bhi^a (twice),

Pazer, and L'gharmeh (3 times) in Prov. 30: 4; the Olev'yoredh clause by Pazer Ps. 5: 10 and by R'bhi^a and L'gharmeh Ps. 5: 11. Great Shalsheth is rarely used and only to subdivide the clause of Silluk, Ps. 34: 8, Job 32: 6; except in Job 11: 6 it is only found on the fourth word from the end of the verse.

§ 41. The order of the accents in the various sections is exhibited in the following table:

	DISJUNCTIVES. CLASS I.	CONJUNCTIVES.	DISJUNCTIVES. CLASS II.	CONJUNCTIVES.
PRINCIPAL SECTIONS.	⋮ 	$\begin{array}{l} \text{ }^i \left\{ \begin{array}{l} \text{ }^i \text{ }^i \\ \text{ }^i \end{array} \right. \\ \text{ }^i \left\{ \text{ }^i \text{ }^i \right\} \text{ }^i \text{ }^i \text{ }^i \end{array}$	⋮	⋮
	⋮	$\begin{array}{l} \text{ }^i \text{ }^i \left\{ \text{ }^i \text{ }^i \right\} \text{ }^i \text{ }^i \text{ }^i \end{array}$	⋮	$\begin{array}{l} \text{ }^i \left\{ \text{ }^i \text{ }^i \right\} \text{ }^i \text{ }^i \end{array}$
	⋮	$\begin{array}{l} \text{ }^i \text{ }^i \left(\text{ }^i \right) \end{array} \left\{ \begin{array}{l} \text{ }^i \text{ }^i \end{array} \right.$	⋮	$\begin{array}{l} \text{ }^i \left\{ \text{ }^i \text{ }^i \right\} \text{ }^i \text{ }^i \end{array}$
SECONDARY SECTIONS.			⋮	$\begin{array}{l} \text{ }^i \left\{ \text{ }^i \text{ }^i \right\} \text{ }^i \text{ }^i \end{array}$
			⋮	$\begin{array}{l} \text{ }^i \left\{ \text{ }^i \text{ }^i \right\} \text{ }^i \text{ }^i \end{array}$
			⋮	⋮
			⋮	
			⋮	$\begin{array}{l} \text{ }^i \left\{ \text{ }^i \text{ }^i \right\} \text{ }^i \text{ }^i \end{array}$

Explanation of the Table.

The accents, which are disposed horizontally, exhibit the series by which any given Disjunctive may be preceded. Alternate accents are disposed vertically or inclosed in parentheses. Illuy is represented thus [·]i, in distinction from Munahh _·.

a. (1) *Train of Silluk*. If Silluk is preceded by a single Conjunctive, this is almost invariably Munahh, provided the tone is on the first syllable, Ps. 1: 1, 2: 10; otherwise it is Merka, Ps. 2: 7, 12, to which Tsinnorith will be added, if a simple syllable precede in the same word Ps. 3: 2, 4, or in an antecedent monosyllable, Ps. 18: 8, 20; if L'gharmeh precede, it will be Illuy, Ps. 3: 1, 10: 14. If it be preceded by two Conjunctives, they will be Munahh, Tarhha, Ps. 2: 9, 3: 6, or, (as Baer affirms, but Wickes, p. 71 denies) if they are on adjacent syllables, Merka, Tarhha, Ps. 12: 8, Job 15: 22; in the inscriptions to eight Psalms (36, 44, 47, 49, 61, 69, 81, 85) they are two Illuys, and in three exceptional instances they are Illuy and Azla, Ps. 109: 16, Prov. 8: 13 or Illuy and Mahpakh with Zinnorith Ps. 68: 20. If it be preceded by three Conjunctives, the first two will be Munahh and Tarhha, and the third Mahpakh, if the tone is on the first syllable, Ps. 24: 10, 39: 12, or Mahpakh with Tsinnorith, if the tone is preceded by a simple syllable in the same word, Ps. 3: 5, 28: 8, or in an antecedent monosyllable, Ps. 25: 15; otherwise it will be Azla, Ps. 25: 8, Prov. 3: 27; the occurrence of Illuy, Ps. 4: 8 is exceptional, and Wickes, p. 72, esteems it incorrect. Four Conjunctives only occur in the following instances, Ps. 3: 3, 32: 5, 42: 2, 47: 5, and in some editions 54: 5.

(2) *R'bhī^a Mugrash*. If Silluk be preceded by a Disjunctive in its own section, it will be R'bhī^a Mugrash. Silluk sections cannot have less than two, nor more than five words. If there be but one word before Silluk in its own section, this must have R'bhī^a Mugrash, however closely it may be connected with that which follows Ps. 4: 6, 7: 11; unless it have three vowels or two vowels and a vocal Sh'va, in which case it may have Merka, Ps. 9: 17, 11: 5, 19: 10, 21: 10. If there be two or more words before Silluk, these may according to the nature of the case all have Conjunctives, or R'bhī^a Mugrash may stand on the next before Silluk Ps. 5: 4, 8, or on the second with Munahh or Merka intervening Ps. 3: 7, 4: 4, or on the third with Illuy and Mahpakh L'gharmeh between Ps. 3: 1, 10: 14. Two Conjunctives never come between Silluk and R'bhī^a Mugrash; Baer excepts only Ps. 46: 8, 12, Wickes admits no exception. R'bhī^a Mugrash may be preceded by one Conjunctive, Merka Ps. 5: 4, with Tsinnorith on a previous simple syllable in the same word, Ps. 5: 7, or in an antecedent monosyllable, Ps. 12: 2; by two Conjunctives Merka, Tarhha Ps. 5: 8, 18: 3; or by three, Merka, Tarhha, Mahpakh, Ps. 47: 8, 66: 20, with Tsinnorith if there be a simple syllable before the tone Ps. 119: 52; Ps. 18: 1, 34: 8, 68: 15, 137: 9 are exceptional.

b. (1) *Train of Athnahh*. If Athnahh be preceded by a single Conjunctive this is commonly Munahh, if it come after D'hihi, Ps. 2: 7, 3: 2, other-

wise it is commonly Merka, Ps. 3: 9, 5: 9. 10. If it be preceded by two Conjunctives, these will both be Munahhs, Ps. 2: 4, 3: 8, or with P'sik they will be Merka, Tarhha, Ps. 5: 2, 18: 50. If by three, the first two will be as before, and the third will be Mahpakh Ps. 2: 5, with Tsinnorith if there be a simple syllable before the tone, whether in the same word, Prov. 17: 12. or in an antecedent monosyllable, Is. 5: 5; if, however, there be two vowels or a vowel and a vocal Sh'va before the tone, the third Conjunctive will be Illuy, Ps. 32: 2, 40: 9. Ps. 72: 3, Prov. 1: 9, 6: 27 are exceptional. Athnahh is twice preceded by four Conjunctives, Ps. 65: 2, 96: 4; and once by five, Prov. 3: 12.

(2.) *D'hhi*. If Athmahh be preceded by a Disjunctive in its own section, this will be D'hhi. The section of Athmahh may consist of but a single word, if Olev'yoredh immediately precede Ps. 3: 6, 5: 13, 29: 9, otherwise of not less than two. In a section of two words Athnahh is sometimes preceded by D'hhi Ps. 7: 11, 11: 3, more commonly by Merka Ps. 4: 6. 10: 10, which with the sole exception of Job 33: 9 is always used after Olev'yoredh Ps. 10: 18, 14: 3. In sections of three or more words D'hhi may stand on the first word before Athnahh, Ps. 2: 8, 5: 11, or on the second, Ps. 2: 7, 3: 4, but never at a greater remove. D'hhi may be preceded by one Conjunctive, Munahh, Ps. 4: 4, 5: 6; or by two, when the first will be Munahh and the second will follow the same law as the third Conjunctive before Athnahh, thus it may be Mahpakh, Ps. 4: 3, 5: 3, with Tsinnorith, Ps. 6: 11, 32: 5, or it may be Illuy, Ps. 35: 15, 78: 45. It is once preceded by three Conjunctives, Job 34: 37; Baer finds two other examples Ps. 23: 6, 56: 1, which Wickes disputes. In a very few instances D'hhi occurs before Silluk in place of R'bhī^a Mugrash, Ps. 25: 4, 31: 17, 109: 16, Prov. 8: 13; more frequently before R'bhī^a Mugrash in verses which have no Athnahh clause, this being in a manner thus replaced, Ps. 4: 5, 6: 1, 7: 10, 11: 6, 22: 1.

c. (1.) *Train of Olev'yoredh*. Olev'yoredh may be preceded by one Conjunctive, and one only, which is almost always Galgal, Ps. 1: 1, 3: 3; but three times before P'sik it is Mahpakh, Ps. 68: 20, 85: 9, Prov. 30: 15, and three times Merka after Small R'bhī^a, Ps. 35: 10, 42: 5, Prov. 30: 9. The section of Olev'yoredh never has less than two words. If it has but two, the first must receive the Disjunctive Small R'bhī^a, Ps. 4: 5, 9: 21. If it has three or more, and a Disjunctive stand on the word next preceding Olev'yoredh, it will be Small R'bhī^a, Ps. 3: 6, 35: 20; if one stands on the second word before Olev'yoredh, whether followed by R'bhī^a or by Galgal, or on any previous word of the section, it will be Tsinnor Ps. 3: 3, 22: 15, 28: 7. Small R'bhī^a is in but three instances written on the second word before Olev'yoredh viz. those in which, as above stated, it is followed by Merka. Tsinnor is with like infrequency written immediately before Olev'yoredh, Ps. 55: 22, 106: 47, Prov. 8: 13.

(2.) *Small R'bhī^a*. R'bhī^a, when it immediately precedes Olev'yoredh and is included in its section, is called Small R'bhī^a in distinction from Great R'bhī^a or R'bhī^a proper, which, though it has the same sign, fulfils

quite a different function, viz. that of dividing the principal clauses of a verse, and governing a section of its own, § 40. 2. Small R'bhī^a may be preceded by one Conjunctive, Merka, Ps. 9: 7, 15, or by two, Merka, Mahpakh, Ps. 18: 1, Prov. 6: 26, to which Tsinnorith may be added, Prov. 23: 5.

(3.) *Tsinnor*. Tsinnor may be preceded by one Conjunctive, which will be Merka, if the tone is on the first syllable, Ps. 24: 8, 32: 9, or if the letter under which it stands has Daghesh either lene or forte, Ps. 6: 3, 16: 4; otherwise it is Munahh, Ps. 12: 7, 18: 7. If it have two Conjunctives, the second will be Mahpakh, Ps. 24: 10, 27: 4.

d. Train of R'bhī^a. R'bhī^a, when governing an independent section of its own, i. e. Great R'bhī^a may be without any antecedent, its section consisting of but a single word, Ps. 4: 4, 5: 4, or it may have one Conjunctive, which is commonly Mahpakh, Ps. 2: 8, Prov. 7: 7, unless Pazer or L'gharmeh precede, when it is mostly Illuy, Ps. 2: 12, 17: 14, though if a simple syllable stand immediately before the tone it will be Mahpakh with Tsinnorith, Ps. 4: 2, 15: 5; the Conjunctive, however, is Merka, when another R'bhī^a precedes, Ps. 17: 1, Prov. 4: 4, and in a few other individual cases, Ps. 1: 1, 32: 2, Job 14: 19. It has two Conjunctives according to Baer in Ps. 55: 24, 86: 14; though Wickes points differently.

e. Train of Pazer. The section of Pazer may consist of but a single word, when it will have no antecedent, Ps. 17: 14, 18: 2. If it have one Conjunctive, this will be Galgal, Prov. 23: 29, except in a very few instances with P'sik, where it is Mahpakh, Ps. 50: 1, 59: 6. If it have two Conjunctives, the first will be as before, and the second Mahpakh if its place is on the initial letter of the word, Ps. 11: 2, 31: 11, otherwise it will be Azla, Ps. 13: 3, 31: 12. If it have three Conjunctives, the second and third will be Azla and Mahpakh, Ps. 22: 25, 23: 4, Prov. 6: 3, in all of which Wickes changes the pointing.

f. Train of Great Shalsheth. Shalsheth is preceded by Conjunctives in but three passages; it has Merka Ps. 89: 2, and Merka, Tarhla Job 32: 6, 37: 12.

g. Train of L'gharmeh. The section of Mahpakh L'gharmeh never consists of more than one word. The Conjunctive before Azla L'gharmeh follows the same rule as the third Conjunctive before Athualh, see *b* (1); thus it may be Mahpakh, Ps. 8: 3, 12: 5, with Tsinnorith, Ps. 3: 8, 9: 21, or it may be Illuy, Ps. 7: 10, 9: 14. When it has two Conjunctives, the second is Merka; of this there are two examples, Ps. 117: 2, 143: 3.

§ 42. The trains of these several accents are adjusted to sections of varying length by expedients similar to those employed with the prose accents, viz.: 1. Omitting the Conjunctives in whole or in part. 2. Repeating the Disjunctives, e. g. " Ps. 14: 1 (in some editions), Ps.

17: 14, or their equivalents, e. g. D'hhi before " Ps. 7: 10, 9: 1 § 41. *b* (2). 3. Writing two accents upon the same word, מִן־צִוְּיֹתָיִם Ps. 5: 11, הוֹרֵרִי Ps. 27: 11, וַיִּרְאֵה Ps. 18: 16. 4. Uniting two or more words by Makkeph, so that they require but a single accent. 5. Writing the different parts of a compound accent upon separate words; thus, Olev'yoredh אָלֶי אָזְעַל Ps. 6: 3, Merka-Tsinnorith בִּי הִשְׁעָה Ps. 22: 9, Mahpakh-Tsinnorith בָּאֵת בִּי Prov. 6: 3.

MAKKEPH.

§ 43. Makkeph (מִקֵּץ *joining*) is a horizontal stroke by which two, three, or even four words may be united. אֶת־לֶךְ, אִם־תִּשְׁחָדֶה־לִּי Gen. 30: 31, יִשְׁלִי־כֹל Gen. 33: 11, וְאֶת־כָּל־אֲשֶׁר־לִּי Gen. 12: 20, 25: 5, Ex. 20: 11, עַל־כָּל־דֶּבַר־פִּשְׁטַנִּי Ex. 22: 8, גַּלְגַּל־בְּיַד־שֹׁחַץ Job 41: 26. It belongs properly to the accentual system, words which are closely related being often connected in this manner in order to obviate the necessity of unduly multiplying Conjunctive accents. Thus, the first fifteen words of Ex. 22: 8 are in this manner reduced to eight. Monosyllables are frequently, and some almost constantly, linked with the succeeding or preceding word, to which they are closely related. Examples are not wanting, however, of longer words similarly united, e. g. שְׁלֹשֶׁה־עָלָם Deut. 19: 15, נִגְשֵׁה־הָאֵלֶּה 1 Kin. 17: 21, אֲמַר־יְהוָה Isa. 31: 4. This use of Makkeph is not to be confounded with that of the hyphen in modern languages between the members of a compound, as *self-same*, *master-builder*. Words united by Makkeph are still as separate as ever in character and signification; but they are pronounced together and are accented as though they formed but one word. Hence, whatever number of words be thus joined, the last only will receive

belongs, is a secondary accent denoting a stress of voice inferior to the main accent. As this latter always has its place in Hebrew either upon the ultimate or the penult, distinctness was promoted and monotony relieved, especially in long words, by giving prominence to one or more of the antecedent syllables. There is a natural tendency to heighten the force of the accent by passing lightly over the immediately preceding syllable, this diminished force creating in its turn a new stress upon that next beyond it, and so on in alternate elevations and depressions to the beginning of the word. Agreeably to the principle just stated, Methegh regularly stands in polysyllables upon the second syllable before the accent, and again upon the fourth if the word have so many, e. g. **בְּמִסְכְּרוֹתֵיהֶם, בְּחִתָּהֶם, יוֹצֵאֵי, נֶאֱחָס, הֶחָזֵק,** וּמִהֶחָזֵק. And so upon two or more words connected by Makkeph, which are pronounced as one, e. g. **נִרְאֶה-עָוֹן** Gen. 22: 8, **בְּ-יָאֵם-לָהֶם** 1 Sam. 21: 7.

a. When the nature of the syllables requires it, § 32. 1, Methegh takes the place of the principal accent before Makkeph irrespective of the position of the accent upon the following word, **הַשְׂאִיר-עָוֹן** Num. 21: 35, **בְּלֶה-הַבָּשָׂן** Num. 21: 33, **בְּלֶה-בָּבֶל** Jer. 34: 1.

b. It is to be observed that the position of Methegh is determined by that of the tone-syllable, not by that of the accentual sign when these are not coincident, as frequently happens with prepositives and postpositives, e. g. **הַקִּדְרָה** Deut. 4: 26, **הַדּוֹחִינָה** Josh. 22: 27, where the tone falls on the penult; **הַהִיזָרִים** Jer. 26: 21, where the tone is upon the ultimate.

§ 45. The secondary accent is liable to be shifted from its normal position for the following reasons, viz.:

1. If the syllable which should receive it is mixed, it may be given in preference to an antecedent simple syllable, e. g. **וַיִּהְיֶה-תְּהִלָּה** Job 1: 7, **וַאֲשֶׁת-מִרְיָה** 2 Sam. 22: 24, **שָׂא-לִי-הָאֵשׁ** Gen. 43: 7; or if none such precede, it may be omitted altogether, e. g. **וַיִּנְאָסֶם** Jer. 33: 24, **אֶת-פְּלִי-הַמִּצָּה** 1 Kin. 21: 1, **אֶת-פְּלִי-הַמִּצָּה** Deut.

6: 25, except in certain cases which require it, e. g. **נְהַחֲמֶמָה** Ex. 1: 10, **וְהִתְהַלַּכְתָּ** Lev. 26: 12.

a. Methegh regularly stands (see Baer in Merx Archiv for 1868):

(1) On a short vowel in a mixed syllable (except Kamets Hhatuph) in words having a disjunctive accent, provided it be separated from the accent or an antecedent Methegh by both a vowel and a vocal Sh'va (other than Hholem before a guttural with Hhateph Pattahh), **וְהִתְהַלַּכְתָּ** Gen. 3: 8, **וְהִתְהַלַּכְתָּ** Gen. 7: 2, **וְהִתְהַלַּכְתָּ** Ps. 18: 46, **וְהִתְהַלַּכְתָּ** Zech. 9: 16, but **וְהִתְהַלַּכְתָּ** Gen. 24: 11.

(2) On *ě*, *i* or *ũ* in the first of two mixed syllables, immediately preceding a disjunctive accent, when the vowel of the second syllable is *ă* or *ě*, **וְהִתְהַלַּכְתָּ** Gen. 3: 24, **וְהִתְהַלַּכְתָּ** Gen. 4: 26, **וְהִתְהַלַּכְתָּ** Gen. 30: 31. Initial *h* followed by simple Sh'va is reckoned a short mixed syllable in the application of both the foregoing rules **וְהִתְהַלַּכְתָּ** Gen. 47: 24, **וְהִתְהַלַּכְתָּ** Jer. 3: 25.

(3) On the first syllable of the Kal future sing. of perfect verbs, when the second vowel is shortened to Kamets Hhatuph before Makkeph, **וְהִתְהַלַּכְתָּ** Job 3: 5, but **וְהִתְהַלַּכְתָּ** Ps. 9: 9.

(4) With the first syllable of **וְהִתְהַלַּכְתָּ** and **וְהִתְהַלַּכְתָּ**, when they have a disjunctive accent, as Gen. 3: 15, Lev. 26: 16; but **וְהִתְהַלַּכְתָּ** Gen. 17: 12, **וְהִתְהַלַּכְתָּ** Gen. 9: 9, **וְהִתְהַלַּכְתָּ** Deut. 28: 46 and the like follow rule (1).

A very few isolated instances are not embraced in the preceding rules, e. g. **וְהִתְהַלַּכְתָּ** Gen. 17: 20, **וְהִתְהַלַּכְתָּ** Gen. 30: 16, **וְהִתְהַלַּכְתָּ** Ex. 29: 21.

2. It is always given to a long vowel when followed by a vocal Sh'va, whether simple or compound; also to a short vowel followed by compound Sh'va or a vowel which has arisen from Sh'va, the slight pronunciation proper to the Sh'va or its derivative giving new prominence to the preceding vowel, **וְהִתְהַלַּכְתָּ**, **וְהִתְהַלַּכְתָּ**, **וְהִתְהַלַּכְתָּ** Gen. 30: 38, **וְהִתְהַלַּכְתָּ** Isa. 9: 17, 10: 34, **וְהִתְהַלַּכְתָּ**; sometimes to other intermediate syllables, § 20. 2, e. g. **וְהִתְהַלַּכְתָּ** Ex. 12: 21, **וְהִתְהַלַּכְתָּ** Num. 31: 12 (but **וְהִתְהַלַּכְתָּ** Dent. 34: 1, where a simple syllable precedes), **וְהִתְהַלַּכְתָּ** Isa. 63: 7, **וְהִתְהַלַּכְתָּ** Obad. ver. 11, particularly before the first radical of **וְהִתְהַלַּכְתָּ** to *be* and **וְהִתְהַלַּכְתָּ** to *live* when pointed with Sh'va **וְהִתְהַלַּכְתָּ**, **וְהִתְהַלַּכְתָּ**; rarely and only as an exception to a mixed syllable standing in the first place before the principal accent, e. g. **וְהִתְהַלַּכְתָּ** Gen. 1: 11, **וְהִתְהַלַּכְתָּ** Ex. 12: 7, Zech. 14: 2, **וְהִתְהַלַּכְתָּ** Jon. 1: 14, 4: 2.

a. Monosyllables ending in a long vowel, when followed by Makkeph, take Methegh in the first place before the accent, provided a vocal Sh'va intervenes, קִיר־לָךְ Gen. 19: 12, קִיר־רָאָה Gen. 22: 12, אֶבְרִי־שָׁלָם Gen. 34: 6. With dissyllables this is rare and exceptional וַיִּקְרָא־וַיִּצְאָן 1 Kin. 1: 19, תִּלְכֶּה־הָיָה־לְךָ 1 Chron. 28: 9.

b. Methegh is regularly attached to intermediate syllables in the following cases (See Baer in Merx Archiv for 1868):

(1) To the article הַ or the inseparable prepositions ב, ב, ל with the vowel of the article, before a vowelless consonant (other than Yodh) from which Daghes forte has been omitted, provided they stand in the second place before the accent, הַמִּצְבֹּתָה Lev. 3: 3, לְמַנְצֵהָ Ps. 4: 1, but הַקְּדָרִים Gen. 33: 5, לְהָרָב Ps. 144: 1.

(2) To He Interrogative pointed with Pattahh (except before Yodh or a dagheshed letter), provided it stands in the second place before the accent, the Methegh in this case preceding the vowel for the sake of distinction, הַמִּצְבֹּתָה Gen. 18: 17, הָאֵלֶּהָ Ex. 2: 7, but הַדְּרֵהָם Gen. 29: 5, הַיֵּשֶׁבֶל Judg. 9: 2. In the books of Psalms, Proverbs and Job Methegh follows the vowel, as otherwise it might be confounded with D'hhi הַלְכִיכֶם Ps. 85: 6. Before Daghesh-forte, which sufficiently shows the following Sh'va to be vocal, Methegh is omitted as unnecessary, הַמִּצְבֹּתָה Isa. 27: 7.

(3) To the first syllable of וַיְהִי־ or וַיְהִי־ before Makkeph or with the accent Pashta, וַיְהִי־אֵיךְ Gen. 1: 3, וַיְהִי־ Gen. 4: 8, וַיְהִי־שֵׁשֶׁת Gen. 5: 6. If a simple syllable precedes Methegh will in all cases be transferred to it, בְּאֵת־הַמִּצְבֹּתָה 2 Kin. 9: 11.

c. It hence appears how Methegh comes to be of use in distinguishing the doubtful vowels, § 19, and to what extent it can be relied upon for this end. As it invariably accompanies the vowel of a simple syllable when followed by vocal Sh'va, it must always be found with *ā*, *i*, and *ū* preceding Sh'va, inasmuch as this will necessarily be vocal. Initial ו *ū*, the emphatic conjunction, is an exception with which it is not written, e. g. וְהַבָּתָּה Gen. 6: 19, וְלִקְצָהָ Gen. 31: 4, unless the Sh'va be compound, e. g. וְלִתְהַבְרִיל Gen. 1: 18, וְשִׁבְתָּהָ Judg. 5: 12, or it be required by the rules under 1. *a.* The absence of Methegh except in the case just mentioned, is consequently conclusive evidence of the shortness of the vowel. As, however, short vowels in intermediate syllables, and in a few rare instances even in mixed syllables, may receive Methegh, the presence of this sign does not of itself determine the vowel to be long; the ultimate decision must in this case depend on other considerations.

3. When by the operation of the preceding rule Methegh comes to stand in the first place before the accent, another Methegh is nevertheless occasionally found in the second place, the two thus standing in immediate succession, e. g. בְּמִתְהֵיָהָ Gen. 32: 22, וַיִּגְעֵלֵי Gen. 45: 25; and even three occur upon successive syllables, e. g.

וְיִשְׁמְעוּךָ Isa. 22: 19 in some editions. But commonly where there is more than one Methegh, their position relatively to each other is governed by the same rules as the position of Methegh generally with relation to the principal accent, e. g. וְיִשְׁמְעוּךָ, וְיִשְׁמְעוּךָ, וְיִשְׁמְעוּךָ, בְּיָמֶיךָ.

4. Methegh is sometimes written under an initial letter with Sh'va, e. g. וְיִשְׁמְעוּךָ Job 19: 6, וְיִשְׁמְעוּךָ Ps. 2: 3, וְיִשְׁמְעוּךָ Jer. 49: 18.

a. A Methegh so situated is called *Gayā* (גַּיָּא *bellowing*) by Jewish grammarians, and, according to Elias Levita, it occurs eighty-four times, the number yielded by its name arithmetically reckoned. The traditional rule was that the Sh'va, on which it stands, should be pronounced as a full vowel. Baer and others give the name of *Gayā* likewise to Methegh in mixed syllables. Methegh upon a short vowel before a compound Sh'va was called *Mā'rikh* (מַאֲרִיךְ *prolonging*), with a short Hhirik it was called *Hhīrūk* (חִירֹוק *gnashing*).

5. The place of Methegh is frequently supplied by an accent chosen agreeably to the laws of consecution, § 39. 3. a., e. g. וְיִשְׁמְעוּךָ Isa. 66: 13, וְיִשְׁמְעוּךָ Dent. 12: 31, וְיִשְׁמְעוּךָ Zech. 7: 14, וְיִשְׁמְעוּךָ Num. 10: 23, וְיִשְׁמְעוּךָ Josh. 22: 12.

a. Methegh with Sh'va occurs chiefly in connection with the poetic accents, and has relation to the intoning which it is one of their functions to direct. It indicates that the vowelless letter, upon which it stands, is to be dwelt upon and thus additional space gained for the various modulations of the voice that are prescribed. Baer gives the following rules:

(1) When Methegh would regularly fall upon an initial simple syllable beginning with two consonants, in words having a strong disjunctive accent not preceded by a Conjunctive, it is transferred from the vowel to the antecedent vocal Sh'va, וְיִשְׁמְעוּךָ Ps. 4: 7. If the Sh'va is compound, Methegh is interposed between its two constituents, וְיִשְׁמְעוּךָ Ps. 79: 10.

(2) The divine names וְיִשְׁמְעוּךָ, וְיִשְׁמְעוּךָ, וְיִשְׁמְעוּךָ, when accented with R'bhī^a not preceded by a Conjunctive, take Methegh on the initial Sh'va, e. g. Ps. 2: 7, 25: 2, 68: 8, 90: 1.

(3) Words accented with Olev'yōrēdh, R'bhī^a or D'bhī not preceded by a Conjunctive take Methegh on initial Sh'va, provided there is at least one vowel between it and the accent, and this is without Methegh וְיִשְׁמְעוּךָ Ps. 1: 3, וְיִשְׁמְעוּךָ Ps. 106: 23. The Methegh necessarily due to a following

compound Sh'va is not reckoned in this and the subsequent rules, **בְּהַרְרֵי־ל** Ps. 36: 7, **וְאֶת־הַיָּדָיִם** Ps. 91: 15.

(4) **אֶי** with Munahh before D'hhī takes Methegh on the initial Sh'va, Ps. 17: 6, 116: 16.

Methegh falls on initial Sh'va with the prose accents

(1) When the word has G'rashayim or Pazer not preceded by a Conjunctive, provided there are at least two vowels before the tonesyllable and the first is without Methegh, (see rule (3) above), **וְאֶת־פְּתָרֵי־סִיָּם** Gen. 10: 14, **מִשְׁקָרֵי־יָם** Ex. 25: 33.

(2) When the word has Darga as the second Conjunctive before R'bhī, or Kadhma as the second Conjunctive before Pashta or T'bbir, or Munahh as the third Conjunctive before T'lisha, provided a vowel precedes the tonesyllable and is without Methegh, (see rule (3) above), **וְאֶת־הַיָּדָיִם** Gen. 34: 21.

Methegh in these cases requires a more vigorous pronunciation of the vowelless letter, which if slightly uttered might be inaudible.

K'RI AND K'THIBH.

§ 46. Various notes extracted from the Massora (**מִסְכָּרָה** *tradition*), a collection of remarks upon the text, are found in the margin of the Hebrew Bible, which are explained in the glossary at the end of most editions. The most important of these are the various readings known as the K'ri (**קְרִי** *read*), and K'thībh (**כְּתִיב** *written*). If in any instance traditional usage sanctioned a reading different from that which was written in the text or the K'thibh, the punctuators did not venture to alter the text itself for the sake of making the correction; they went no further than to connect with the letters of the text the vowels of the word to be substituted for it in reading or the K'ri, with a reference to the margin where the letters of the substitute might be found. Thus, with the word **וַיֹּאמְרוּ** Josh. 6: 7 is connected the marginal note **קְרִי וַיֹּאמְרוּ**. The vowels here attached to the K'thibh belong not to it but to the unpointed word in the margin, which is accordingly **וַיֹּאמְרוּ**. The proper vowels for the pronunciation of the K'thibh are not written, but must

be supplied from a knowledge of the form indicated by the letters, which in this case is **נִי־אֲמַרִי**. Again, in ver. 9, **תִּקְנֶה** in the text refers to **ק' תִּקְנֶה** in the margin; the K'ri is here **תִּקְנֶה**, and the K'thibh, whose vowels are left to be determined by the reader, **תִּקְנֶה**. Jer. 42: 6 has **אֲנִי** where the marginal note is **אֲנִי קרי**; the K'ri is accordingly **אֲנִי**, and the K'thibh **אֲנִי**. In order to indicate that a given word was to be omitted in reading, it was left unpointed, and the note **כְּתִיב וְלֹא קרי**, *written but not read*, placed in the margin, e. g. **הַבֵּשׂ** Ezek. 48: 16, **נָא** 2 Kin. 5: 18, **יִרְדָּךְ** Jer. 51: 3. If, on the other hand, a word was to be supplied, its vowels were inserted in the text and its letters placed in the margin, with the note **קרי וְלֹא כְּתִיב**, *read but not written*, e. g. **יִשְׂרָאֵל** Judg. 20: 13 in the text, and in the margin **בְּנֵי**, to be read **בְּנֵי יִשְׂרָאֵל**; so Jer. 31: 38 **בְּיָמֵינוּ**. In 1 Kin. 21: 8 the first letter of **הַכְּזָבִים** is left unpointed as superfluous, and in Job 2: 7 **וְעַד** is explained by the margin to stand for **וְעַד יָדְךָ**: so Jer. 18: 23 **וְיִהְיֶה** for **וְיִהְיֶה יְהוָה**.

a. The number of these marginal readings differs in different editions. Elias Levita states that there are 848. Others have computed them to be 1,000; others still, 1,200.

§ 47. Sometimes a different reading from that of the text is suggested by the points alone without a marginal note being added in explanation, as when a particular word or orthography is regularly substituted for another of frequent occurrence. These cases are presumed to be so familiar to the reader as to require no other index of their existence than the presence of the appropriate vowels. Thus, the divine name **יְהוָה**, which the Jews had a superstitious dread of pronouncing, was and still is read by them as if it were **אֲדֹנָי** Lord, whose points it accordingly receives, **אֲדֹנָי**, unless these two names stand in immediate connection, when, to avoid repetition, it is

read אֱלֹהִים and pointed יְהוָה Gen. 15: 2, Hab. 3: 19. The antiquity of this superstition is attested by the *Kúrios* of the Septuagint, followed in the English as well as in other modern versions by the rendering LORD. The true sound of the name never having been noted, is now lost; the only clue that is left being its etymology and the form which it assumes in composition, § 62. 1, from which the conclusion has been drawn that it was יְהוָה *Yahve*. The common pronunciation Jehovah is manifestly founded upon the error of combining the consonants of this word with the vowels of another and an entirely different one. Other standing K'ris, unnoted in the margin, are הוּא, which is read הוּא, though the sound indicated by the letters is הוּא. So יִשְׁשָׁכָר read יִשְׁשָׁכָר, and יְרוּשָׁלַם read יְרוּשָׁלַם.

§ 48. In the absence of definite information respecting the origin and sources of these various readings, it is difficult to determine with absolute precision the weight to which they are respectively entitled. The current opinion of the ablest Hebraists, based upon a careful scrutiny of their internal character and the relation which ordinarily appears to subsist between them, is that while the K'ri may perhaps, in a few cases, correct errors in the K'thibh, and so restore the original reading, it is in the great majority of instances an explanatory gloss rather than an emendation. With the rare exceptions already suggested, the K'thibh is esteemed the true reading, the object of the K'ri being to remove orthographical anomalies, secure grammatical uniformity, substitute usual for unusual, prevailing for obsolete words and forms, and occasionally to introduce euphemistic expressions. While the K'ri is probably not to be esteemed the original reading, therefore, it deserves attention as

the grammatical or exegetical comment of a steadfast tradition.

ACCURACY OF THE POINTS.

§ 49. 1. All the Massoretic additions to the text designed to facilitate its reading have now been considered. The correctness of the pronunciation, which they yield, is vouched for not only by the esteem in which they are universally held by the Jews, but by the scrupulous minuteness of the system, its consistency with itself and with the vowel-letters of the text, its affinity with and yet independence of the vocalization of the kindred languages the Arabic and Syriac, and the veneration for the already established text which evidently characterized its authors, since they did not venture to change the text even in the slightest particular.

2. The only additional information which has come down to us respecting the true sound of Hebrew words, is furnished by the mode of writing proper names in the Septuagint version, and the few Hebrew words preserved by ancient authors, particularly Origen and Jerome. These have been subjected to an elaborate comparison with the Massoretic punctuation, and the result has been to establish their substantial agreement in the main, with, however, not a few remarkable points of divergence. In relation to this subject it should be observed, that the Hebrew pronunciation of the Seventy is inferred entirely from their mode of spelling proper names, not from words in living use in the language. The chances of inaccuracy, on the part of the translators, are here peculiarly great. Many names were not familiar and were of rare occurrence; and as no system of vowel notation then existed, they were left entirely to their independent know-

ledge of the sound of each individual word. These words were written by them in a foreign alphabet, whose sounds did not coincide precisely with those of the Hebrew, and in which the proper equivalents varied somewhat according to their combinations. The true sound was also departed from sometimes because the laws of Greek euphony forbade its exact reproduction. The negligence with which they are chargeable elsewhere was also probably aggravated here, and in fact there are many instances in which they not merely deviate from the vowels but transpose or change the letters. Leaving out of view, therefore, such incidental discrepancies as are to be accounted for in the ways now suggested, a thorough and extended examination of the subject reveals, with all the general agreement, a number of regular and systematic deviations.

a. These are thus stated by Ewald, *Lehrbuch*, p. 71. (1) An *ě* or *ĩ* derived from *ǣ* is written *ǣ*, as תַּרְחָא *Θαρά*, בַּלְאָאֻם *Bal.aa.ũ*, גַּבְעָאֻן *Γαβ.aa.ũ*, מַרְיָאֻם *Μαρι.aa.ũ*; and on the other hand, *a* is sometimes written *ě*, אֶלְיָאֻם *Ολιβε.aa*, קֶעֶזֶץ *Κεε.ε.ζ*, גֶּעֶל *Γε.ε.ל*, especially before *h* as קֶרֶס *Κο.ρε*, זֶרֶס *Ζα.ρε*. (2) *ě* is written for *ĩ* and *ǝ* for *ũ*, Χε.τ.ται.οι *Χε.τ.ται.οι*, Γε.ε.ν.α *Γε.ε.ν.α*, Γε.ε.δ.ε.α.ν *Γε.ε.δ.ε.α.ν*, Με.σ.ρ.αι.ũ *Με.σ.ρ.αι.ũ*, Ο.χ.ο.ζ.α.θ *Ο.χ.ο.ζ.α.θ*, Ο.ζ.ι.α *Ο.ζ.ι.α*. (3) For the diphthongal *ē* and *ō* their constituents *ai* and *au* are substituted, Και.ν.α.ν *Και.ν.α.ν*, Να.β.α.ν *Να.β.α.ν*. (4) The vowel letters are softened into their homogeneous vowels οι.κ.ρ.α *οι.κ.ρ.α*, οι.δ.α.β.η.ρ *οι.δ.α.β.η.ρ*. (5) Vocal *Sh'va* is written as a full vowel, commonly *a*, or if an *o* follow, *o*, Σα.β.α.α.θ *Σα.β.α.α.θ*, Πα.γ.ο.υ.γ.λ *Πα.γ.ο.υ.γ.λ*, Χε.ρ.ο.υ.β.ι.μ *Χε.ρ.ο.υ.β.ι.μ*, Σο.δο.μα *Σο.δο.μα*; the final vowel of Segholates is also written *ǝ* if *o* precedes, Μο.λο.χ *Μο.λο.χ*, γο.μο.ρ *γο.μο.ρ*.

3. The regularity of these deviations seems to be best accounted for by the assumption that the pronunciation represented in the Septuagint is that which prevailed among the Jews in Egypt, which would naturally be less pure than that of Palestine represented in the vowel points, and which, moreover, betrays in the particulars recited above a strong leaning to Aramæan forms and sounds. Accordingly the view now commonly entertained is that the vowel notation of the Massorites is correct,

at least in all essential particulars, and that it is properly to be made the basis of all investigations into the phenomena of the language.

ORTHOGRAPHIC CHANGES.

§ 50. The signs thus far described represent all the sounds of the Hebrew language. Its stock of words is formed by combining these in various significant ways. The laws of such combinations, and especially the mutations to which they are subject, or which they occasion, next demand attention. When a particular idea has been attached to a certain combination of sounds, its different modifications may naturally be expressed by slightly varying those sounds. This may take place,

1. By the substitution of one letter for another of like character, and for the most part of the same organ, e. g.:

הָיָה to *be*, *exist*, *חָיָה* to *live*; *נָבַט* to *pour forth*, *נָבֵא* the same idea applied to words, to *prophecy*; *הָנִיחַ* to *encircle the neck with an ornament*, *הָנִיחַ* to *strangle*, *הָנִיחַ* applied to sounds uttered in strangulation, to *groan*; *הָנִיחַ* to *go about as a spy*, *הָנִיחַ* to *go about as a merchant*; *הָנִיחַ* to *collect*, *הָנִיחַ* *treasures*; *הָנִיחַ* a *cup*, *הָנִיחַ* or *הָנִיחַ* a *helmet* (of similar shape); *הָנִיחַ* *tender*, *delicate*, *הָנִיחַ* *thin*; *הָנִיחַ* to *make straight*, *הָנִיחַ* to *straighten the beam of the balance*, to *weigh*; *הָנִיחַ* *first born*, *הָנִיחַ* *first ripe*, *הָנִיחַ* the first portion of the day, *the morning*; *הָנִיחַ* to *suspend*, *הָנִיחַ* applied to a bucket, to *let down*; *הָנִיחַ* to *cut*, *הָנִיחַ* to *reap*; *הָנִיחַ* *gold*, *הָנִיחַ* *yellow*; *הָנִיחַ* to *conceal*, *הָנִיחַ* and *הָנִיחַ* to *hide away as treasures*, *הָנִיחַ* to *cover with boards*; *הָנִיחַ* to *destroy by tearing down*, *הָנִיחַ* to *destroy by uprooting*; *הָנִיחַ* to *slay*, *הָנִיחַ* to *sacrifice*; *הָנִיחַ* to *bind*, *הָנִיחַ* to *bound*; *הָנִיחַ* to *break up*, *הָנִיחַ* to *break out*, *הָנִיחַ* *blossom*, *הָנִיחַ* to *break in pieces*; *הָנִיחַ* to *cut off*, *הָנִיחַ* to *hew stone*, *הָנִיחַ* to *cut wood*; *הָנִיחַ* to *surround*, *הָנִיחַ* to *encircle the head with a crown*; *הָנִיחַ* to *pour out*, *הָנִיחַ* to *pour in libation or in casting metals*; *הָנִיחַ* to *shine*, *הָנִיחַ* to *be pure*; *הָנִיחַ* to *engrave*, *הָנִיחַ* to *plough*; *הָנִיחַ* to *prove*, *הָנִיחַ* to *approve*, *הָנִיחַ* *choose*; *הָנִיחַ* to *drink*, its causative *הָנִיחַ* to *break through*, *הָנִיחַ* to *investigate*; *הָנִיחַ* to *place*, its reflexive *הָנִיחַ*.

2. By the transposition of letters, e. g.:

הָנִיחַ to *deal violently*, *הָנִיחַ* to *urge*; *הָנִיחַ* to *cut with the sickle*, *הָנִיחַ* *reap*.

to cut with the teeth, bite; נָשַׁם to blow, נִשְׁמַת breath; כָּבַשׁ to collect, נָכַס riches, מִסְכְּנוֹת storehouses.

3. By the addition of a letter:

Thus, from the letters צר, in which inheres the idea of compression are formed צָרַר to bind, צָרַר to press together, אָצַר to heap up, רָצַר to be straitened, נָצַר to guard, besiege, קָצַר to restrain, הָצַר an enclosure; from גז are formed גָּזַר to cut, גָּזַז to cut off, גָּזַז to cut loose, go away, גָּזַז to shear, גָּזַל to plunder, גָּזַר hewn stone; פָּרַשׁ to unfold, make distinct, פָּרְשָׁיו to spread out; כָּרֵם a vineyard, כִּרְמֵל a garden.

§ 51. Such literal changes as those just recited not only serve to express new shades of meaning, but even where the meaning remains precisely the same, they may represent diversities of other sorts. Thus, the distinction may be,

1. In point of currency or style: One form of the word being in more common and familiar use, the other more rare and savoring, perhaps, of the elevated or poetic style, e. g.:

נָצַר to guard, נָצַר poetic; בְּרוֹשׁ cypress, בְּרוֹשׁ once in poetry; סָגַר to shut, rarely סָכַר; סְעָרָה storm, שְׁעָרָה rare and poetic; סָכַף to cover, once שָׁכַף; הִקְנָה to be quenched, once וָקְנָה; הִתְעַב to abhor, once הִתְעַב; סָכַל to be foolish, once פָּסַל; תְּקִלָּה iniquity, once תְּקִלָּה.

2. Of antiquity: The pronunciation of a word or its form may undergo changes in the lapse of time. Of the few instances of this sort, which our imperfect data enable us to fix upon with some measure of confidence, the following may be taken as specimens, e. g.:

To laugh in the Pentateuch צָחַק, in other books (Judg. 16: 25 excepted) צָחַק; to cry out in the Pentateuch צָעַק, only once (Ex. 2: 23) צָעַק which is the more frequent form in other books; כֶּבֶד a lamb, occur in the Pentateuch interchangeably with כְּבֹד, which are the only forms found in other books; a sceptre שֵׁבַע, but in the book of Esther שֵׁבַע; Damascus דַּמָּשְׁקַי, in Chronicles דַּמָּשְׁקַי; how 1 Chron. 13: 12, Dan. 10: 17 אֵיךְ, in earlier books אֵיךְ.

3. Of Dialect: The same word may come to be pronounced differently by those who speak distinct though related languages. Thus, the cognate dialects,

particularly the Biblical Aramæan and Syriac, in very many words regularly substitute **ס** for the Hebrew final **ה**, and the corresponding linguals for the Hebrew sibilants, **ז** being sometimes still further weakened by the loss even of the lingual sound to that of the guttural **ז**, e. g.:

Heb. **הָדָה** *to wander*, Aram. **הָדָה**, Syr. **ܗܕܐ**; Heb. **זָהָב** *gold*, Aram. **זָהָב**, Syr. **ܙܗܒܐ**; Heb. **צֶהַר** *a rock*, Aram. **צֶהַר**, Syr. **ܙܒܪܐ**; Heb. **שְׁלֹשׁ** *three*, Aram. **שְׁלֹשׁ**, Syr. **ܫܠܫܐ**, Arab. **ثَلَاثٌ**; Heb. **אֶרֶץ** *the earth*, Arab. **أَرْضٌ**, Aram. **אַרְצָא**, Syr. **ܐܪܥܐ**. Other consonant changes: Heb. **בֵּן** *a son*, Arab. **إِبْنٌ**, Aram. **בֵּן**, Syr. **ܒܢܐ**; Heb. **רָצַח** *to kill*, Arab. **فَتَلَ**; Heb. **יָסַד**, Syr. **ܝܫܕܐ**; Heb. **כִּסֵּא** *a throne*, Aram. **כִּסֵּא**, Syr. **ܟܝܫܐ**, Arab. **كُرْسِيٌّ**; Heb. **שָׂדֵה** *a field*, Aram. **שָׂדֵה**, Syr. **ܫܬܐ**, Eth. **ሐቕል**.

4. Of simple euphony: An alternate form of a word may be produced to facilitate its pronunciation or make its sound more pleasing, e. g.:

אַחַז *purple*; **שָׂטֵן** *to hate*; **חֲבֻצָה** *chamber*; **אָחַן** *Achan*; **נְבוּכַדְרֶצְצַר** *Nebuchadnezzar*; **דּוֹג** *Doeg*; **אַלְמוֹנִים** *almug or algon trees*; **תְּשֻׁבֹת** *teeth*.

a. Mere varieties of orthography must not be mistaken for consonantal changes, e. g. **לֵא** occasionally for **לֵי** and *vice versâ*, probably **לֵי** for **לֵא**, and such permutations of gutturals as abound in the manuscripts of the Samaritans, who, making no distinction in the sounds of these letters, perpetually confounded them in writing, Gesen. Sam. Pent. p. 52. A like faulty pronunciation has been attributed to the Galileans, to which there is a probable allusion in Matt. 26: 73. Buxtorf Lex. Chald. p. 434.

§ 52. The changes thus far described result in the production of distinct words, and belong to the domain of the lexicon rather than of the grammar. The lexicographer regards such words as cognate, and traces them back to their common source; but, in the view of the grammarian, they are totally distinct. The mutations with which the latter concerns himself are such as take place in the direct derivation and inflection of words. These are altogether euphonic, are more restricted in

their character, and take place within far narrower limits, than those heretofore considered. When words are subjected to grammatical changes their sounds are brought into new connections, attended, it may be, with a difficulty of utterance which demands some measure of relief, or they pass readily and naturally into other sounds, which are easier of pronunciation or more agreeable to the ear. The mutations thus induced are of three sorts, viz.: Consonant Changes, the Conversion of Consonants into Vowels, and Vowel Changes. These will require to be considered separately.

CONSONANT CHANGES.

§ 53. The first class of changes embraces those which affect the consonants. These mostly arise from the concurrence of two consonants, creating a difficulty in the pronunciation or yielding a sound displeasing to the ear. This may take place either at the beginning or the close of a syllable. Syllables in Hebrew may, and often do, begin with two consonants, § 18. 1; but the necessity of this is avoided in certain cases by the following expedients:

1. In the beginning of words the weak letter ה is sometimes prefixed with a short vowel, thus creating a new initial syllable to which the first consonant may be transferred.

a. The only instances of this are afforded by the second and seventh conjugations of verbs, the Niphal and Hithpael, e. g. הִתְקַטֵּל = הִתְקַטֵּל for תִּקְטֹל; הִתְקַטֵּל probably for תִּקְטֹל comp. Arab. *takattala*. In אֶזְכָּר Ezek. 14:3 ז is prefixed instead of ה. Prosthesis is more common in the domain of the lexicon, where ז is always the letter used, e. g. זְרוֹעַ, זְרוֹעַ arm; זָמָח, זָמָח yesterday. A prefixed ז is even occasionally employed to soften the pronunciation without the necessity stated above, e. g. זָמָח, זָמָח, זָמָח. So in Chaldee זָמָח blood, Heb. דָּם; גַּן garden, Heb. גֶּן. In Arabic the concurrence of two consonants at the beginning of a word is regularly obviated by prefixing ا. Comp. Greek χθής, ἐχθής.

3. A few isolated cases occur of the reverse process more common in Biblical Aramaëic and Syriac, by which a doubled letter is resolved into two different consonants by the change of the first or the second member of the reduplication to a liquid ר or נ, e. g. **נִכְרַבֵּל** for **נִכְרַבֵּל**, **הִרְמִשֵּׁק** for **הִרְמִשֵּׁק**, **הִמְשִׁיחַ** for **הִמְשִׁיחַ** Isa. 23: 11 for **הִמְשִׁיחַ**, **קִנְיָ** Job 18: 2 in the judgment of some for **קִנְיָ** *ends*, though others make the נ a radical, and give the word the sense of *snares*. The conjecture that **תִּמְנֵה** Ps. 64: 7, Lam. 3: 22 is for **תִּמְנֵה** is unnecessary and unwarranted.

4. When ה of the Hithpael of verbs would stand before a sibilant, it is transposed with ס and ש, and with צ it is in addition changed to ט. Thus, **מְחַסֵּר** for **מְחַסֵּר**, **וְהַשְׁמִיר** for **וְהַשְׁמִיר**, **וְהַשְׁמִיר** for **וְהַשְׁמִיר**, **וְהַשְׁמִיר** for **וְהַשְׁמִיר**.

a. In **הִשְׁמִיטְהוּ** Jer. 49: 3 the transposition does not take place in consequence of the number of similar letters which would thus be brought into proximity. In the cognate languages ה is likewise transposed with י and changed to י: thus, Aram. **הִשְׁמִיטְהוּ** for **הִשְׁמִיטְהוּ**; so, also, in Syriac and Arabic. The only example of a Hebrew verb whose first letter is י appearing in this conjugation is **הִשְׁמִיטְהוּ** Isa. 1: 16, where ה is assimilated agreeably to י. Compare with these transpositions the frequent Doric change of ζ (= δζ) into σδ, as **σπρίδω** for **σπρίζω**.

§ 55. The occurrence of a consonant at the end of a word may, inasmuch as the succeeding word must necessarily begin with one, be regarded as an additional case of the concurrence of consonants. As the contact is less close, however, than when they meet in the same word, it is less fruitful of changes than in the cases already considered.

1. There are three instances in which it has been doubtfully conjectured that a final ה has been assimilated to a following initial ו; viz. **וְשִׁשִּׁים** Isa. 35: 1 presumed to be for **וְשִׁשִּׁים**; **וְשִׁשִּׁים** Num. 3: 49 for **וְשִׁשִּׁים** Ex. 21: 30, Ps. 49: 9; **וְשִׁשִּׁים** Gen. 28: 12.

a. Final consonants are in Sanskrit perpetually modified by the initial letter of the following word. But it is by no means clear that this is so in

Hebrew, even in the examples alleged, as the forms admit of a different explanation. See in regard to the first passage, Dr. Alexander's Commentary.

2. A few cases occur of the rejection of a letter, chiefly ך and ם, from the end of a word.

a. ך of the verbal endings ךָ and ךֿ is almost always dropped, being only retained as an archaic or emphatic form, and chiefly at the end of a clause, e. g. יִרְשֶׁנָּךְ Deut. 8: 16, but mostly יִרְשֶׁנָּךְ; הִקְבִּילְךָ Gen. 32: 20, commonly הִקְבִּילְךָ; הִקְבִּילְךָ Ruth 3: 4, commonly הִקְבִּילְךָ. So, too, in some proper nouns, בְּנֵימִיךָ Zech. 12: 11, בְּנֵימִיךָ Josh. 12: 21; שִׁילֹן, whose original ך is shown in the derivative שִׁילֹן and is perpetuated in the modern name *Seilûn*.

b. In like manner ם is rejected from the dual and plural terminations of nouns upon their entering into the close connection of the construct state with the following word, אֲזַנִּים from אֲזַנִּים, בָּתִּים from בָּתִּים.

c. If the feminine endings ךָ and ךֿ have, as is probable, a common origin, this may be best explained by the assumption that ך is in many cases rejected from the termination, leaving only the vowel, though it is always retained when any addition is made to the word: thus, the construct state הִקְבִּילְךָ, absolute הִקְבִּילְךָ, but with a suffix הִקְבִּילְךָ; הִקְבִּילְךָ (comp. אֲזַנִּים Deut. 32: 36), הִקְבִּילְךָ. It is to be observed here, that this phenomenon does not establish the possibility of an interchange between the consonants ך and ך, because ך in this case represents not *h* but the vowel *ā*.

§ 56. A few other changes remain to be mentioned which are due to special causes.

1. Nun is often inserted in certain forms of verbal suffixes to prevent the hiatus between two vowels, וְשִׁבְּתֶנָּה Jer. 5: 22, or § 53. 3. a וְשִׁבְּתֶנָּה Isa. 33: 21 for וְשִׁבְּתֶנָּה, וְשִׁבְּתֶנָּה Ex. 15: 2 for וְשִׁבְּתֶנָּה. Comp. Gr. *ἀνόςσιος* and the English indefinite article *an*.

2. Vav at the beginning of words is changed to ך, e. g. וְשִׁבְּתֶנָּה for וְשִׁבְּתֶנָּה, וְשִׁבְּתֶנָּה for וְשִׁבְּתֶנָּה, וְשִׁבְּתֶנָּה for וְשִׁבְּתֶנָּה. The only exceptions are the four words וְשִׁבְּתֶנָּה, וְשִׁבְּתֶנָּה Prov. 21: 8, וְשִׁבְּתֶנָּה Gen. 11: 30, וְשִׁבְּתֶנָּה 2 Sam. 6: 23 (K'ri), and the prefixes Vav Conjunctive and Vav Conversive.

3. Vav, though capable of being reduplicated, e. g. וְשִׁבְּתֶנָּה is in most instances relieved from this necessity by the substitution of ך, or by doubling the following letter in its stead, e. g. וְשִׁבְּתֶנָּה or וְשִׁבְּתֶנָּה for וְשִׁבְּתֶנָּה.

a. In one instance after such a change of י to ך, a following ך suffers the contrary change to י to prevent the triple recurrence of the same letter, חֲלִי-יָסָא Isa. 16: 9 for חֲלִי-יָסָא.

4. Yodh before the plural termination ים is in a few cases changed to ס to prevent the conjunction of like sounds, חֲלִי-יָסָא Hos. 11: 7 for חֲלִי-יָסָא Josh. 10: 26; חֲבֹי-יָסָא Hos. 11: 8 for חֲבֹי-יָסָא Gen. 10: 19; חֲבֹי-יָסָא from חֲבֹי-יָסָא (also חֲבֹי-יָסָא) for חֲבֹי-יָסָא; חֲבֹי-יָסָא Jer. 38: 12 for חֲבֹי-יָסָא (or as some read, חֲבֹי-יָסָא) ver. 11.

a. In like manner י is changed to ס before י in the word חֲבֹי-יָסָא for חֲבֹי-יָסָא; it is consequently unnecessary to assume, as Gesenius does, a singular חֲבֹי-יָסָא which never occurs.

CHANGE OF CONSONANTS TO VOWELS.

§ 57. The second class of changes is the conversion of consonants into vowels, or the substitution of the latter for the former. This occurs,

1. Occasionally in reduplicated syllables or letters, חֲבֹי-יָסָא for חֲבֹי-יָסָא; חֲבֹי-יָסָא for חֲבֹי-יָסָא; חֲבֹי-יָסָא for חֲבֹי-יָסָא Gen. 11: 9; חֲבֹי-יָסָא 2 Chron. 35: 13 from חֲבֹי-יָסָא Prov. 19: 24.

2. Much more frequently with the quiescents.

(1) A prefixed י is softened to its homogeneous vowel *ai* before other labials or vowelless letters, e. g. חֲבֹי-יָסָא, חֲבֹי-יָסָא; the softening of an initial י to *i* only occurs in חֲבֹי-יָסָא 1 Chron. 2: 13 for חֲבֹי-יָסָא ver. 12, חֲבֹי-יָסָא 2 Sam. 14: 19, Mic. 6: 10 for חֲבֹי-יָסָא.

(2) Medial or final quiescents without vowels of their own often lose their sound in that of a preceding vowel. This is invariably the case with י and ך following their homogeneous vowels, e. g. חֲבֹי-יָסָא for חֲבֹי-יָסָא § 59, חֲבֹי-יָסָא for חֲבֹי-יָסָא, unless they are doubled, as חֲבֹי-יָסָא, חֲבֹי-יָסָא, and occasionally even then, e. g. חֲבֹי-יָסָא for חֲבֹי-יָסָא. Final ס always, and medial ס frequently, gives up its consonant sound after any vowel whatever, e. g. חֲבֹי-יָסָא, חֲבֹי-יָסָא for חֲבֹי-יָסָא.

a. Medial **א** regularly loses its consonantal power in the future Kal of Pe Aleph verbs, e. g. יֵאָבֵל; in אָבֵר preceded by ב, thus יֵבֵר; in אֶלְהִים and certain forms of אֱלֹהִים preceded by the prefixes ב כ ל ו, thus, בֵּלְאֶלְהִים, לֵבְאֶלְהִים, וְלֵבְאֶלְהִים but לֵבְאֶלְהִים; כֵּבְאֶלְהִים but לֵבְאֶלְהִים, וְכֵבְאֶלְהִים. The following examples are of a more individual character, e. g. נִאֶמְרָה for נִאֶמְרָה 1 Kin. 11: 39 for נִאֶמְרָה, וְנִאֶמְרָה Num. 11: 4, בִּנְאֻמֶּיךָ Jer. 40: 1, נִאֶמְרָה Isa. 14: 23. In a few cases this has led to a change of orthography, the **א** which is no longer heard being dropped, or another vowel letter substituted for it, e. g. יִזְכֶּרֶיךָ Ezek. 42: 5, and אֶזְכֶּרֶיךָ Hos. 11: 4 from אֶזְכֶּרֶיךָ Job 8: 8 for רִאשִׁיתֶיךָ, רִאשִׁיתֶיךָ Deut. 32: 32 for רִאשִׁיתֶיךָ, and the examples cited § 53. 2, *a*.

b. The consonant **ה** never loses its sound in that of a preceding vowel like the rest of the quiescents. The letter **ה** is often used to denote a vowel, but if in any word it properly expresses a consonant this is never converted into a vowel, or *vice versâ*. The exceptions are apparent not real, as in the frequent abbreviation of the ending **היה** in proper names to **יה**, thus חִזְקִיָּהוּ, חִזְקִיָּה. The change here does not consist in the rejection of the vowel **ה** and the softening of the consonant **ה**, but the syllable **הה** is dropped, whereupon final Kamets is written by its appropriate vowel letter, § 11. 1, *a*, just as מִיִּזְכֶּרֶיךָ after the rejection of **הה** becomes מִיִּזְכֶּרֶיךָ. So in those rare cases in which **ה** is substituted for the suffix **הה**, e. g. שִׁבְעָה Lev. 13: 4 for שִׁבְעָה. The proper name פְּדֻהֶיךָ Num. 34: 28 is derived not from פְּדֻה but פְּדֻה, a root of kindred meaning, of whose existence, though otherwise unattested, this word is itself a sufficient voucher.

(3) Medial **א** often gives its vowel to a preceding vowelless letter and rests in its sound; **י** occasionally does the same with a homogeneous vowel, when preceded by a vowelless prefix.

a. Thus, **א**: רִאשִׁיתֶיךָ for רִאשִׁיתֶיךָ, חִבְּלָתִי for חִבְּלָתִי, שִׁבְעָה Ezek. 25: 6 from שִׁבְעָה ver. 1; שִׁבְעָה 1's. 139: 20 for שִׁבְעָה, so שִׁבְעָה Jer. 10: 5; רִאשִׁיתֶיךָ from רִאשִׁיתֶיךָ Neh. 6: 8 for רִאשִׁיתֶיךָ; חִבְּלָתִי Isa. 51: 20, חִבְּלָתִי Deut. 14: 5; חִבְּלָתִי 1 Sam. 14: 33 for חִבְּלָתִי; חִבְּלָתִי Isa. 10: 13 for חִבְּלָתִי; חִבְּלָתִי Zech. 11: 5 for חִבְּלָתִי; this even occurs after mixed syllables, e. g. חִבְּלָתִי for חִבְּלָתִי; חִבְּלָתִי for חִבְּלָתִי, particularly in proper nouns חִבְּלָתִי for חִבְּלָתִי; חִבְּלָתִי for חִבְּלָתִי. So, חִבְּלָתִי Eccles. 2: 13 for חִבְּלָתִי Jer. 25: 36 for חִבְּלָתִי, חִבְּלָתִי Prov. 30: 17 for חִבְּלָתִי. There is no instance of this with **י**, on the contrary, חִבְּלָתִי Cant. 5: 2, 12.

(4) At the end of words **י** and **י**, when without a vowel of their own and preceded by a vowelless letter, invariably quiesce in their homogeneous vowels, **י** in an unaccented *u*, **י** in *i*, which draws the accent upon itself and frequently causes the dissolution of a previous syllable and the rejection of its vowel, בָּהִי for בָּהִי, וְשִׁבְחִי for וְשִׁבְחִי; וְשִׁבְחִי for וְשִׁבְחִי, וְשִׁבְחִי for וְשִׁבְחִי, וְשִׁבְחִי for וְשִׁבְחִי.

(5) When preceded or accompanied by heterogeneous vowels, ו and ך are sometimes dropped, or if the vowel be *a*, they not unfrequently combine with it, forming the diphthongal *o* and *e*, § 62. 1, e. g. הַיָּצֵק for הַיָּצֵק, גָּלָה for גָּלָה, גָּלָה for גָּלָה, קָם for קָם, הָקִים for הָקִים, בֵּית for בֵּית, הַרְשִׁיב for הַרְשִׁיב, נָדוּשׁ for נָדוּשׁ, בִּית construct state of מִן, בֵּית const. of בֵּית, הַיָּלִל for הַיָּלִל, הַיָּלָה for הַיָּלָה.

a. Vav rarely remains with a heterogeneous vowel unless accompanied by weak letters, by contrast with which it becomes comparatively strong, e. g. הָנָה, הָנָה, הָנָה.

VOWEL CHANGES.

§ 58. 1. The third class of changes embraces those which take place in the vowels. The primary office of the vowels is to aid in pronouncing the consonants, to which consequently they are quite subordinate, merely occupying, so to speak, the interstices between them. Their number and variety being greater, however, than is demanded for this single purpose, they have besides to a certain extent an independent value and meaning of their own in the constitution of words. (1) Changes of vowels, while they cannot like a difference of consonants create distinct verbal roots, are yet fruitful of those minor modifications of which etymology takes cognizance, such as the formation of derivatives and grammatical inflexions, e. g. גָּדֵל *to be great*, גָּדֻל *greatness*, גָּדוֹל *great*; קָטַל *he killed*, קָטַל *to kill*, קָטַל *kill thou*, קָטַל *killing*, קָטַל *killed*; סוּס *a horse*, סוּסָה *a mare*. (2) They may indicate differences in the forms of words which have arisen in the lapse of time; צִיָּה in the Pentateuch means indifferently *girl* or *boy*, in later books *girl* is צִיָּה; הוּא in the Pentateuch *he* or *she*, in other books *she* is always הוּא; the form of the demonstrative הַזֶּה is found only in Genesis, הַזֶּה in writers after the time of Moses, הַזֶּה in Ezekiel;

the plural of the demonstrative in the Pentateuch לָא or לָאִם, elsewhere, with a single exception, לָאִם. The imperfect notation of the vowels in the original mode of writing by letters alone has, however, left us without the means of ascertaining to what extent such changes may have taken place. (3) They may indicate diversity of dialect, e. g. לָא to *kill*, Aram. לָא, Syr. ܠܐ, Arab. قَتَلَ, Ethiop. ቀጥለ.

2. The vowel changes with which orthography is concerned, on the other hand, are purely euphonic, being in themselves void of significance, and springing solely from the natural preference for what is easier of utterance or more agreeable to the ear. Orthographically considered, vowels are either mutable or immutable, the latter being unaffected by those circumstances which occasion changes in the former. A vowel may be immutable by nature, or made so by position. A short vowel in a mixed syllable before the accent is ordinarily immutable by position, being beyond the reach of the common causes of mutation, e. g. מִדְּבָר, מִשְׁפָּחָה. Long vowels are immutable by nature in certain words or classes of words; but they are only distinguishable as such by a knowledge of the etymological forms which require them. It may, however, be observed, as a general though not an invariable rule, that the vowels of such words and forms as are prevailingly written with the vowel letters are less liable to mutation than those which are prevailingly written without them. Mutable vowels are liable to changes both of quantity, from long to short, and the reverse, and of quality from pure to mixed (*u* to *o*, *i* to *e*, *a* to *ě*) and the reverse, these changes being confined, except in rare instances, to the cognate forms; thus, *i* never passes into *u* or *o*, nor these into *a*. Only as *ě* stands in relation to both *i* and *a*, it serves to mediate

panying vowel is frequently converted, e. g. שָׁלַח for שָׁלַח; פָּנָם for פָּנָם; רָגַבָה for רָגַבָה; שָׁמַט for שָׁמַט; שָׁנָה from שָׁנָה.

a. The instances in which this permutation occurs cannot easily be embraced under any general rules. In some cases it was optional; in others, usage decides for it or against it without, however, being absolutely uniform. The following statements embrace what is of most importance. (1) The stability of the vowel often depends upon the weight attached to it in the etymological form; thus, שָׁמַט in the imperative but not in the infinitive for שָׁמַט; רָגַבָה for רָגַבָה, but שָׁמַט for שָׁמַט. (2) The vowel preceding the guttural is more liable to change than that which succeeds it, e. g. רָגַבָה always, but רָגַבָה and רָגַבָה; נָחַם but נָחַם; נָחַם but נָחַם. (3) An accented vowel is sometimes retained where one unaccented would suffer change, e. g. נָחַם but נָחַם; נָחַם; נָחַם. (4) *O* and *u* are less subject to alteration than *i* and *e*, e. g. פָּנָם for פָּנָם; *ā* which is already cognate with the gutturals is mostly retained, though it occasionally becomes *ā* before *h*, e. g. אָחָה from אָחָה; Job 31:24 (in most copies) from רָגַבָה, רָגַבָה from רָגַבָה. (5) *ā* in many cases prefers the diphthongal vowels *e* and *o*, thus אָחָה, אָחָה, אָחָה, אָחָה but אָחָה, אָחָה, אָחָה. (6) *h* partakes of this preference for *ā* to a limited extent, e. g. נָחַם for נָחַם or נָחַם; נָחַם from נָחַם.

2. The reception of Pattahh furtive, § 17, at the end of a word after a long heterogeneous vowel (i. e. any other than *a*), or before a vowelless final consonant, e. g. נָחַם, נָחַם, נָחַם.

a. This is necessary when the vowel preceding a final guttural cannot be converted into Pattahh. Sometimes the form with Pattahh and that with Pattahh furtive occur interchangeably, e. g. נָחַם and נָחַם, or with a slight distinction, as נָחַם, in pause: נָחַם, construct נָחַם. In a few instances a guttural preceding a final vowelless letter takes simple Sh'va instead of Pattahh furtive, e. g. נָחַם 1 Kin. 14:3, and in most editions נָחַם Jer. 13:25. As final *ā* is always either quiescent or otiant, it never receives Pattahh furtive. The letter *h* never takes it unless it be in a single instance, and that in a penultimate syllable נָחַם Ps. 7:6, which is probably to be read *yī'rdlōph*; though it might be pronounced *yīradlōph*, which some conceive to be an anomalous form for נָחַם, after the analogy of נָחַם Gen. 21:6, the compound Sh'va being lengthened into a vowel followed by euphonic Daghes, as in the related words נָחַם Isa. 1:6, and נָחַם Isa. 53:5, while others adopt the explanation of the old Jewish Grammarians, that it is a peculiar combination of the Kal נָחַם and the Piel נָחַם.

3. A preference for compound rather than simple Sh'va, § 16.3, whether silent or vocal, inasmuch as the

אָהֶלִים for אֶהֱלִים, אֶרְחֵלִי for אֶרְחִי, אָבוֹם for אֶבוֹם, אָזוֹר for אֶזוֹר, אָסֶר for אֶסֶר. This disposition to render the gutturals more audible by the aid of a vowel is further shown by their attracting to themselves the vowel of another letter, particularly in trilateral monosyllables, e. g. וָרֶזַע for וְרֶזַע (וָרֶזַע), הָשִׁטַּע for הִשִּׁטַּע, קָשֶׁט for קִשֶּׁט, 2 Kin. 12: 9, בָּאֵשׁ for בְּאֵשׁ, בָּאֵר, also בָּרָאָן Ex. 2: 20 for בְּרָאָן, Ruth 1: 20, הָאֶחָדָה for הֶאֱחָדָה, הָאֶחָדָה Job 20: 26 see § 111.2. c, וָאֶסְעִלָּם Zech. 7: 14 for וְאֶסְעִלָּם, and by their sometimes causing an antecedent or accompanying vowel to be retained where analogy would require its rejection, e. g. בָּוֶזְעָר for בְּוֶזְעָר from בָּוֶזַע, הָשָׁעַר, הָשָׁעַר, הָשָׁעַר Deut. 32: 10; הָשָׁעַר, הָשָׁעַר.

4. An incapacity for being doubled, whence they never receive Daghash-forte, and the previous syllable thus becoming a simple one, its vowel is generally lengthened, § 59, *ā* to *ā*, *ī* to *ī*, *ū* to *ū*, e. g. בָּאֵן for בְּאֵן, בָּאֵן for בְּאֵן, תִּשְׁעָבֹב for תִּשְׁעָבֹב, אֶחָד for אֶחָד.

a. Sometimes an intermediate syllable, § 18. 3, is formed, and the vowel remains short. (1) This is commonly the case before *ח*, frequently before *ה*, less often before *ט*, rarely before *ס*, never before *ר*, e. g. בָּחַח, בָּחַח, בָּחַח, בָּחַח, בָּחַח. (2) It is more likely to occur in the body of a word than after a prefix, e. g. הָחַחָה Ps. 119: 43 from חָחַח, but חָחַחָה Job 38: 24 from חָחַח. (3) When the guttural comes to stand at the end of the word the short vowel is often resumed, e. g. הָחַחָה Prov. 22: 24 from חָחַחָה, חָחַחָה Ps. 141: 8 from חָחַחָה but חָחַחָה Deut. 2: 9. There are a very few instances in which Daghash-forte is found in *ר*, e. g. בָּחַחָה Ezek. 16: 4, חָחַחָה Prov. 14: 10, חָחַחָה Prov. 15: 1 (in some editions), חָחַחָה Cant. 5: 2, see also § 24. b.

§ 61. The concurrence of consonants gives rise to the following vowel changes, viz.:

1. When two vowelless letters come together at the beginning of a syllable in contravention of the law in § 18, the impossible combination is relieved by giving to the first of them a short vowel. This, if there be no reason for preferring another, will be the briefest of the vowels, Hhirik, e. g. הָחַח for חָחַח, בָּחַח for בְּחָח, חָחָה for חָחָה. If a vowel has been omitted from the word, the corresponding short vowel is frequently employed, e. g. בָּחַח for בְּחָח from בָּחַח; חָחָה from חָחָה; חָחָה from חָחָה; חָחָה from חָחָה. Or if one of the consonants be a guttural, the vowel mostly conforms to the compound Sh'va,

which it has or might have, e. g. קָדַר for קָדַרְי, נָהַל for נָהַלְי, לָחַל for לָחַלְי, לָחַב for לָחַבְי, שָׁנַל for שָׁנַלְי.

a. Vav before a guttural follows the rule just given; before ך, and sometimes before ה or ח followed by ך, it takes Hhirik; before other vowelless letters it gives up its consonant sound and quiesces in its homogeneous vowel Shurek, § 57. 2. (1), thus שָׁנַלְי, נָהַלְי, לָחַלְי and נָחַלְי, נָחַבְי, נָחַלְי.

b. In trilateral monosyllables or final syllables with the vowel Pattahh, the first letter sometimes receives an accented Seghol, to which the following Pattahh is then assimilated, e. g. בָּחַב for בָּחַבְי construct of בָּחַבְי, בָּחַבְי for בָּחַבְי, the Seghols being liable to be changed to Pattahhs by the presence of a guttural בָּחַבְי for בָּחַבְי.

c. In בָּחַבְי Gen. 32: 20 for בָּחַבְי the vowelless letters belong to different syllables, and the introduction of the new vowel makes it necessary to lengthen the one before it.

2. Although two vowelless letters are admissible at the end of a word, § 18, the harshness of the combination is commonly relieved by the insertion of Seghol, e. g. לָחַב for לָחַבְי, לָחַבְי for לָחַבְי. If either letter is a guttural, Pattahh is mostly used instead, e. g. בָּחַב, בָּחַבְי. If either letter is ך, its homogeneous vowel Hhirik is used; if the second letter is ך, it will rest in Shurek, § 57. 2. (4.), e. g. בָּחַב, בָּחַבְי, but בָּחַבְי.

a. The only instances in which two vowelless consonants concur at the end of a word are the pron. בָּחַב, the 2 fem. sing. pret. of verbs בָּחַבְי, certain jussive and Vav Conversive forms of לָחַב verbs §§ 174. 4, 177. 3, הָחַבְי § 153. 2, the nouns בָּחַב, בָּחַבְי and forms with otiant Aleph.

b. When the penultimate letter is ה or ח, it in a few instances takes Seghol, as בָּחַב, בָּחַבְי, בָּחַבְי. When the final letter is ך, it either remains otiant, § 16. 1, or requires Seghol. בָּחַבְי, בָּחַבְי, בָּחַבְי; a penultimate ך either quiesces in the antecedent vowel or attracts it to itself, § 60. 3. c, בָּחַבְי, בָּחַבְי or בָּחַבְי, בָּחַבְי. The alternate mode of facilitating the pronunciation of gutturals before a vowelless letter at the end of a word by means of Pattahh furtive, has been explained § 60. 2.

3. When the same letter is repeated with or without a mutable vowel intervening, there is often a contraction into one doubled letter, and the vowel is rejected or thrown back upon the preceding consonant, e. g. בָּחַבְי for בָּחַבְי, בָּחַבְי for בָּחַבְי (Daghesh-forte disappearing at the end of the word), לָחַב for לָחַבְי, Job 31: 15 for לָחַבְי.

(see 4. below); if another consonant immediately follow the contracted letters, a diphthongal vowel יָּ or יִ may be inserted to render the reduplication more audible and prevent the concurrence of three consonants, סְפִיחַ, חֲסִינָה.

4. In accented syllables the diphthongal vowels *e* and *o* are employed before two consonants or a doubled consonant in preference to the pure *i* and *u*, e. g. תִּשְׁבֵּי, תִּשְׁבְּנוּ; קָמְנוּ, קָמְנוּ, so תִּשְׁבְּנוּ, קָמְנוּ, תִּשְׁבְּנוּ, קָמְנוּ. This is still the case when at the end of a word an auxiliary Seghol or Pattahh has been inserted between the letters (according to 2.), e. g. מִיָּנָה, פֶּעַל, סֶפֶר, וְנֶפֶךְ from מִיָּנָה, or the reduplication of the doubled letter is no longer heard and the Dagghesh-forte does not appear, § 25, e. g. תִּשְׁבְּנוּ comp. תִּשְׁבְּנוּ.

a. The vowel \bar{e} is in like circumstances often reduced to one of its constituents a , e. g. $\text{הַסִּבִּי, הַתְּנַחֲמֵה, הַתְּנַחֲמֵה, הַתְּנַחֲמֵה}$ from הַתְּנַחֲמֵה , and occasionally to its other constituent i , e. g. הַתְּנַחֲמֵה from הַתְּנַחֲמֵה , הַתְּנַחֲמֵה from הַתְּנַחֲמֵה . In הַתְּנַחֲמֵה from הַתְּנַחֲמֵה and הַתְּנַחֲמֵה from הַתְּנַחֲמֵה , a is the original vowel of the second syllable, of which \bar{e} and \bar{i} are modifications. The only example of Shurek in a Segholate form is הַתְּנַחֲמֵה Lev. 5: 21.

5. In unaccented syllables *ĩ* and *ũ* are preferred to *ẽ* and *õ* before doubled letters, אִסָּר, אִסָּר; אִסָּר, אִסָּר; אִסָּר, אִסָּר from אִסָּר; אִסָּר, אִסָּר comp. אִסָּר, אִסָּר, though such forms as אִסָּר, אִסָּר, אִסָּר likewise occur; so אִסָּר but אִסָּר.

6. A vowel is occasionally given to a final consonant to soften the termination of the word, and make the transition easier to the initial consonant of that which follows; thus, לֵלִי, לְלֵלָה; הָם, הָמָּה; אֵל, אֵלֶּה; אֵי, אֵיִךְ; חַיִּי, חַיֵּיךְ; חַיִּי, חַיֵּיךְ; חַיִּי, חַיֵּיךְ. Ex. 15: 10; חַיִּי, חַיֵּיךְ Ex. 15: 5.

a. These paragogic vowels have established themselves in the current forms of certain words, as בְּרִיָּה, חֲמִידָה, אֲזִיָּה, אֲזָרִי, אֲזָרִי, אֲזָרִי. But, with these exceptions, they are chiefly found in poetry. The vowels י and ו are mostly attached to words in what is called the construct state, הַ to words

in the absolute; and all of them to the feminine ending ה. Examples of ו: בנ: Num. 23: 18, 24: 3, 15, הַהִי several times, בָּנֶי־יִשְׂרָאֵל Ps. 114: 8. Examples of ו: אֶל־הַמִּצְבֵּי Hos. 10: 11, אֶל־הַיָּם Gen. 49: 11, בְּנֵי־יִשְׂרָאֵל Gen. 31: 39, בָּנֵי־יִשְׂרָאֵל Ps. 110: 4, הַיָּם Ps. 114: 8, הַיָּם Ps. 123: 1, בָּנֵי־יִשְׂרָאֵל Ps. 113: 5, בָּנֵי־יִשְׂרָאֵל ver. 6, בָּנֵי־יִשְׂרָאֵל ver. 7, הַיָּם ver. 8, בָּנֵי־יִשְׂרָאֵל ver. 9, בָּנֵי־יִשְׂרָאֵל Isa. 1: 21, בָּנֵי־יִשְׂרָאֵל Ex. 15: 6, בָּנֵי־יִשְׂרָאֵל Zech. 11: 17, בָּנֵי־יִשְׂרָאֵל Lam. 1: 1, בָּנֵי־יִשְׂרָאֵל ibid., בָּנֵי־יִשְׂרָאֵל Deut. 33: 16. It is also attached to the first member of the compound in many proper names, e. g. בְּנֵי־יִשְׂרָאֵל, בְּנֵי־יִשְׂרָאֵל, to certain particles, as בָּנֵי־יִשְׂרָאֵל, בָּנֵי־יִשְׂרָאֵל, and perhaps to such participial forms as בָּנֵי־יִשְׂרָאֵל Jer. 22: 23. Of הַהִי Ex. 15: 16, אֶל־הַיָּם Isa. 8: 23, Job 34: 13, 37: 12, הַיָּם Judg. 14: 18, בָּנֵי־יִשְׂרָאֵל Ps. 3: 3, 80: 3, Jon. 2: 10, בָּנֵי־יִשְׂרָאֵל almost constantly, בָּנֵי־יִשְׂרָאֵל Ps. 116: 15, בָּנֵי־יִשְׂרָאֵל Num. 34: 5, Ps. 124: 4, בָּנֵי־יִשְׂרָאֵל Ps. 92: 16 (K'ri), 125: 3, Ezek. 28: 15, Hos. 10: 13, בָּנֵי־יִשְׂרָאֵל Job 5: 16, בָּנֵי־יִשְׂרָאֵל Ps. 44: 27, 63: 8, 94: 17, בָּנֵי־יִשְׂרָאֵל Job 10: 22, בָּנֵי־יִשְׂרָאֵל Josh. 19: 43, Judg. 14: 1, and regularly in the third person feminine of the preterite of לִי verbs. In modern Persian *ī* is similarly appended to nouns in close connection with a following word, to remove the obstruction of the final consonant and serve as a uniting link. And in Hebrew they seem to be traces of forms once current but which became obsolete § 201. c.

§ 62. The changes due to the influence of vowels may arise from their concurrence or proximity.

1. Concurring vowels may coalesce; *a* uniting with *a* forms *a*, uniting with *i* or *u* it forms the diphthongal *e* or *o*, e. g. הַיָּם Neh. 3: 13 from הַיָּם after the rejection of *s* by § 53. 2. *b*; בֵּית after the softening of *ʾ* to *i* becomes בֵּית; קָטָן by the rejection of *h* becomes קָטָן; הַיָּם prefixed to proper names is from הַיָּם for הַיָּם; § 57. 2 (4), an abbreviation of הַיָּם, § 47.

2. One of them may be hardened into its corresponding semi-vowel: *i* ִ with *i* ִ may form *i* ִ, or the first *i* may be changed to *iy*, which, upon the reduplication of the *ʾ* to preserve the brevity of the antecedent vowel, § 24. 3, becomes *iy*, e. g. עָבִי with יִם becomes עָבִיִּים or עָבִיִּים. So, *i* before הֵ forms הֵי, and before וֵ forms וֵי, e. g. עָבִיִּים, עָבִיִּים; in like manner *u* is changed before וֵ into *ū*, forming וֵי, which, by § 56. 3, becomes וֵי, e. g. בָּנֵי־יִשְׂרָאֵל, by the substitution of וֵ for וֵ, בָּנֵי־יִשְׂרָאֵל. *ī* ִ followed by *ū* ֵ forms *ū*, קָטָן, קָטָן, פָּדָה, פָּדָה, for הַיָּם Josh. 14: 8. *E* ִ before *i* ִ or *ū* ֵ is resolved

into *ay*, which, joined with the appropriate semi-vowels, becomes יַ and יִ, the virtual reduplication of the final consonant in the one case preserving the short vowel, which is lengthened in the other; thus כֹּיִט with יִ becomes כִּיטִי, and with הוּ becomes כֹּיטִיו. The same resolution of יִ occurs before final הֶ, forming הֶיִ, and by § 61. 2 הֶיִ, thus נֶעֱרַח with הֶ becomes נֶעֱרַחֶיִ.

a. Grammarians have disputed whether in such words as נֶבְרִיִּים, the point in י is Daghesh-forte or Mappik, § 26, and accordingly whether they are to be read *ibhriyyīm*, *malikhuyyōth*, or *ibhriyīm*, *malikhūyōth*. If the explanation given above be correct, it is Daghesh-forte Conservative. Comp. קָנִים, קָנִים.

b. Such forms as פִּרְיִי, פִּרְיִי, פִּרְיִי from פִּרְיִי are only apparent exceptions to the above rules. The word is properly פִּרְיִי, and to this the additions are made, the auxiliary Hhirik being dropped with the cessation of the cause from which it originated, § 57. 2. (4). In עֲרִבִיִּים 2 Chron. 17: 11 from עֲרִבִי and יִ, the vowels are kept separate by an interposed א.

c. In words of לִי formation, such as עֲשֵׂה, עֲשֵׂה, עֲשֵׂה from עֲשֵׂה and הִי, הִי, it might appear as though one vowel were rejected before another. But the correct explanation is that י is the true final radical, and the forms above given are for עֲשֵׂה, עֲשֵׂה, עֲשֵׂה (like עֲשֵׂה) from which י is rejected by § 53. 3. In the same way עֲשֵׂה, עֲשֵׂה, etc., from עֲשֵׂה are for עֲשֵׂה. In such alternate forms as פִּרְיִי from פִּרְיִי, the radical י is retained by preserving the antecedent vowel, which, before Daghesh-forte Conservative, becomes Hhirik, § 61. 5.

§ 63. The following euphonic changes are attributable to the proximity of vowels, viz.:

1. Pattahh before a guttural is often changed to Seghol if another *a* follows, and the same change sometimes occurs after a guttural if another *a* precedes.

The particular cases are the following:

a. When (.) stands before a guttural with (.) always before ה, e. g. הַחֵטְא for הַחֵטְא, הַחֵטְא Prov. 21: 22, הַחֵטְא (also when ה has Hhateph Kamets, e. g. הַחֵטְא, הַחֵטְא Judg. 9: 9), often before ה and ט, particularly if it receives the secondary accent, e. g. הַחֵטְא for הַחֵטְא, but לֵחֵטְא, הַחֵטְא; הַחֵטְא, הַחֵטְא, rarely before א and י, הַחֵטְא Gen. 14: 10, נַחֵטְא Neh. 9: 18, 26 but נַחֵטְא Ezek. 35: 12.

b. When (.) before a guttural is followed by another consonant with (.) or (.) הַחֵטְא, הַחֵטְא but הַחֵטְא, הַחֵטְא but הַחֵטְא, once before the liquid ל, e. g. אַחֵטְא Ex. 33: 3 for אַחֵטְא, and once before נ, e. g. לַחֵטְא for לַחֵטְא.

c. In יִצְחָק 1 Sam. 28: 15 and the combination נָעִם וְיָגֵד a similar change takes place after a guttural to prevent the repetition of the vowel \bar{a} ; so in יִרְצֶנִּי Ps. 20: 4, and הִנֵּה יִצְחָק after the liquid נ .

2. Pattahh is sometimes assimilated to a following Seghol, or to a preceding Kamets or Tsere.

a. The assimilation to (ֿ) takes place regularly in what are called Segholate forms, in which an auxiliary Seghol has by § 61. 2 been introduced between two vowelless letters, אֶלֶף for אֵלֶף , בֶּרֶךְ for בֵּרֶךְ , יֶשַׁע for יֵשַׁע , but בֶּרֶךְ , יֶשַׁע ; only before י , which can combine with a and not with e , a is retained and lengthened to (ֿ) by § 59, יֶשַׁעִי , אֶלֶףִּי . Rarely in other cases בֶּרֶכְיָךְ for בֵּרֶכְיָךְ , where the change is facilitated by the preceding י .

b. The assimilation to (ֿ) occurs in a few cases after a guttural with ה prefixed, e. g. הַיְדֹשֶׁת for הֵדֹשֶׁת , הַחֲדָשׁ for הֵחֲדָשׁ ; and in יִשְׁלַח (from יִשְׁלַח) uniformly after Kamets יִשְׁלַחֲךָ , יִשְׁלַחֲכֶם , יִשְׁלַחֲכֵם .

c. The assimilation to (ֿ) occurs in the Kal future of Pe Yodh verbs where the alternate forms are יִשְׁלַחֲךָ and יִשְׁלַחֲךָ .

§ 64. The following vowel changes are due to the accent, viz.:

1. If a long vowel in a mixed syllable be deprived of its accent, it will be shortened, § 18, e. g. הַיְדֹשֶׁת , הַחֲדָשׁ ; נָשָׂא , וַיִּשָּׂא ; נָשָׂא , וַיִּשָּׂא ; נָשָׂא , וַיִּשָּׂא .

a. If a vowel preceding Makkeph is incapable of being shortened, it will receive the secondary accent Methegh, agreeably to § 43.

2. The accent prefers to be immediately preceded by a simple syllable and a long vowel. Accordingly an antecedent vowelless letter often receives what may be called a pretonic vowel. This is commonly the simplest of the long vowels \bar{a} , e. g. קָטַל , נָשָׂא , לָקַח , הִדְבִּיק , occasionally \bar{e} , e. g. נָקַל , יָשַׁח , יָשַׁח , הִשְׁתַּחֲוָה , rarely \bar{o} , e. g. יָקַח . Such a vowel is sometimes inserted, even though a pre-existing mixed syllable is thereby destroyed, e. g. in the plurals of Segholates and of feminine nouns derived from them, מִלֵּכִים from מֶלֶךְ , מִלֵּכֹת from מַלְכָּה .

§ 65. The special emphasis, with which the last word of a clause is dwelt upon, gives rise to certain vowel changes in connection with the pause accents, § 36. 2. a.

These are (1) lengthening short vowels, viz., (◌) and not infrequently (◌◌) which has arisen from (◌) to (◌◌), e. g. אֶמֶר, אֵמֶר; פָּתַחְתָּ, פִּתְחַחְתָּ; אָרַץ, אֵרֶץ; עָבַד, עֵבֶד, and bringing back Kamets Hhatuph shortened from Hholem to its original length וַיָּבִיחַ, וַיִּבְחַח. (2) Restoring vowels which have been dropped in the course of inflection, e. g. עָבַדְתָּ, עָבַדְתָּ; דָּבַרְתָּ, דָּבַרְתָּ; גָּמְרוּ, גָּמְרוּ. (3) Changing simple Sh'va in trilateral syllables and before the suffix הָ to Seghol, e. g. בִּיתְּךָ, בִּיתְּךָ; יָחִי, יָחִי; שָׁכַם, שָׁכַם. (4) Changing compound Sh'va to the corresponding long vowel, e. g. חָלִי, חָלִי; חָצִי, חָצִי; חָצִי, חָצִי.

a. Patahh sometimes remains without change, עַד Ps. 132: 12, הַפָּתַח 2 Sam. 2: 27, נִפְתָּחִי Jer. 7, 10, נִפְתָּחִי Prov. 30: 9, אֶפְתָּחִי Job 34: 5, Neh. 5: 14, and once restored in a simple syllable הִפְתָּחִי 2 Sam. 3: 34. Seghol more frequently, בָּלַח, בָּלַח, בָּלַח, בָּלַח and בָּרַח. Long vowels are mostly unaltered; only Tsere is in mixed syllables occasionally changed to Patahh, חָזַק Isa. 18: 5 for חָזַק, so חָזַב Isa. 42: 22, חָזַר Gen. 17: 14, חָזַק Gen. 21: 8, חָזַק Gen. 25: 34; in one word of Segholate formation it is converted to Seghol, חָזַק, חָזַק, and in another to Kamets, חָזַק, חָזַק. Where the same word has alternate forms, one is sometimes selected as the ordinary and the other as the pausal form, thus חָזַק, חָזַק; חָזַק, חָזַק; חָזַק, חָזַק Gen. 43: 14; חָזַק Eccl. 12: 11, חָזַק 1 Sam. 13: 21; חָזַק Gen. 49: 3, חָזַק Lev. 26: 34, 35; חָזַק. Sometimes, instead of changing the Sh'va before הָ to Seghol, its vowel is shifted, thus חָזַק, חָזַק, חָזַק, חָזַק, and in Ex. 29: 35 חָזַק. The position of the pause accent, so far as it differs from that of the ordinary accent, has been explained § 35. 2.

b. Of the pause accents, or those which mark the limits of clauses and sections, the first class, viz., Silluk, Athnabh and Olev'yoredh almost always give rise to the vowel changes which have been described; the second and third classes, S'gholta, Zakeph Katon, Zakeph Gadhol, R'bhī and Shalsheth, e. g. חָזַק Isa. 13: 8, do so frequently; the fourth class, Pazer, e. g. 2 Kin. 3: 25, Prov. 30: 4, and T'līsha Gh'dhola, e. g. Ezek. 20: 21, but seldom. Pausal forms are occasionally found with other Disjunctives, thus, Tiphkha חָזַק Dent. 13: 5, Pashtha חָזַק ibid., Geresh חָזַק Ezek. 40: 4, and even with Conjunctives, e. g. חָזַק Isa. 49: 18, חָזַק Ezek. 17: 15, חָזַק 2 Chron. 23: 31.

§ 66. 1. The shortening and lengthening of words has an effect upon their vowels. The shortening may take place

(1) At the end of a word by the rejection of a vowel.

This occurs only with (ֿ) or (ֿ) in certain forms of ל' verbs, e. g. תִּהְיֶה from תִּהְיֶה, תִּהְיֶה for תִּהְיֶה 1 Sam. 21: 14 for תִּהְיֶה, תִּהְיֶה for תִּהְיֶה. In the last two examples the short vowel is lengthened upon its receiving the accent, comp. § 64. 1. If the rejected vowel was preceded by two consonants, these will now stand together at the end of the word, and be liable to the changes described § 61. 2, e. g. תִּהְיֶה for תִּהְיֶה.

(2) In the body of a word by shortening a long vowel in a mixed syllable, which must, of course, be the one bearing the accent, § 32. 1, or rejecting a long vowel in a simple syllable before the accent (the pretonic vowel, § 64. 2), תִּהְיֶה, תִּהְיֶה; תִּהְיֶה, תִּהְיֶה; תִּהְיֶה, תִּהְיֶה.

a. This is in general the only reduction possible. The vowel of a mixed syllable, if short already, is capable of no further abbreviation, though *ā* and *ē* are in a very few instances attenuated to *ī*, תִּהְיֶה const. תִּהְיֶה, תִּהְיֶה const. תִּהְיֶה, תִּהְיֶה but תִּהְיֶה, תִּהְיֶה; and it cannot be rejected, or there would be a concurrence of vowelless consonants which the language seeks to avoid (תִּהְיֶה Prov. 30: 6 is an exception). And the vowel of a simple syllable, if short, must have the accent, § 32. 1, which preserves it from rejection. The changes above recited are confined to the last two, or, in case the accent is upon the penult, the last three syllables of the word; for the antecedent portions of polysyllables are already abbreviated to the utmost. Contractions due to the peculiarities of certain letters, as the gutturals and quiescents, which have been before explained, are not here taken into the account, e. g. תִּהְיֶה, תִּהְיֶה, תִּהְיֶה; תִּהְיֶה, תִּהְיֶה.

b. Where the last vowel cannot be shortened, it sometimes experiences a change of a quality from pure to diphthongal, such as is produced by the pressure of two following consonants, § 61. 4, e. g. תִּהְיֶה, תִּהְיֶה, תִּהְיֶה; תִּהְיֶה, תִּהְיֶה; תִּהְיֶה, תִּהְיֶה.

2. If a word be lengthened by additions at the end, its vowels are liable to changes in consequence.

(1) Such additions create a tendency to shorten the previous part of the word in the manner just described. For the normal length of words in Hebrew being dissyllabic, the genius of the language is opposed to transcending this limit any further than is absolutely necessary. If the addition is not of sufficient weight to affect the position of the accent, no abbreviation results. But if it is of weight enough to remove the accent, an abbreviation

follows if it is possible for one to be made, e. g. דָּבָר, יְבָרִים, יְבָרִים, דָּבָרִים by § 61. 1.

(2) They produce changes in an ultimate mixed syllable. If the appendage begin with a consonant, the antecedent vowel will now be succeeded by two consonants and be liable to the changes consequent upon such a position, § 61. 4, e. g. תִּקְטָלָהּ from תִּקְטֹל; קָמָהּ from קָמָה; קָטָל from קָטָל; קָטָל from קָטָל. If the appendage begin with a vowel, it will attach itself to the final consonant, which will in consequence be drawn away from its own syllable to begin the new one. This may occasion the following changes:

(a) If the preceding vowel is an auxiliary Seghol or Pattahh, introduced to facilitate the pronunciation of the second of two vowelless consonants, § 61. 2, it will be rejected, inasmuch as it is no longer required for this purpose, e. g. מִלֵּךְ from מִלֵּךְ, סִתִּיר from סִתִּיר.

(b) If it be a short vowel, it must either be lengthened to adapt it to the simple syllable in which it now stands, or rejected on account of the disposition to abbreviate words upon their receiving accessions at the end, e. g. קָטָל and קָטָל from קָטָל. The cases are very rare in which a short vowel remains unchanged in consequence of its having the accent, § 18. 2, e. g. מִדְּבָרָה 1 Kin. 19:15 from מִדְּבָר, הַשְּׂמִלָּה Ezek. 8:2 from הַשְּׂמִלָּה.

(c) If it be a long vowel, it may be rejected, as יָקָטְלָהּ from יָקָטְלָהּ, יָקָטְלָהּ from יָקָטְלָהּ, or retained either unaltered, as יָקָטְלָהּ from יָקָטְלָהּ, or with a change of quality from pure to diphthongal or the reverse, יָקָטְלָהּ from יָקָטְלָהּ, יָקָטְלָהּ from יָקָטְלָהּ, יָקָטְלָהּ from יָקָטְלָהּ.

TABLE SHOWING THE CHARACTER AND AFFINITIES OF THE VOWELS AND THE ORDINARY LIMITS OF EUPHONIC CHANGES.

ORGAN.	QUALITY.	QUANTITY.	
		Long.	Short.
Guttural, . . .	<i>pure</i>	\bar{a}	\check{a}
Palatal, . . .	<i>diphthongal</i>	\bar{e}	\check{e}
	<i>pure</i>	\bar{i}	\check{i}
Labial, . . .	<i>diphthongal</i>	\bar{o}	\check{o}
	<i>pure</i>	\bar{u}	\check{u}

PART SECOND.

E T Y M O L O G Y.

ROOTS OF WORDS.

§ 67. **ETYMOLOGY** treats of the various kinds of words, their formation and inflections. Three successive stages are here to be distinguished. The first is the root or radical portion of words. This embraces those fundamental sounds, in which the essential idea originally inheres. Roots do not enter, in their nude or primitive form, into the current use of language, but they constitute the basis upon which all actually occurring words, with the exception of the inorganic interjections, are constructed. The second stage is the word itself in its simple uninflected state; this is formed, if a primitive, directly from the root, if a derivative, from a pre-existing primitive, by certain changes or additions, which serve to convert the radical idea into the precise conception intended, which is as yet, however, expressed absolutely. The third and only remaining stage is the word as it appears in the actual utterances of speech, so modified by inflections as to suggest the definite qualifications of the idea, such as the tense of verbs, the gender and number of nouns, and the degree of adjectives, or its relations whether of agreement or subordination, such as the persons and modes of verbs and the cases of nouns.

§ 68. There are in Hebrew, as in most languages, two

classes of roots, which may be denominated respectively pronominal and verbal. Pronominal roots form the basis of such words as express the relations of things to the speaker or to one another, viz., pronouns and certain prepositions, adverbs, and other particles. From verbal roots, which are by far the more numerous, spring words expressive of ideas, viz., verbs, nouns, and such particles as are derived from them. Verbal roots consist exclusively of consonants, and are almost invariably trilateral. The introduction of a vowel or vowels, even for the sake of pronouncing them, destroys their abstract radical character, and converts them into specific words of this or that description. Nevertheless, for reasons of convenience, the letters of the root are usually pronounced by the aid of the vowels belonging to them in the simplest form of the corresponding verb, which is mostly the third person singular of the preterite, e. g. קָטַל, קָטַלָּהּ. This must not be suffered, however, to lead to the confusion of identifying that particular verbal form with the proper radical, nor of supposing the verb to be the radical part of speech from which nouns in all cases are derived: verbs and nouns are rather to be regarded as co-ordinate branches springing from a common root.

a. The few quadrilaterals and quinqueliterals which occur are mostly formed from pre-existing trilaterals by the addition of a weak letter, or a letter similar to one of the original radicals, e. g. בָּרַבַּר to *lay waste* comp. בָּרַב; וָאָרַב to *burn* comp. וָאָר; סָבַח סָבַחָהּ a *branch* comp. סָבַח; חָשַׁב חָשַׁבָּהּ *thoughts* comp. חָשַׁב; שָׁמַח שָׁמַחָהּ a *sceptre*, comp. שָׁמַח; נָחַם נָחַםָּהּ *tranquil* comp. נָחַם; נָפַח נָפַחָהּ to *spread* comp. נָפַח; or by blending two different roots, e. g. שָׁמַח שָׁמַחָהּ to *be fresh* composed of שָׁמַח and שָׁמַח; כָּתַב כָּתַבָּהּ a *certain one* = כָּתַב; חָפַץ חָפַץָהּ a *frog* from חָפַץ to *leap* חָפַץ (in Arabic) a *marsh*. Some, which are not thus reducible, may perhaps be of foreign origin.

b. Many of the trilateral roots appear to be based upon pre-existing bilaterals. Thus, the cognates חָתַךְ, חָתַל, חָתַח, חָתַחָהּ, חָתַח, חָתַח, have in common the two letters חָת with the associated idea of cutting, § 50.3. The frequent examples of this description, together with the fact of the existence of a few bilaterals, e. g. אָב father, אח brother, אָמ mother, have suggested the thought that the ultimate roots may in all cases have been bilaterals, and

that the trilaterals were a secondary formation. Various ingenious but unsuccessful attempts have been made to demonstrate this position by an actual analysis, and to effect the reduction of all roots to two primitive letters. Still more extravagant and fanciful is the endeavour, which has actually been made, to explain the origin of roots from the individual letters of which they are composed, and to deduce their meanings from the names, the shapes, or other peculiarities of those letters. The existence of roots and the meanings attached to them must be accepted as ultimate facts. Some have arisen, no doubt, from the imitation of sounds in nature; but in most cases no satisfactory reason can be given why a given combination of sounds has that particular sense, which is in fact connected with it.

§ 69. The formation of words and their inflection are accomplished partly by internal changes and partly by external additions. The internal changes are the insertion of vowels and the reduplication of consonants in various significant ways, e. g. קָטַל, קָטַל, קָטַל, קָטַל. The external additions are significant syllables welded to the root or to the word, either at the beginning or the end, e. g. קָטַל, קָטַל, קָטַל, קָטַל.

a. The trilateral and exclusively consonantal character of Semitic roots is their most remarkable peculiarity in distinction from those of the Indo-European languages which are as prevalingly monosyllabic, the vowel being an essential constituent, while the number of consonants is variable. The fact of the vowel being an integral part of the root in these languages interferes with their employment of internal changes for purposes of derivation and inflection, and confines them almost entirely to external additions, e. g. *voco, vocabam, vocatio, vocabulum, vocito*, etc. The composition of words of which such large use is made in the Indo-European tongues, e. g. *ad-voco, in-voco*, etc., is almost unknown in Hebrew except in the formation of proper names.

b. Different languages differ greatly in their flexibility, that is to say, in the variety of words which may spring from a common root, and the number of forms which the same word may assume to express the various relations into which it enters. Relations, which in some languages are expressed by flection, as the cases of nouns, tenses of verbs, concord of adjectives, are in others indicated by additional words, as prepositions, auxiliary verbs, etc., or suggested by the order of words in the sentence.

c. Formative syllables, added either at the beginning or the end of words for the sake of inflection, are, in the ordinary consciousness of those who use the language, completely amalgamated with them, so that their separate origin and signification is never thought of. They are thus to be distinguished from those words which, by reason of their dependent character, are attached to others as prefixes or suffixes, but yet preserve

their separate identity as prefixed conjunctions and prepositions and suffixed pronouns.

§ 70. The parts of speech in Hebrew are either declinable as pronouns, verbs, and nouns (including adjectives); or indeclinable, as the article, adverbs, prepositions, conjunctions, and interjections. As most if not all of the syllables employed in the formation and inflection of verbs and nouns are of pronominal origin, it will be necessary to consider the pronouns first.

a. The classification usual with the Jewish grammarians is into verbs (עֲשֵׂיִם *actions*), nouns (שֵׁמוֹת *names*), and particles (מְבָרֵי *words*).

PRONOUNS.

PERSONAL PRONOUNS.

§ 71. The Hebrew pronouns are personal, demonstrative, relative, and interrogative or indefinite. The personal pronouns are the following, viz.:

SINGULAR.			PLURAL.		
1. I	אֲנִי, אֲנִי		We	אֲנֵנוּ, אֲנֵנוּ, אֲנֵנוּ	
2. { Thon <i>m.</i>	אַתָּה		Ye <i>m.</i>	אַתֶּם	
2. { Thon <i>f.</i>	אַתְּ, אַתְּ		Ye <i>f.</i>	אַתֶּן, אַתֶּן	
3. { He	הוא		They <i>m.</i>	הֵם, הֵמָּה	
3. { She	היא		They <i>f.</i>	הֵן, הֵנָּה	

There are, it will be perceived, distinct forms for singular and plural in the three persons, and for masculine and feminine in the second and third. There is no form for the neuter, as that gender is not recognized in Hebrew.

a. (1) The alternate forms of the first person singular אֲנִי (in pause אֲנִי with the accent on the penult except Job 33: 9), and אֲנִי (in pause אֲנִי) are used interchangeably and with perhaps equal frequency. It has been observed, however, that while the former is the more common in the Pentateuch, it never occurs in the books of Chronicles, and but once in Ezekiel, viz., 36: 28, a passage borrowed from the Pentateuch. The usual

plural of this person is אֲנִי; אֲנִי occurs but six times, viz., Gen. 42: 11, Ex. 16: 7, 8, Num. 32: 32, 2 Sam. 17: 12, Lam. 5: 42; אֲנִי though common in later Hebrew, occurs but once in the Old Testament, viz., Jer. 42: 6 K'thibh, where the K'ri substitutes the usual form.

(2) The second person masc. sing. אַתָּה (in pause occasionally אַתָּה Ps. 2: 7, 25: 27, 40: 18, 70: 6, but mostly אַתָּה) is in five instances written אַת without the final He, which is however restored in the K'ri, viz., 1 Sam. 24: 19, Ps. 6: 4, Job 1: 10, Eccles. 7: 22, Neh. 9: 6, and in three instances אַת without the final vowel Num. 11: 15, Dent. 5: 24, Ezek. 23: 14. The feminine אַת is occasionally written אַתָּה Judg. 17: 2, 1 Kin. 14: 2, 2 Kin. 4: 16, 23, 8: 1, Jer. 4: 30, Ezek. 36: 13; the K'ri invariably retrenches the superfluous ה, though it is probable that the original pronunciation proper to this orthography was אַתָּה. The feminine plural אַתְּ occurs only Ezek. 34: 31, where a few manuscripts read אַתְּ; the alternate form אַתְּ occurs Gen. 31: 6, Ezek. 13: 11, 34: 17; in Ezek. 13: 20 most editions have אַתְּ.

(3) The third person fem. sing. הִיא occurs but eleven times in the books of Moses, viz., Gen. 14: 2, 20: 5, 38: 25, Lev. 11: 39, 13: 10, 21, 16: 31, 20: 17, 21: 9, Num. 5: 13, 14. In its stead is found הִיא a combination of the letters of the masculine with the vowel of the feminine. The explanation of this is that הִיא *hū* was at that early period of common gender and used indifferently for both masculine and feminine. As this primitive usage subsequently became obsolete, the word, when used for the feminine, was read הִיא *hī* according to the uniform practice of the later books, and the punctuators have suggested this by giving it the corresponding vowel, § 47. According to Kimchi הִיא Ruth 1: 13 and הִיא 2 Sam. 4: 6, Jer. 50: 5, stand for the masculine plural; this assumption is unnecessary, however, as in the first passage the feminine may have the sense of the neuter "*these things*," and in the last two it is an adverb of place, meaning *here*.

b. Words in such constant and familiar use as the pronouns are subject to more or less irregularity in all languages. The original plural termination, as will be shown more fully hereafter in the case of verbs and nouns, is ים or ין §§ 85. 1. a (1), 201. e. In the first person the nasal is omitted, אֲנִי, אַתָּה. The plurals of the second and third persons were originally אַתְּ, אַתְּ, which are still preserved in the Arabic, and have left their traces in the inflections of verbs, e. g. אַתְּ, אַתְּ. The vowel *ū* however, which in the plurals of masculine nouns has been converted into *ī*, has in the pronouns undergone a still further modification into the diphthongal *ē* אַתְּ or *ē* אַתְּ. The distinction of gender is indicated in the plural not by affixing the characteristic termination of that gender as in nouns, but by a change of the final nasal. An unaccented ה is often added by § 61. 6, to relieve the harshness of the consonantal ending.

c. In the technical language of the Jewish grammarians pronouns are called בְּנֵימָה *cognomina*; the first person is אֲנִי *the speaker*, the second אַתָּה *present*, the third הִיא *hidden or absent*.

§ 72. When the pronouns are used in their separate form as distinct words they have the forms already given.

When, however, they stand in a relation of dependence to verbs, nouns, and particles, they are appended to them in the following abbreviated forms, called the pronominal suffixes: (See Paradigm I, at the end of the volume.)

	SINGULAR.		PLURAL.	
1. <i>Com.</i>	י	ך		ם
2. { <i>Masc.</i>		ך		ם
{ <i>Fem.</i>		ך		ן
3. { <i>Masc.</i>		ה	ם	הם
{ <i>Fem.</i>	ה	ה	ן	הן

In the first person singular י is attached to nouns, and ך to verbs. In the second person the palatal כ is substituted for the lingual ך of the separate pronoun. For a similar change in the first person see § 85. *a.* (1). The modifications in the forms of the suffixes, occasioned by the endings of the words to which they are attached, will be considered hereafter, §§ 101, 222. The third plural forms ם, ך are used with plural nouns; ם, ך with verbs and singular nouns.

The suffixes of the second and third persons plural ם, ך, ם, ך are called *grave*, the rest are *light*. The former being mixed syllables, always receive the accent, § 33. 3, and tend more strongly to shorten the words to which they are attached than the latter.

DEMONSTRATIVE PRONOUNS.

§ 73. 1. The ordinary demonstrative is—

	<i>Masc.</i>	<i>Fem.</i>		<i>Common.</i>
SINGULAR,	זֶה	זֵה	<i>this.</i>	אֵלֶּה
PLURAL,				אֵלֶּה <i>these.</i>

The poetic form הֵּנָּה is sometimes a demonstrative, Ps. 12: 8, Hab. 1: 11, but more frequently a relative (like the English *that*), in which case it is used without change

for both genders and numbers. The feminine is occasionally written without the final ך and with a different vowel letter ם or ם. The plural, coming from a different root, is sufficiently distinguished without the usual termination; ם occurs eight times in the books of Moses and once in 1 Chron. 20: 8; in all other places the consonantal termination is softened by an appended ם.

2. The singular of this pronoun is in a few instances compounded with ם either without any change of meaning, or, as Ewald and Nordheimer follow Jarchi in supposing, in the sense of the remote demonstrative *that*. Thus (with the article ך prefixed)—

	<i>Masc.</i>	<i>Fem.</i>	<i>Com.</i>
SING. <i>this</i> or <i>that</i>	הַזֶּה	הַזֵּה	הַזֶּה

a. The first form occurs twice in Genesis (24: 65, 37: 19), the third six times in the post-Mosaic books as a masculine (Judg. 6: 20, 1 Sam. 14: 1, 17: 26, 2 Kin. 23: 17, Dan. 8: 16, Zech. 2: 8), and once as a feminine (2 Kin. 4: 25), the second once in Ezekiel (36: 35).

3. The personal pronoun of the third person ם is used for the remote demonstrative *that*.

RELATIVE PRONOUN.

§ 74. The relative *who*, *which* is ם, which may be employed as a separate word, or may be shortened to a prefix ם with Daghesh-forte compensative in the following letter, unless it be a guttural and consequently incapable of receiving it, § 23. 1. In a few instances the prefix ם takes the vowel () followed by Daghesh-forte, Judg. 5: 7, Cant. 1: 7, Job 19: 29; once it has (,) before ם Judg. 6: 17, and twice (,) Eccl. 2: 22 (in some copies), 3: 18. The relative suffers no change for gender or number either in its separate or its prefixed state. Its objective relation to verbs and particles and its possessive relation to nouns are expressed without changing the

relative itself, or removing it from its position at the beginning of its clause by appending the appropriate pronominal suffix to the governing word, e. g. **אֲשֶׁר שָׁלְחוֹ** *who he sent him*, i. e. whom he sent, **אֲשֶׁר זָרְעוֹ** *which its seed*, i. e. whose seed. It may also receive an adverbial sense from being followed by the pronominal adverb **שָׁם** *there*, e. g. **אֲשֶׁר—שָׁם** *where*, **אֲשֶׁר—שָׁמָּה** *whither*, **אֲשֶׁר—בָּשָׁם** *whence*.

a. The prefix **אֲשֶׁר** occurs to the exclusion of the full form of the relative in the Song of Solomon, and with great frequency in Ecclesiastes. There are besides occasional examples of it in other books, e. g. Judg. 5: 7, 6: 17, 7: 12, 8: 26, 2 Kin. 6: 11, 1 Chron. 5: 20, Job 19: 29, Ps. 122—124, 129, 133—137, 144, Lam. 2: 15, 16. The word **אֲשֶׁר** Gen. 6: 3 is in several ancient versions and in the common English translation rendered as though it were made up of the preposition **אֲשֶׁר**, the relative **אֲשֶׁר** and the particle **כִּי** *for that also*; but the most recent interpreters derive it from the verb **אָשַׁר** *to err*, and translate *in their erring*.

b. **אֲשֶׁר** or **אֲשֶׁר** is also used for the conjunction *that*. Comp. Lat. *quod*.

INTERROGATIVE AND INDEFINITE PRONOUNS.

§ 75. 1. The pronouns **מִי** *who?* or *whoever* relating to persons, and **מָה** *what?* or *whatever* relating to things, are employed both as interrogatives and in an indefinite sense. They experience no change for gender or number.

The vowel of **מִי** is regulated by the initial sounds of the succeeding word. Before a letter capable of receiving Daghesth-forte it is pointed **מִי** and the following letter is doubled, e. g. **מִיִּשְׁמַעֵל** Ex. 3: 13. Before the stronger gutturals **ה** and **ח** it also commonly receives (ִ), e. g. **מִיִּהְיֶה** Ps. 39: 5, **מִיִּהְיֶה** Gen. 31: 36. Before the weaker gutturals **א**, **ס** and **ק**, it commonly takes (ִ), e. g. **מִיִּהְיֶה** Zech. 1: 9, **מִיִּהְיֶה** 2 Kin. 8: 13, **מִיִּהְיֶה** Judg. 9: 48. Before **ה**, **ח** and **ק** with Kamets it takes (ִ), § 63. 1. a, e. g. **מִיִּהְיֶה** Ex. 32: 1, **מִיִּהְיֶה** Gen. 20: 9, **מִיִּהְיֶה** ib.; and occasionally before other letters especially when it has a disjunctive accent **מִיִּהְיֶה** 1 Sam. 4: 14,

בְּשֵׁשֶׁת 2 Kin. 1: 7. In a few instances the final vowel letter is omitted and the interrogative is joined with the following word, e. g. בְּיָדָהּ Ex. 4: 2, בְּיָתְלָהּ Isa. 3: 15, בְּיָהֶם Ezek. 8: 6 K'thibh.

2. Another interrogative is formed by prefixing the particle אֵי to the pronoun זֶה, thus אֵי זֶה *which?* or *what?* 1 Kin. 13: 12, Eccles. 11: 6, אֵי לָזֶה *for what? why?* Jer. 5: 7.

3. The words פְּלִנִי אֶלְמִנִי which are always used in combination, or contracted into one פְּלִמִנִי, are in usage equivalent to an indefinite or indeterminate pronoun, Eng. *a certain one*, Lat. *quidam*, Gr. *ὁ τις*; they are, however, derived not from pronominal but verbal roots.

VERBS.

THEIR SPECIES.

§ 76. 1. Hebrew verbs have seven different forms which have been denominated species or conjugations (בְּנִיּוֹת *buildings*). These represent as many modifications of the verbal idea, and are as follows, viz.:

1.	קָל	Kal	Simple active.
2.	נִפְעַל	Niphal	„ passive.
3.	פִּעַל	Piël	Intensive active.
4.	פֻּעַל	Pual	„ passive.
5.	הִפְעִיל	Hiphil	Causative active.
6.	הִפְעַל	Hophal	„ passive.
7.	הִתְפַּעַל	Hithpaël	Reflexive.

a. The term *conjugations* was introduced by Reuchlin, and is very generally employed in Hebrew grammars and in those of the cognate languages. It must be borne in mind, however, that Hebrew conjugations are totally unlike the conjugations of Latin and Greek. The latter denote the various modes of inflection adopted by different roots. The former are modifications of the same root, which differ in meaning while their inflections are substantially alike. They correspond rather with voices or with derivative verbs, such as frequentatives and causatives, although they not

infrequently require to be translated by words radically distinct. The term *species* proposed by Schultens, though less commonly adopted, is more descriptive.

2. Kal means *light*, and denotes that species in which no other than the three radical letters appear, and these only in their single power. The other species are called *heavy* (כִּבְיָהוּ), because burdened by the reduplication of the radicals or the addition of other letters. Their names are derived from עָשָׂה *to do*, which was the model for inflection, the form assumed by this verb in each species serving as its designation. Unusual verbal forms are in like manner denoted by the corresponding forms imposed upon its radicals.

3. Other technical expressions, such as the names of the various classes of verbs, are also to be traced to this source. A verb whose first radical is a guttural, a Nun, or a Yodh, is called a Pe Guttural, Pe Nun (פִּנְיָה), or Pe Yodh (פִּינְיָה) verb, Pe as the initial of עָשָׂה becoming the technical designation of a first radical generally. So a verb whose second radical is Vav is called an Ayin Vav (פִּינְיָה); one in which He takes the place of the third radical, a Lamedh He (פִּינְיָה); one whose second and third radicals are alike an Ayin Doubled (פִּינְיָה), etc.

§ 77. The general idea of the several species already stated is liable to certain modifications in the variety of cases to which it is applied.

1. The Niphal is commonly the passive of Kal or of the simple idea of the verb, נִשְׁבַּח *to steal*, Ni. *to be stolen*; נִכְתָּב *to write*, Ni. *to be written*.

2. Sometimes, like the Greek middle voice which coincides with the passive in certain of its forms, it has a reflexive signification, נִסְתָּר *to hide*, Ni. *to hide one's self*; נִקְיָא *to keep*, Ni. *to keep one's self*, φηλαττεσθαι; נִחַן Ni. *to repent*, lit. *to grieve one's self*, μεταμέλестhai; or expresses

reciprocal action, *יָצַץ* to counsel, Ni. to take counsel together; *לָחַם* Ni. to fight, *μáχσθαι*, lit. to devour one another. In some verbs it has both a passive and a reflexive sense, *מָכַר* Ni. to be sold and to sell one's self; *רָאָה* Ni. to be seen and to let one's self be seen, to appear.

3. Sometimes when the Kal is intransitive and does not admit of a proper passive, the Niphal is either identical with it in signification, *קָרַב* K. and Ni. to approach, or retains a shade of its original force by representing the state or condition not absolutely as in Kal, but as something effected and involving a change from another previous condition, *מָלֵא* to be full, Ni. to be filled, *הָיָה* to be, Ni. to become.

§ 78. 1. The Piel gives new intensity to the simple idea of the verb, by which its meaning is variously modified according to the nature of the case, *בָּנִיט* to be few, Pi. to be very few; *רָדַף* to follow, Pi. to follow ardently, to pursue; *פָּחַד* to fear, Pi. to fear constantly, to be timid; *שָׁאַל* to ask, Pi. to ask repeatedly and earnestly, to beg; *בָּרָא* to create, as God, Pi. to form with pains and labour; as man; *כָּתַב* to write, Pi. to write much with the implication that it is to little purpose, to scribble; *קָבַר* to bury, Pi. to bury great numbers.

2. The energy resident in this species displays itself by signifying the producing or causing of that which is denoted by the simple idea of the verb, thus quickening intransitive verbs into transitives, and making such as were transitive before to be doubly so. In this, which is the more frequent case, it becomes virtually equivalent to a causative, *אָבַד* to perish, Pi. to make to perish, to destroy; *לָמַד* to learn, Pi. to teach, i. e. cause to learn. Both these senses are occasionally found united in the same verb, *קָרַב* Pi. to be very near and to bring near; *שָׁחָה* Pi. to be very corrupt and to corrupt or destroy.

a. If the action be directed to the removal of its object, the Piel becomes privative, *פָּדַן* *to sin*, Pi. *to free from sin*, *עָפַר* *to expiate*, *לָבַן* *to stone*, Pi. *to free from stones*.

3. Pual is the passive of Piel, and therefore can only exist when the sense of the latter is such that a passive is possible.

§ 79. 1. The Hiphil denotes the causing or producing of that which is signified by the simple form of the verb, and, as in the corresponding case of Piel, intransitive verbs become transitive, and such as admitted of one object before are now capable of receiving two: *יָרַד* *to descend*, Hi. *to cause to descend*, *bring down*; *בָּוא* *to come*, Hi. *to bring*; *רָאָה* *to see*, Hi. *to show*.

a. The causative sense in both Piel and Hiphil is sometimes weakened into a simple permissive, *חָיָה* *permit to live* Ex. 22: 17, Deut. 20: 16, *סָפַח* perhaps *permit to suffer* Ex. 22: 21, *פָּדַן* *permit to be redeemed* Ex. 21: 8.

2. In some verbs Hiphil has an intransitive sense, but in most of these cases there is either an ellipsis of the object or the idea of production and causation can still be obscurely traced, *קָשָׁב* Hi. *to be attentive*, prop. *to make (one's ear) attend*; *מִתְקָה* Hi. *to be sweet*, prop. *to cause sweetness*; *שָׂכַל* Hi. *to be wise*, prop. *to act wisely*, *exhibit wisdom*; *אִמְצָה* Hi. *to be brave*, prop. *to act bravely*; *זָקַן* Hi. *to grow old*, prop. *to acquire age*. In a few instances both senses are found united in the same verb, *פָּתַח* Hi. *to cause to bud* and *to put forth buds*; *אָרַךְ* Hi. *to prolong* and *to be long*; *עָשִׂיר* Hi. *to enrich* and *to grow rich*; *שָׁמַן* Hi. *to make fat* and *to become fat* (comp. Eng. *fatten*).

3. Hophal is the passive of Hiphil.

a. When Kal has both a transitive and an intransitive sense, Hiphil, as the causative of the latter, becomes substantially identical with the former, *נָחַץ* K. *to extend* or *to bend*, trans. and intrans., Hi. *id.*, trans. In Job 23: 11, Ps. 125: 5, Isa. 30: 11, where the Hiphil of this verb appears to be used intransitively in the sense of *turning aside*, there is an ellipsis of its proper object, *to bend (the steps)*.

§ 80. 1. The Hithpael is reflexive or reciprocal of the idea of the verb, mostly as this is expressed in the Piel

species (from which it is formed, § 82. 5), the particular shade of meaning being modified according to the circumstances of the case. (1) It indicates that the subject is likewise the direct object of the action, *מָצַט* Pi. *to deliver*, Hith. *to escape, deliver one's self*; *צָדַק* Pi. *to justify*, Hith. *to justify one's self*; *הָבֵט* Pi. *to seek*, Hith. *to disguise one's self*, prop. *to let one's self be sought for*; *הָפַח* Pi. *to make sick*, Hith. *to make one's self sick*; whether in reality or in the esteem of others, i. e. *to feign sickness*; *הָלַם* Hith. *to show one's self wise* whether in reality or in his own conceit. (2) Or that he is the indirect object of the action, which is for his benefit, or relates entirely to him, *פָּתַח* Pi. *to open*, Hith. *to open for one's self*; *נָחַל* Hith. *to inherit (for one's self)*; *הָלַךְ* Pi. *to make gracious*, Hith. *to implore favour*, prop. *to make to be gracious to one's self*. (3) Or that the action is mutual between two or more parties, *קָשַׁר* Pi. *to bind*, Hith. *to conspire*, prop. *to band together*; *רָאָה* *to see*, Hith. *to look upon one another*.

2. This species is sometimes a mere passive like the Niphal *שָׁכַח* *to forget*, Hith. *to be forgotten*; *כָּפַר* Pi. *to atone*, Hith. *to be atoned*; *עָתַד* Pi. *to prepare*, Hith. *to be prepared*. In a few instances the reflexive and the passive senses are found in the same verb, *כָּלַךְ* Hith. *to sell one's self* and *to be sold*.

a. (1) The affinity between the Piel and Hiphil species is such as in very many verbs to render it unnecessary to retain them both, and one or the other has been allowed to fall into disuse. Where both exist, they are often nearly or quite synonymous, and are used indiscriminately, *קָדַשׁ* Pi. and Hi. *to sanctify*, or differ only in the frequency of their employment, *שָׁלַח* Pi. and Hi. (rare) *to send*, *שָׁמַע* Pi. (rare) and Hi. *to cause to hear*. In other cases they are distinguished by adhering to those significations of the species in which they depart palpably from one another, *צָמַח* Pi. (intens.) *to grow luxuriantly*, Hi. (caus.) *to make to grow*, *סָבַל* Pi. (caus.) *to make foolish*, Hi. (intrans.) *to act foolishly*; or by developing them from different significations of the root, *בָּשַׁל* Pi. *to cook* (food), Hi. *to ripen* (fruit); *כָּרַךְ* Pi. *to bless* (prop. *to kneel in worship*), Hi. *to cause to kneel* (as a physical act), *הָצִיחַ* Pi. *to break the bones* (*הָצִיחַ*), Hi. *to render strong*; or by restricting them to special applications, *קָטַר* Pi. *to burn incense* (to idols), Hi. *to burn*

incense (to God); הָלַךְ Hi. *to change*, Pi. *to change* (the clothes); פָּלַט Hi. *to strip*, Pi. *to strip* (the slain in battle).

(2) It is still less common to find both Niphal and Hithpael in the same verb. Where this does occur they are sometimes used interchangeably, at others a distinction is created or adhered to, שָׁפַךְ Ni. and Hith. *to be poured out*; דַּבֵּר Ni. and Hith. *to talk with one another*; בָּרַךְ Ni. *to be blessed*, Hith. *to bless one's self*; הָרַשׁ Ni. *to be ploughed*, Hith. *to keep (one's self) quiet*; הָשִׁיב Ni. *to be bound*, Hith. *to conspire*.

(3) When in particular verbs two species have substantially the same sense, it sometimes happens that parts only of each are in use, one supplementing the deficiencies of the other, or that one of the active species, losing its proper passive, is supplied by another whose corresponding active is wanting. Thus יָכַל *to be able* has a Kal preterite and infinitive; but its future is Hophal (strictly, *to be made able*, but in usage the equivalent of Kal); בָּטַח *to be pale*, נָגַשׁ *to draw near*, זָרַק *to be poured out*, have their futures in the Kal but their preterites in the Niphal; פָּתַל *to stumble*, has a Kal preterite but future Niphal (Ni. pret. only in Daniel); נָהַג *to lead* has the preterite and imperative Kal, but future and infinitive Hiphil (Hi. pret. twice); יָחַד *to wait for* is used in the Piel except the participle which is Kal; וָסַד *to add* has both a Kal and a Hiphil preterite, which are synonymous, but only a Hiphil future. Again, in בָּדַל *to separate* and הָשִׁיב *to destroy*, the Kal has yielded to the Hiphil (strictly, *to cause separation*, *destruction*) but the Niphal is retained as its passive; רָחַץ *to bathe* and זָרַק *to sprinkle*, have in the active the Kal form and in the passive the Pual.

(4) All verbs are found in one or more of these species or conjugations, but very few in the whole of them. Of the 1,332 triliteral verbs in the Hebrew Bible, 530 appear in some one species only, 360 in two species, 235 in three, 118 in four, 70 in five, 12 in six, and but 7 in the entire number, viz.: בָּרַח *to cleave asunder*, $\text{גָּלַה$ *to uncover*, $\text{הָקַה$ *to be sick*, יָדַע *to know*, הָבִי *to bring forth*, $\text{בָּרַח$ *to visit*, רָם *to be high*. The number of species in which a given verb appears, is sometimes limited by the necessity of the case, as when its meaning will not admit of the modifications denoted by all the species; or by usage, as when certain species are dropped as unnecessary, the ideas which they would convey being expressed in another manner; or by the circumstance that in the small volume of the Old Testament, examples may not occur of all the species which actually were in use.

b. Instances occur in which the active species, and less frequently the passives, derive their meanings not directly from the root, but from a noun which has sprung from it. These are called Denominatives. Thus, שָׁבַר K. *to break the neck* (שָׁבַר); שָׁבַר K. *to tithe* (שָׁבַר *ten*); בָּנָה *to make bricks* (בָּנָה); נָחַם Ni. *to be possessed of understanding*, or, according to others, *to be devoid of understanding* (נָחַם *heart*); שָׁמַר Pi. *to act as priest* (שָׁמַר); בָּנָה Pi. *to build a nest* (בָּנָה); בָּרַח Pn. part. *square* (בָּרַח *four*); בָּרַח Pn. *almond-shaped* (בָּרַח); בָּרַח Pn. *died scarlet* (בָּרַח); הָשִׁיב Hi. *to snow* (הָשִׁיב); הָשִׁיב Hi. *to give ear* (הָשִׁיב); הָשִׁיב Hi. *to snare* (הָשִׁיב); הָשִׁיב Hi. *to be salted* (הָשִׁיב); הָשִׁיב Hith. *to make one's self a Jew* (הָשִׁיב); הָשִׁיב Hith. *to*

supply one's self with provision (צִיָּיר). A verbal form may occasionally arise even from an adverb, נִהְלָאָה Ni. part. *removed far away* (הִלָּאָה), or an interjection, הִיָּהּ Hi. *and he stilled* (הָסָה *hush!*).

PERFECT VERBS.

§ 81. There is one normal standard for the formation of these several species and their further inflection, to which all verbs conform unless prevented by the character of their radicals. There are no anomalous or irregular deviations from this standard, such as are found in other languages, for which no explanation can be given but the fact of their occurrence. Whatever deviations do occur result from the presence of letters in the root which do not admit of certain combinations and forms, and compel the adoption of others in their stead. Verbs are hence distinguished into perfect and imperfect. They are styled perfect when their radical letters are capable of entering into all those combinations and exhibiting all those forms which conformity with the standard requires. They are imperfect when the root contains a weak letter, § 7. 2, or is otherwise so constituted as to lead to a departure from the standard inflections.

§ 82. 1. In perfect verbs the Kal is formed by giving Pattahh, or more rarely one of its compounds, Tsere or Hholem, to the second radical as its essential or characteristic vowel, and to the first radical a pretonic Kamets, § 64. 2, thus: קָטַל, כָּבַד, קָטַן.

a. The number of verbs, perfect and imperfect, whose second radical has Tsere or Hholem or as they are technically called *middle ē* and *middle ō*, is quite inconsiderable. They are mostly of an intransitive signification.

(1) The following have Tsere, viz.:

זָקַן <i>to be old.</i>	הָצִיב <i>to hew.</i>	נִבְּלָא <i>to be unclean.</i>
הִשְׂתַּדַּח <i>to delight.</i>	נִהַר <i>to be clean.</i>	יָבֵשׁ <i>to be dry.</i>

יָרָא <i>to fear.</i>	רָצָא trans. or intrans. (Esth. 7:5) <i>to thirst.</i>	רָצָא <i>to thirst.</i>
רָבָר (Isa. 24: 20) <i>to be heavy.</i>	רָבָר (trans.) <i>to fill or be full.</i>	רָבָר (Isa. 33: 9) <i>to wither.</i>
רָשָׁר <i>to be right.</i>	רָמָר <i>to die.</i>	רָמָר <i>to hate.</i>
רָשָׁר and רָשָׁר <i>to put on.</i>	רָבָר <i>to fade.</i>	רָשָׁר <i>to be brought low.</i>

(2) The following have Tsere in pause, § 65, or as a pretonic vowel, § 64. 2, before a suffix, but Pattahh in other cases. Such as only occur in pause or with suffixes are printed with Tsere.

רָחַב <i>to love.</i>	רָחַב <i>to lack.</i>	רָחַב <i>to be holy.</i>
רָחַב <i>to be guilty.</i>	רָחַב <i>to blush (distinguished from רָחַב to dig).</i>	רָחַב <i>to come near.</i>
רָחַב <i>to swell.</i>		רָחַב <i>to be hungry.</i>
רָחַב <i>to prevail.</i>		רָחַב <i>to be sated.</i>
רָחַב <i>to be or become great.</i>	רָחַב <i>to be weary.</i>	רָחַב <i>to rejoice.</i>
רָחַב <i>to cleave to.</i>	רָחַב <i>to possess.</i>	רָחַב <i>to forget.</i>
רָחַב <i>to grow fat.</i>	רָחַב <i>to be pleasant.</i>	רָחַב <i>to dwell.</i>
רָחַב <i>to cease.</i>	רָחַב <i>to be strong.</i>	רָחַב <i>to be desolate.</i>
רָחַב <i>to be leavened.</i>	רָחַב <i>to come upon, to prosper.</i>	רָחַב <i>to hear.</i>
רָחַב <i>to be profaned.</i>		

Several others are marked with Tsere in the lexicon of Gesenius, in which that vowel does not occur.

(3) The following have Hholem:

רָאָה <i>to shine.</i>	רָאָה <i>to be able.</i>	רָאָה (Ps. 18: 15) <i>to shoot.</i>
רָאָה <i>to be ashamed.</i>	רָאָה <i>to snare.</i>	
רָאָה <i>to be good.</i>	רָאָה (see § 86. a) <i>to flow.</i>	רָאָה (Gen. 43: 14) <i>to be bereaved.</i>
רָאָה <i>to dread.</i>	רָאָה <i>to be small.</i>	

2. The Niphal is formed by prefixing נִ to the letters of the root; thus, נִקְטַל, which by § 61. 1, becomes נִקְטַל.

3. The Piel and Pual are formed by doubling the second radical and attaching the appropriate vowels; thus, קָטַל, קָטַל.

4. The Hiphil and Hophal are formed by prefixing הִ with the proper vowels; thus, הִקְטַל, הִקְטַל.

5. The Hithpael is formed by prefixing הִתְ to the construct infinitive of the Piel; thus, הִתְקַטַּל. If the first radical be one of the sibilants ס, שׁ or שׂ, the ת of the prefixed syllable will be transposed with it, הִתְקַטַּל, הִתְקַטַּל, הִתְקַטַּל. If the first radical be צ, the ת will be transposed,

and in addition changed to ט, e. g. הִצַּטֵּק. If the first radical be one of the linguals ד, ט or ת, the ה will be assimilated or united to it by Daghash-forte, הִצִּיד, הִצִּיר, הִצִּיל, הִצִּילָם, הִצִּילָהּ.

a. In one instance הִצִּידִי Jer. 49: 3 ה remains before י without transposition, which would bring three linguals in close connection, and once it is assimilated to י, Eccl. 7: 16 יִצְחָק, elsewhere יִצְחָקִים; ה is likewise assimilated to the sibilant ז in the only Hithpael form in which that letter is the initial of the root הִצִּידִי Isa. 1: 16; in the Aramæan הִצִּידִי the ה is transposed and changed to ד. In one instance הִצִּידִי Judg. 19: 22 ה remains without assimilation before ד. The ה may either be assimilated or not to the initial ז of two verbs הִצִּידִי, הִצִּידִי, and the initial ז of two verbs הִצִּידִי, הִצִּידִי. It is assimilated to the ז of הִצִּידִי, which occurs but twice in the Hithpael, to the ז of הִצִּידִי, which only occurs once and in one instance to ד, viz. הִצִּידִי Isa. 33: 10 but הִצִּידִי Dan. 11: 36.

b. The seven species may, agreeably to their formation, be reduced to three with their derivatives, viz.:

<i>Active</i>	1. Kal	2. Piel	3. Hiphil
<i>Passive</i>		Pual	Hophal
<i>Middle</i>	Niphal	Hithpael	

(1) The prefixed letters of the Niphal and Hithpael ה and ה (with ה prosthetic, § 53. 1. a) are probably in their origin fragmentary pronouns signifying *self*. The idea primarily suggested is that of performing an action upon one's self; but in the Niphal usually, and in the Hithpael occasionally, the reflexive signification has, as in certain tenses of the Greek middle and in the reciprocal verbs of some modern languages, given place to the passive. In the Aramæan the forms with a prefixed ה have not only quite lost their original character as reflexives, but have superseded all other passives.

(2) The idea of causation in the Hiphil and Hophal, is not due, as in the Indo-European causatives, to the introduction of a syllable directly suggesting it. It appears to be primarily another intensive form, with which usage has ordinarily connected, as it frequently has with the Piel, the notion of productive energy or the quickening of an intransitive into a transitive. As in the Piel and its derivatives, the idea of intensity is suggested by giving a doubled and consequently more intense pronunciation to the central radical; so in the Hiphil, by a like symbolism, the power of the root is augmented by the accession of a new initial syllable, the weak letter ה merely supporting the vowel, like the corresponding ה in Aramæan and Arabic.

(3) The distinction between active and passive in the intensive and causative species is made by the vowels alone. In Arabic all the active forms have the vowel *a*, *katala*, *kattala* etc., and the passives *u* and *i*, *kutila*, *kuttila* etc. So in Hebrew, as is obvious from their inflections, *a* was originally the vowel not of Kal only but of all the active species, *הִצִּידִי* and

הַקָּטַל being modifications of *kattal* and *haktal*. When in Arabic *i* or *u*, as in Hebrew *ē* or *ō*, is the second vowel of the first or Kal species, it has an intransitive signification.

§ 83. If קָטַל *to kill* be taken as the representative of the regular verb, the various species with their significations will be as follows, viz.:

- | | | |
|-------------|------------|-------------------------------------|
| 1. Kal | קָטַל | <i>to kill.</i> |
| 2. Niphal | נִקְטַל | <i>to be killed.</i> |
| 3. Piel | קָטַל | <i>to kill many or to massacre.</i> |
| 4. Pual | קָטַל | <i>to be massacred.</i> |
| 5. Hiphil | הִקְטִיל | <i>to cause to kill.</i> |
| 6. Hophal | הִקְטַל | <i>to be caused to kill.</i> |
| 7. Hithpael | הִתְקַטַּל | <i>to kill one's self.</i> |

a. It is in each case the third person masculine singular of the preterite which is given above, and the strict signification therefore is *he has killed*, etc. These being the simplest forms of the various species, however, and destitute of any sign of tense or person, are commonly used to represent the species; and in this sense the proper equivalent is the infinitive, which is the form used for designating verbs in English.

b. The verb קָטַל is well fitted for a model, and is now generally so employed. The consonants, which compose its root, have no peculiarities to interfere with its inflection, it has a signification capable of being carried through all the species, and as it exists likewise in the cognate languages, it offers a good basis for their comparison. It occurs, indeed, but three times in the Bible, Job 13: 15, 24: 14, Ps. 139: 19, and in but one species; still the very rarity of its occurrence only restricts it more completely to its use as a representative or typical verb. The old Jewish model לָקַח, § 76. 2, is objectionable on account of its weak letter ל, and on account of the twofold sound of its initial radical ל, which, with its Daghesh-lene, might prove perplexing to beginners.

c. (1) The existence of other and less usual species is a needless assumption. The Poel, Pilel, Pilpel and the like, are not additional species but identical in character and signification with those already named. The more copious Arabic, with its nicer shades of distinction, has greatly multiplied the number of its species or conjugations, incorporating into its standard paradigm forms corresponding to some of these which the Hebrew only occasionally employs. In the latter language, however, they are at the utmost alternate forms substituted in place of the ordinary ones, and found for the most part in the imperfect verbs, to the nature of whose radicals they owe their peculiarities of structure. When, as is the case in a very few instances, there is a double form to a particular species in the same verb, usage has mostly created an arbitrary distinction between them,

e. g. Pi. שָׁחַט *to uproot* and שָׁחַט *to take root*; Pi. קָם *to cause to stand*, applied to covenants and oaths, *to ratify*, and קָם, in a physical sense, *to raise up*; Hi. הָיָה *to cause to rest, to set down*, and הָיָה *to leave, to let alone*. There is no objection to the employment of these names as convenient designations of particular modes of formation, provided it is understood that they mean nothing more.

(2) There are very few instances of what may be called compound species: thus, Niphal of Pual נִצָּלָה Isa. 59: 3, Lam. 4: 14, *to be exceedingly defiled*, stronger than the simple Niphal נִצָּלָה; Niphal of Hithpael הִתְפַּחֵז Ezek. 23: 48, נִתְפַּחֵז Deut. 21: 8, הִתְפַּחֵז Prov. 27: 15.

§ 84. To each of these species belong a preterite or perfect and future or imperfect, two forms of the infinitive, an absolute and a construct, a participle, and, except to the Pual and Hophal which as pure passives cannot express a command, an imperative. The Kal has both an active and a passive participle, one more, consequently, than the other species. The preterite or perfect of each species is the form already described, § 83. The remaining parts are formed in the following manner, viz.:

1. The absolute infinitive is formed by changing the last vowel in Hiphil and Hophal to Tsere, and in each of the other species to Hholem, observing likewise that Hhirik in the penult of Piel and Hiphil is to be changed to Pattahh. (See Paradigm of the Perfect Verb.) This rule gives to Niphal the infinitive נִקְטֵל, which form actually occurs, § 91. *b*. If, however, the original Sh'va be suffered to remain after the prefixed נ, § 82. 2, thus, נִקְטֵל, a prosthetic ה will be required in order to its pronunciation, § 53. 1. *a*, after which נ will be assimilated to the following letter, § 54. 2, and a pretonic Kamets, § 64. 2, added to the ק in order to give full effect to the reduplication; thus הִקְטֵל, which is the form written in the paradigm.

2. The construct infinitive is formed from the absolute in the Kal by rejecting the pretonic Kamets, § 82. 1, in

Niphal by changing the last vowel to Tsere, and in the remaining species by making the last vowel conform to the corresponding vowel of the preterite.

3. The future or imperfect is formed from the construct infinitive by the appropriate personal prefixes; if the first letter of the infinitive be פ, it is rejected, § 53. 3, and its vowel given to the prefix.

a. As the preterite tense is in certain cases used of the present or the future, and the future of the present or the past, it has been supposed that primarily and radically they denote the mode of an action as complete or incomplete rather than the time of its occurrence. It has hence become customary to designate them as the Perfect and the Imperfect.

b. (1) Some verbs take Pattahh in the last syllable of the Kal future instead of the Hholem of the construct infinitive. This is particularly the case with intransitive verbs. Such as have Tsere in the preterite regularly take Pattahh in the future; of the list given § 82. 1. a. (1) and (2) but three הָצַב, הָבַל, הָשִׁיב take Hholem, and two הָשִׁיחַ and הָשִׁיב take indifferently Hholem or Pattahh. Of verbs with middle *ō* in the preterite three הָלַךְ, הָשִׁיב and הָשִׁיחַ take Pattahh in the future; the rest either do not occur in the future, or have imperfect letters in their root which obscure their true formation.

(2) The following verbs with Pattahh in the preterite have Pattahh likewise in the Kal future. Those which do not occur in the Kal preterite, or occur only in forms which do not reveal the character of the vowel following the second radical, are distinguished by an asterisk. Verbs having a Pattahh in the future, which is due to imperfect letters in the root, (e. g. Pe Yodh, Ayin Guttural, Lamedh Guttural), are not included in this list.

הָבַל <i>to mourn.</i>	הָשִׁיב <i>to come near.</i>	*הָשִׁיב <i>to be attentive.</i>
*הָשִׁיחַ <i>to learn.</i>	הָשִׁיב (intrans.) <i>to fall off.</i>	הָשִׁיחַ <i>to lie down.</i>
*הָשִׁיחַ <i>to be strong.</i>	הָשִׁיב <i>to kiss.</i>	הָשִׁיחַ <i>to rage or tremble.</i>
*הָשִׁיחַ <i>to be angry.</i>	*הָשִׁיב <i>to be poured.</i>	*הָשִׁיב <i>to be wet.</i>
*הָשִׁיחַ <i>to become vain.</i>	הָשִׁיב (§ 86. b.) <i>to ascend.</i>	הָשִׁיב <i>to ride.</i>
הָשִׁיחַ <i>to be strong.</i>	הָשִׁיב <i>to love.</i>	*הָשִׁיחַ <i>to spread.</i>
הָשִׁיחַ <i>to be wise.</i>	הָשִׁיחַ <i>to smoke.</i>	*הָשִׁיב <i>to rot.</i>
הָשִׁיחַ <i>to be dark.</i>	*הָשִׁיב <i>to be removed.</i>	הָשִׁיב <i>to lie down.</i>
*הָשִׁיחַ <i>to be foolish.</i>	*הָשִׁיב <i>to be righteous.</i>	הָשִׁיחַ <i>to rule.</i>
הָשִׁיחַ <i>to learn.</i>	הָשִׁיב <i>to be lightly esteemed.</i>	*הָשִׁיב <i>to be complete.</i>
הָשִׁיחַ <i>to be sweet.</i>		*הָשִׁיב <i>to grow fat.</i>

(3) The following with Pattahh in the preterite have both Pattahh and Hholem in the future.

בָּגַד to deal treacherously.	הָיָם to be hot.	נָנֵה to bite.
נָזַר fut. \bar{o} , to tear, fut. a , to resolve.	הָיָה to be gracious.	פָּעַל to do.
הָלַךְ (mostly fut. \bar{e}) to go.	*הָרַשׁ fut. \bar{o} , to plough, fut. a , to be silent.	פָּצַע to strip off.
זָעַם to curse.	נָרַח to tear.	קָטַם to use divination.
*הָבִישׁ to bind.	רָצַח to form.	קָצַח fut. \bar{o} , to cut off, fut. a , to be short.
*הָלַשׁ fut. \bar{o} , to subdue, fut. a , to be weak.	שָׁחַח to trespass.	שָׁכַח to rest.
	נָהַר to flee.	הָמַיִם to be finished.
	נָהַר to vow.	

c. Some imperfect verbs, chiefly Pe Yodh, take Tsere in the second syllable of the Kal future, e. g. יִשָּׁח, יִשָּׁחֵם.

4. The imperative has the same form with the construct infinitive except in Hiphil, where the last vowel is Tsere as in the infinitive absolute.

a. Where the Kal future has Pattahh or Tsere the imperative takes the same.

5. The Kal active participle takes the form קָטַל and the passive קָטִיל. The participle of the Niphal lengthens the last vowel of the preterite from Pattahh to Kamets; those of the other species are formed by prefixing נָ to the construct infinitive, rejecting ה where this is the initial letter, § 53. 3, and lengthening the last vowel where this is short.

§ 85. 1. The preterite and future are inflected through three persons, the imperative only in the second person, a command presupposing the form of direct address. There are also distinct forms for the singular and plural numbers and for the masculine and feminine genders. Verbal inflections are made by means of pronominal fragments added to the end of the preterite and imperative, and for the most part prefixed to the future.

a. The following are the fragments used for this purpose in the various parts of the verb:

Preterite or Perfect (נָהַר).

(1) SINGULAR. 3rd pers. masc. The third person alone has no personal ending in any of its forms; as each of the others has such a termi-

nation, none was needed for the sake of distinction. Nothing more was required than to indicate the gender and number. The masculine singular is expressed by the simple form of the species with no appended sign whatever.

3 *fem.* The original feminine termination is ḥ_- , which, appended to the masculine, would give $\text{ḥ}^{\text{ḥ}}\text{ḥ}^{\text{ḥ}}\text{ḥ}^{\text{ḥ}}$, a form used before suffixes, § 101. 1, in Lamedh. He verbs and occasionally elsewhere, § 86. *b.* Commonly, however, in verbs as in nouns and adjectives, the final ḥ is dropped, § 55. 2. *c.* and the previous vowel, which thus comes to stand in a simple syllable, is lengthened, $\text{ḥ}^{\text{ḥ}}\text{ḥ}^{\text{ḥ}}\text{ḥ}^{\text{ḥ}}$.

2 *masc.* The appended ḥ is derived from $\text{ḥ}^{\text{ḥ}}\text{ḥ}^{\text{ḥ}}$.

2 *fem.* ḥ from $\text{ḥ}^{\text{ḥ}}\text{ḥ}^{\text{ḥ}}$.

1 *com.* ḥ changed from ḥ of $\text{ḥ}^{\text{ḥ}}\text{ḥ}^{\text{ḥ}}$; compare the similar relation of the suffixes ḥ , $\text{ḥ}^{\text{ḥ}}$ to the pronouns $\text{ḥ}^{\text{ḥ}}\text{ḥ}^{\text{ḥ}}$, $\text{ḥ}^{\text{ḥ}}\text{ḥ}^{\text{ḥ}}$ § 72. The Ethiopic retains the *k* unaltered, *katalaku*.

PLURAL. 2 *com.* The original plural termination § 71. *b.* is a nasal ḥ or ḥ preceded by the vowel ḥ . The full ending ḥ is still found in a very few instances, § 86. *b.* generally the ḥ is dropped § 55. 2. *a.*

2 *masc.* ḥ from $\text{ḥ}^{\text{ḥ}}\text{ḥ}^{\text{ḥ}}$.

2 *fem.* ḥ from $\text{ḥ}^{\text{ḥ}}\text{ḥ}^{\text{ḥ}}$.

1 *com.* ḥ from $\text{ḥ}^{\text{ḥ}}\text{ḥ}^{\text{ḥ}}$.

Future or Imperfect (ḥḥḥ).

(2) In the inflections of this tense the signs for person are prefixed, those for gender and number are mostly affixed; the fragmentary pronoun stands first as the subject and the verbal predicate assumes the appropriate forms of gender and number to agree with it.

SINGULAR. 3*rd pers. masc.* The prefixed ḥ is from $\text{ḥ}^{\text{ḥ}}\text{ḥ}^{\text{ḥ}}$; the vowel ḥ , which distinguishes the masculine pronoun, is changed to the corresponding semivowel ḥ , and this at the beginning of words becomes ḥ , § 56. 2.

3 *fem.* ḥ , the sign of the feminine, is here prefixed.

2 *masc. and fem.* The prefixed ḥ is from $\text{ḥ}^{\text{ḥ}}\text{ḥ}^{\text{ḥ}}$, $\text{ḥ}^{\text{ḥ}}\text{ḥ}^{\text{ḥ}}$, from the latter of which is derived the appended ḥ of the feminine.

1 *com.* The prefixed ḥ is from $\text{ḥ}^{\text{ḥ}}\text{ḥ}^{\text{ḥ}}$.

PLURAL. 3 *masc. and 2 masc.* The same plural termination as in the preterite is appended to the corresponding singular forms.

3 *fem. and 2 fem.* The feminine plural is, as in the pronouns $\text{ḥ}^{\text{ḥ}}\text{ḥ}^{\text{ḥ}}$, $\text{ḥ}^{\text{ḥ}}\text{ḥ}^{\text{ḥ}}$, denoted by ḥ appended to the singular, the 2 *fem. sing.* termination ḥ being dropped as superfluous.

1 *com.* The prefixed ḥ is from $\text{ḥ}^{\text{ḥ}}\text{ḥ}^{\text{ḥ}}$.

Imperative (צִוְיָהּ), etc.

(3) No designation of the person is here necessary as the second is the only one in use. Gender and number are indicated by the same terminations as in the corresponding person of the future. The future forms will, in fact, in every case directly yield those of the imperative by rejecting the prefixed ה, the sign of the second person, and restoring the ה in those cases in which it has been suppressed.

(4) The *Infinitive* (מְצַוֵּה fountain, whence other forms are derived) is an abstract verbal noun commonly masculine, but sometimes with a feminine termination.

(5) The *Participle* (מְצַוֵּה intermediate between the preterite and the future) shares the inflections of nouns and adjectives. The ה prefixed in several of the species is from the indefinite pronouns הָ or הַ.

2. The inflections of the perfect verb in all the species are shown by Paradigm II at the end of the volume.

a. In order to a better understanding of the paradigm, it should be observed that certain changes result, from attaching the personal inflections to the verb, which are to be explained by the general laws of sounds and syllables.

(1) The prefixes of the future occasion no changes unless they stand before ה which is rejected, and its vowel given to the prefix, § 53. 3, e. g. מְצַוֵּה for מְצַוֵּה, or stand before a vowelless letter when the Sh'va of the prefix becomes Hhirik, § 61. 1, thus forming a new syllable to which the initial radical is attached, e. g. מְצַוֵּה for מְצַוֵּה. Where א of the first person singular would receive Hhirik, it takes the diphthongal Seghol instead, § 60. 1. a (5), e. g. מְצַוֵּה, מְצַוֵּה.

(2) Terminations consisting of a vowel, viz., ה, ו, of the feminine singular and ו of the plural, occasion the rejection of the vowel in the ultimate, § 66. 2, which is no longer needed, except in the Hiphil whose long ו is retained in the preterite and future, and takes the place of (..) in the imperative, e. g. מְצַוֵּה, מְצַוֵּה but מְצַוֵּה. In the Kal imperative the rejection takes place although it creates a necessity for the formation of a new syllable, מְצַוֵּה, מְצַוֵּה from מְצַוֵּה, § 61. 1.

(3) Terminations consisting of a consonant ה or of a simple syllable ה, ו, ה, ה, ה, occasion no change, except the compression of the antecedent vowel, which now stands before two consonants, to (..) in the preterite, and from ו to (..) in the future, מְצַוֵּה, מְצַוֵּה, § 61. 4. But verbs with middle ו retain the Hholem in the Kal preterite, מְצַוֵּה.

(4) Terminations consisting of a mixed syllable ה, ה, ה, occasion the same compression of the vowel of the ultimate, and inasmuch as they always receive the accent, § 33. 3, they likewise cause the rejection from the penult of the Kal preterite of the pretonic Kamets, which owes its existence to the proximity of the tone syllable, § 82. 1, מְצַוֵּה from מְצַוֵּה.

REMARKS ON THE PERFECT VERBS.

KAL.

§ 86. *a*. PRETERITE. Verbs with middle Tsere exchange this for Pattahli upon the accession of a personal affix beginning with a consonant. Those with middle Hholem retain this vowel, unless it be deprived of the accent when it is shortened to Kamets Hhatuph, רָבַחְתָּ, רָבַחְתָּ, רָבַחְתָּ, רָבַחְתָּ, רָבַחְתָּ. The second vowel, whatever it be, is regularly dropped before affixes beginning with a vowel, but here, as elsewhere throughout the paradigm, is restored and if need be lengthened on the reception of a pause accent, e. g. רָבַחְתָּ, רָבַחְתָּ, רָבַחְתָּ. The words רָבַחְתָּ Judg. 5: 5, רָבַחְתָּ Isa. 63: 19, 64: 2, are by Kimchi, Mikhlol fol. 5 regarded as Kal preterites from רָבַחְתָּ *flowed*, in which case the second must be added to the list of forms with Daghesheforte emphatic, § 24. *c*, by Gesenius as Niphal preterites from רָבַחְתָּ *shook*, comp. רָבַחְתָּ Gen. 11: 7, רָבַחְתָּ Am. 3: 11 from רָבַחְתָּ, רָבַחְתָּ.

b. SING. 3 *fem*. The old form with ך is found constantly in Lamedh He verbs, occasionally in Lamedh Aleph, and in two instances besides, רָבַחְתָּ Dent. 32: 36 (with the accent on the penult because of a following monosyllable, § 35. 1), and רָבַחְתָּ Ezek. 46: 17 from רָבַחְתָּ. The vowel letter ך is once written in place of ך, רָבַחְתָּ Ezek. 31: 5 *K'thibh*, § 11. 1. *a*.

2 *masc*. The vowel letter ך is sometimes appended as in the pronoun רָבַחְתָּ from which the termination is taken, רָבַחְתָּ Mal. 2: 14, רָבַחְתָּ Jer. 17: 4; so in other species besides Kal, רָבַחְתָּ Gen. 31: 30, רָבַחְתָּ Job 38: 12 *K'thibh*, רָבַחְתָּ Ps. 73: 27. In the last example the ך of the root is united by Daghesheforte with the ך of the personal affix; this union regularly occurs between roots ending with ך and affixes beginning with the same letter רָבַחְתָּ Job 23: 17, רָבַחְתָּ Ps. 89: 45, רָבַחְתָּ Isa. 16: 10, רָבַחְתָּ Ex. 5: 5, רָבַחְתָּ Ezek. 28: 8, רָבַחְתָּ Gen. 19: 19, רָבַחְתָּ Jer. 49: 37.

2 *fem*. The full termination רָבַחְתָּ of רָבַחְתָּ is frequently added in Jeremiah and Ezekiel and occasionally elsewhere, רָבַחְתָּ Ezek. 16: 22, and repeatedly in the same chapter, רָבַחְתָּ Ruth 3: 3; so in other species רָבַחְתָּ Jer. 3: 5, רָבַחְתָּ Jer. 13: 21. See also Jer. 4: 19, 22: 23, 46: 11.

1 *com*. The vowel letter ך is, contrary to the ordinary rule, § 11. 1. *a*, omitted in four instances in the *K'thibh*, though it is supplied by the *K'ri*, רָבַחְתָּ Ps. 140: 13, Job 42: 2, רָבַחְתָּ 1 Kin. 8: 48, רָבַחְתָּ Ezek. 16: 59; and perhaps רָבַחְתָּ Ps. 16: 2 may in like manner be for רָבַחְתָּ.

PLUR. 3 *com*. The full ending ך only occurs in רָבַחְתָּ Dent. 8: 3, 16, רָבַחְתָּ Isa. 26: 16, and רָבַחְתָּ Isa. 29: 21 from רָבַחְתָּ, the restoration of the Hholem before the pause accent causing the rejection of the Kamets, which is a pretonic vowel and can only remain in the immediate vicinity of the accent; the form is thus sufficiently explained without the necessity of assuming it to be the future of a verb רָבַחְתָּ which nowhere else occurs. An otiant ך, § 16. 1, is twice added to this person, as is regularly the case in Arabic, רָבַחְתָּ Josh. 10: 24, רָבַחְתָּ Isa. 28: 12. The forms of similar

appearance נִשְׁתָּה Ps. 139: 20, נִשְׁתָּה Jer. 10: 5, are in reality of different character as the נ is in these a radical, whose vowel has been shifted to the preceding letter, § 57. 2. (3). The occasional omission of the vowel letter ו from the K'thibh, e. g. אֶחָד 1 Sam. 13: 19, קָבֵץ Esth. 9: 27, נִשְׁתָּה Deut. 21: 7, הָיָה Josh. 18: 12. 14. 19, נִשְׁתָּה Ezek. 35: 12 indicates a difference of reading. The words of the text are in the singular, and require the pointing אֶחָד etc. נִשְׁתָּה etc.; the K'ri has substituted אֶחָדִי , נִשְׁתָּהִי etc. for the sake of a more exact concord of the verbs with their subjects. § 48.

2 *masc. and fem.* There is no example of a verb middle \bar{o} in the second person plural; the forms in the paradigm are inferred from analogy, to indicate which they are enclosed in parentheses. In הִשְׁתַּבַּחְתֶּם Am. 4: 3, ה , is added to the 2 *fem.* as to the corresponding pronoun.

1 *com.* When the last radical is י it combines with the נ of this person by Daghesch-forte, נִיָּי Gen. 34: 16, נִיָּי 2 Chron. 14: 10, נִיָּי Judg. 19: 13.

§ 87. INFINITIVE. The Hholem of the construct is usually written without ו , בָּנִי Isa. 33: 1, though not invariably, בָּנִי and בָּנִי and בָּנִי and before Makkeph is shortened to Kamets Hhatuph, § 64. 1, בָּנִי Gen. 36: 31, בָּנִי Ezek. 21: 26. 28. 34, בָּנִי Nah. 2: 1. The Hholem of the absolute infinitive is usually though not invariably written with ו , e. g. בָּנִי Isa. 48: 8 but בָּנִי Lev. 15: 24, and is immutable. The construct infinitive has Pattah in place of Hholem in בָּנִי 1 Kin. 1: 21 *et passim* and בָּנִי Eccles. 12: 4. The feminine form of the construct infinitive occurs repeatedly in imperfect though it is of rare occurrence in perfect verbs, e. g. בָּנִי Deut. 11: 22, בָּנִי Ex. 29: 29, בָּנִי Ex. 36: 2, בָּנִי Ezek. 21: 16, בָּנִי Lev. 20: 16, בָּנִי Jer. 31: 12, בָּנִי Ezek. 16: 5, בָּנִי Lev. 15: 32. The prep. ל is invariably prefixed to infinitives of this description with the exception of בָּנִי Hos. 5: 2. In Pe Yodh and Lamedh He verbs the feminine is the customary form.

§ 88. FUTURE. 3 *masc.* The Hholem is commonly written without Vav, though often with it בָּנִי and בָּנִי , and before Makkeph is shortened to Kamets Hhatuph, § 64. 1, בָּנִי Isa. 32: 1, the Vav being in such cases rejected by the K'ri if found in the K'thibh, e. g. בָּנִי Hos. 8: 12; in בָּנִי Josh. 18: 20 the Hholem remains. The vowel of the last syllable is rejected, as is the case throughout the paradigm, upon the reception of a vowel affix, § 66. 2, unless retained or restored by the pause accent, § 65. 2, בָּנִי Prov. 8: 15, בָּנִי Jer. 10: 2; twice, however, instead of rejection Hholem is changed to Shurek בָּנִי Ex. 18: 26, בָּנִי Ruth 2: 8. A like form appears in the K'thibh, Prov. 4: 16 בָּנִי .

3 *fem.* The sign of the feminine is in two instances added both at the beginning and the end of the verb, viz.: בָּנִי Deut. 33: 16, בָּנִי Job 22: 21, paragogic ה being appended to the former, § 97. 1, and a pronominal suffix to the latter. A like duplication of the sign of the second person feminine occurs in בָּנִי 1 Sam. 25: 34 K'ri, where the K'thibh has the fuller ending בָּנִי , comp. §§ 168. 1, 171. 1.

2 *fem.* ך is sometimes added to the long vowel with which this person ends רַחֵםֶנִּי Ruth 2: 8, תַּשְׁמֵךְ Ruth 3: 4, הַשְׁמַרְכֶּנִּי 1 Sam. 1: 14, הַחֲמִלֶנִּי Isa. 45: 10. Occasionally the feminine ending is omitted and the masculine form used instead, e. g. הַחֲמִלֶנִּי Isa. 57: 8.

1 *com.* פָּסָה Ps. 139: 8, though by some grammarians referred to פָּסָה, is probably for פָּסָה from פָּסָה, the liquid ל being excluded, and Daghesh-forse conservative inserted in the previous letter, § 53. 3.

PLUR. 2 *masc. and 3 masc.* The full plural termination ך is of more frequent occurrence here than in the preterite, the vowel of the second radical being either retained or rejected, רַחֲמֶיךָ Ruth 2: 9, תַּשְׁמֵךְ Josh. 24: 15, תַּשְׁמֵךְ Ex. 9: 29, תַּשְׁמֵךְ Josh. 4: 6, תַּשְׁמֵךְ Ps. 104: 28, תַּשְׁמֵךְ 1 Sam. 2: 22, Josh. 2: 8, תַּשְׁמֵךְ Deut. 11: 22, תַּשְׁמֵךְ Jer. 21: 3; so in other species, תַּשְׁמֵךְ Job 19: 23, תַּשְׁמֵךְ Job 21: 24, תַּשְׁמֵךְ Gen. 32: 20 and תַּשְׁמֵךְ Ps. 58: 2, תַּשְׁמֵךְ 2 Kin. 6: 19, תַּשְׁמֵךְ Mic. 2: 8, תַּשְׁמֵךְ Job 9: 6. It is chiefly found at the end of a clause or verse, the pausal emphasis delighting in lengthened forms, or before words beginning with a weak letter, to separate the final vowel more completely from that of the following initial syllable. In the judgment of Nordheimer רַחֲמֶיךָ Isa. 35: 1 preserves this ending in a still older form; Ewald thinks the final ך has been assimilated to the initial ך of the following word, § 55. 1; possibly however, ך may here be, as it usually is, the 3 plur. suffix, and may be rendered as in the common English version *shall be glad for them*.

3 *fem.* In a very few cases the initial ך of the masculine form is retained, the distinction of gender being sufficiently marked by the termination רַחֲמֶיךָ Dan. 8: 22, רַחֲמֶיךָ Gen. 30: 38, רַחֲמֶיךָ 1 Sam. 6: 12; or, on the other hand, the termination ך of the masculine is retained, the gender being sufficiently indicated by the prefixed ך תַּשְׁמֵךְ Jer. 49: 11, תַּשְׁמֵךְ Ezek. 37: 7; sometimes the gender is neglected entirely and the masculine form used for the feminine, e. g. רַחֲמֶיךָ Hos. 14: 1. The assumption that the 3 *fem. plur.* is used for the 3 *fem. sing.* in רַחֲמֶיךָ Ex. 1: 10, רַחֲמֶיךָ Job 17: 16, רַחֲמֶיךָ Isa. 28: 3, רַחֲמֶיךָ Isa. 27: 11, רַחֲמֶיךָ Judg. 5: 26, is unnecessary; in the first passage רַחֲמֶיךָ, the subject of the verb, is used in a collective sense, *Wars shall occur*. Comp. 1 Kin 5: 17; the others are to be similarly explained with the exception of the last, where רַחֲמֶיךָ may be the suffix with Nun epenthetic in place of the more usual form רַחֲמֶיךָ *her hawl—she puts it forth*. Comp. Obad. ver. 13.

2 *and 3 fem.* The vowel letter ך is occasionally in the Pentateuch, and more rarely in other books, omitted from the termination רַחֲמֶיךָ, particularly when there are other vowel letters in the word, רַחֲמֶיךָ Gen. 27: 1, רַחֲמֶיךָ Gen. 30: 38, רַחֲמֶיךָ Gen. 33: 6, רַחֲמֶיךָ Ezek. 3: 20, רַחֲמֶיךָ, nine times in the Pentateuch, three times in Ezekiel, and once in 1 Samuel.

When the root of the verb ends with ך this is united by Daghesh-forse with the affix רַחֲמֶיךָ Ezek. 17: 23, רַחֲמֶיךָ Ezek. 32: 16, or without Daghesh, § 25, רַחֲמֶיךָ Ruth 1: 13, רַחֲמֶיךָ Isa. 60: 4, רַחֲמֶיךָ Ps. 71: 23 in most editions. So in the fem. plur. imperative, רַחֲמֶיךָ Gen. 4: 23.

§ 89. IMPERATIVE. *Sing. masc.* The Hholem of the last syllable, as in the future and infinitive construct, is mostly written without ו, e. g. קָמֶץ, yet not always, קָמֶץ and קָמֶץ; before Makkeph it is shortened to Kamets Hhatuph קָמֶץ Judg. 9: 14. It may perhaps be similarly shortened without Makkeph in קָמֶץ Judg. 19: 5, comp. ver. 8, § 19. 2. *b*, or the vowel may be Kamets lengthened from Pattahh by the accent, which does occur, though rarely, with conjunctives, § 65. *b*.

Fem. sing. and masc. plur. The vowel of the first syllable is commonly Hhirik, but under the influence of the rejected Hholem it is occasionally Kamets Hhatuph, § 61. 1, קָמֶץ Judg. 9: 10, קָמֶץ Ezek. 32: 20 (but קָמֶץ Ex. 12: 21, for the Methegh see § 45. 2), קָמֶץ Zeph. 3: 14, קָמֶץ Mic. 1: 16, and (with ו retained in the K'thibh) קָמֶץ 1 Sam. 28: 8, Judg. 9: 12. Upon the restoration of the original vowel by the pause accent, the vowel under the first radical is dropped as no longer necessary, קָמֶץ Zech. 7: 9, קָמֶץ Nah. 2: 9. When the third radical is an aspirate it rarely receives Dagheshe-lene in this mood though preceded by Sh'va, § 22. *a*. (1); such cases as קָמֶץ Isa. 47: 2, קָמֶץ Jer. 10: 17, are exceptional.

Fem. plur. The final vowel ה is dropped in קָמֶץ Gen. 4: 23, § 61. 2; occasionally ה is not written though the vowel remains, קָמֶץ Ruth 1: 9, קָמֶץ Ruth 1: 20.

§ 90. PARTICIPLES. *Active.* The Hholem of the first syllable is written indifferently with or without Vav, בָּנֶה and בָּנֶה, mostly without when additions are made to the word. In בָּנֶה Prov. 25: 19 Shurek is substituted for Hholem, unless, as Ewald suggests, it is a Pual participle with ו omitted; or, as others propose, it is to be taken as an abstract noun. The Tsere of the second syllable is written without ו except בָּנֶה 2 Kin. 8: 21; it is shortened to Seghol in בָּנֶה Isa. 41: 7, upon the recession of the accent, and to Pattahh in בָּנֶה Deut. 32: 28. בָּנֶה Ps. 16: 5 and בָּנֶה Isa. 29: 14, 38: 5, Eccles. 1: 18 have been improperly regarded as participles with Hhirik in place of Tsere. The former is the Hiph. fut. of the verb בָּנֶה, which is found in Arabic though it occurs only in this place in Hebrew, and means *thou wilt enlarge*; the latter is the ordinary Hiphil future of בָּנֶה, and the construction is elliptical, *I (am he who) will add*. Participles are rarely formed from neuter verbs, yet בָּנֶה *fading*, בָּנֶה *desolate*, בָּנֶה *strong*; verbal adjectives of the same form with the preterites middle *e* and *o* being mostly used instead, בָּנֶה *full*, בָּנֶה *old*, בָּנֶה *afraid*.

Passive. This, in the few cases in which it is in use in intransitive verbs, has the sense of the active, בָּנֶה and בָּנֶה *wearing*, בָּנֶה and בָּנֶה *dwelling*, בָּנֶה *trusting*; there are occasional instances of the same thing in transitive verbs, בָּנֶה *remembering*, בָּנֶה *holding*. The last vowel is with few exceptions as בָּנֶה Deut. 32: 34, בָּנֶה, בָּנֶה written with Vav.

There are a very few instances in which participles appear to be inflected in the different persons by means of the terminations proper to the preterite. This, although common in Syriac and Palestine Aramæic, occurs in Hebrew only in the following examples.

2 *fem. sing.* יִלְכֹּד Gen. 16: 11, Judg. 13: 5. 7; and with the fuller ending יִלְכֹּדְךָ, יִלְכֹּדְךָ Jer. 22: 23, יִלְכֹּדְךָ Jer. 51: 13. The punctuators must have regarded these terminations as personal inflections, because the simple form of the feminine participle and that which it always has when joined with a noun of the third person, is יִלְכֹּד Gen. 17: 19, and with ׀ paragogic יִלְכֹּדְךָ Hos. 10: 11 or in the K'thibh יִלְכֹּדְךָ Ezek. 27: 3.

2 *masc. plur.* יִלְכֹּדוּ Ezek. 8: 16, the Hithpael participle of יִלְכֹּד. The prophet instead of simply describing their act, may be supposed to repeat the language of the idolaters themselves regarding it, thus indicating their complacency in their iniquitous worship, *and they* (said to one another) *ye are worshipping*; the anomalous word, which is less surprising in Ezekiel than it would be elsewhere, being indicative, as Lightfoot and others suggest, of the anomalous character of the transaction. Such, however, is the abruptness and the difficulty of the construction that the greater number of interpreters assume an error of the text for יִלְכֹּדוּ the proper plural of the participle.

3 *plur.* יִלְכֹּדוּ *they are cursing me*, Jer. 15: 10. Kimchi explains this word as a compound of the roots יִלְכֹּד *to curse*, and יִלְכֹּד *to treat as vile*; Gesenius, as a confusing of two distinct readings, the participle יִלְכֹּד and the preterite יִלְכֹּדְךָ; and Ewald changes the text to יִלְכֹּדוּ, though his conjecture is unsustained by a single manuscript, and Nun epenthetic never occurs with participles. The word may be regarded as the plural of the participle inflected after the manner of the preterite, with the added suffix, so that the proper pointing would be יִלְכֹּדוּ. It has been plausibly suggested that the initial ׀ belongs to the preceding word, comp. 2 Sam. 23: 6, and that the verb is a preterite.

NIPHAL.

§ 91. *a.* PRETERITE SING. 3 *masc.* Some copies have נִגְזַר Jer. 50: 23 with Seghol under the prefixed Nun for נִגְזַר.

b. INFINITIVE. The following may be mentioned as examples of the shorter form of the absolute נִגְזַר Gen. 31: 30, נִגְזַר Judg. 11: 25, נִגְזַר 1 Sam. 2: 27, נִגְזַר 2 Sam. 1: 6; of the longer form given in the paradigm הִנְיָהוּ Jer. 32: 4, which once appears with prosthetic ׀ in place of ה Ezek. 14: 3 אֶחָד, § 53. 1. *a.* The construct infinitive usually has Tsere הִנְיָהוּ Ezek. 16: 36, but is in one instance הִנְיָהוּ Ps. 68: 3, formed as in Kal by rejecting the pretonic Kamets from the absolute. There are a few examples of the construct form used for the absolute הִנְיָהוּ 1 Kin. 20: 39, הִנְיָהוּ Deut. 4: 26. The prosthetic ה is commonly retained after prefixed prepositions הִנְיָהוּ which are less closely connected with the word than the formative prefixes of the future; it is, however, rejected in הִנְיָהוּ Prov. 24: 17, comp. הִנְיָהוּ Dan. 11: 34, three times in הִנְיָהוּ Ex. 34: 24, Deut. 31: 11, Isa. 1: 12 (where some suspect that the infinitive is Kal and propose to point הִנְיָהוּ) but הִנְיָהוּ 2 Sam. 17: 17, and in הִנְיָהוּ Ex. 10: 3. The Tsere of the last syllable of the construct infinitive, as well as of the future and imperative which are formed from it, is shortened to Seghol upon losing its accent.

הִשְׁתָּחַ Job 34: 22, הִשְׁתָּחַ Judg. 9: 38, רָצָה Eccles. 7: 26, rarely to Pattahh, הִשְׁתָּחַ Job 18: 4. In the Imperative הִשְׁתָּחַ the form with Seghol is the usual one, that with Tsere only occurring in Isa. 7: 4. The pretonic Kamets of this species is singular in not being liable to rejection on the shifting of the tone, e. g. הִשְׁתָּחַ Ezek. 21: 29, הִשְׁתָּחַ Ps. 37: 9.

c. FUTURE SING. 1 *com.* The prefixed א occasionally has Hhirik, אֶשְׁכֵּחַ Ezek. 20: 36, 1 Sam. 12: 7, אֶשְׁכֵּחַ Ezek. 14: 3, אֶשְׁכֵּחַ, אֶשְׁכֵּחַ but אֶשְׁכֵּחַ.

PLUR. *fem.* Tsere rarely remains in the second syllable הִשְׁתָּחַ Ruth 1: 13, being, as in the Piel preterite, commonly changed to Pattahh before the concurring consonants, הִשְׁתָּחַ Jer. 24: 2, so with a pause accent, הִשְׁתָּחַ Isa. 13: 16 K'ri, Zech. 14: 2 K'ri, הִשְׁתָּחַ Isa. 28: 3; the first, as the original form, is, however, placed in the paradigm.

d. IMPERATIVE. Ewald regards הִשְׁתָּחַ Isa. 43: 9, Joel 4: 11, הִשְׁתָּחַ Jer. 50: 5, as imperatives without the usual ה prosthetic; Böttcher as preterites used in a precative sense; both assumptions appear to be needless and unwarranted.

e. PARTICIPLE. In 1 Sam. 15: 9 הִשְׁתָּחַ *contemptible*, is in form a Niphal participle from the noun הִשְׁתָּחַ *contempt*.

PIEL.

§ 92. a. The intensive species is usually formed by doubling the second radical; in הִשְׁתָּחַ Ezek. 28: 23, and the passive form אֶשְׁכֵּחַ the third radical is doubled instead, an expedient resorted to repeatedly in Ayin Vav verbs and occasionally in Ayin guttural. In אֶשְׁכֵּחַ Ps. 88: 17 both radicals are doubled; the entire second syllable is repeated in שְׁתָּחַ Ps. 38: 11, הִשְׁתָּחַ Lam. 2: 11, 1: 20 a passive form, as shown by the Hhateph-Kamets, § 82. 5. b (3), and in אֶשְׁכֵּחַ Hos. 4: 18, which is probably to be read as one word, § 43. b; according to the division in the Massoretic text, הִשְׁתָּחַ is a separate word, and is the imperative of הִשְׁתָּחַ *to give*, though this is always elsewhere pointed הִשְׁתָּחַ. In הִשְׁתָּחַ Ps. 45: 3, the first syllable might seem to be repeated; but as such a formation would be unexampled, it is more probably a passive (hence ה under the first letter) of הִשְׁתָּחַ, which reduplicates the last syllable of הִשְׁתָּחַ = הִשְׁתָּחַ § 170.

b. Intensity may likewise be denoted without a reduplication by inserting the long vowel Hholem in the first syllable of the root. This is often done in Ayin doubled verbs, but only in the following instances in others, הִשְׁתָּחַ 1 Sam. 21: 3, שָׁחַ Isa. 40: 24, שָׁחַ Ps. 77: 18, הִשְׁתָּחַ Isa. 10: 13 *fut.* הִשְׁתָּחַ Hos. 13: 3 *inf. abs.* הִשְׁתָּחַ and הִשְׁתָּחַ Isa. 59: 13, *inf. const.* הִשְׁתָּחַ Am. 5: 11, *part.* הִשְׁתָּחַ Job 9: 15, הִשְׁתָּחַ Ps. 101: 5 K'thibh. These are called Poel forms, and those in the preceding paragraph Piel, Pulal, Pealal, etc. to denote their peculiar formation. They are in reality, however, only modified forms of the Piel, whose signification they share.

c. PRETERITE SING. 3 *masc.* The original Pattahh of the first syllable § 82. 5. b (3) is preserved in הִשְׁתָּחַ Gen. 41: 51. The second syllable has

Seghol in הָבֵל (in pause הִבֵּל), בָּרַם, בָּרַם (twice בָּרַם), Pattahh in אָזַל (אָזַל in pause), הָלַח, הָלַח, הָלַח, הָלַח (in pause: לָחַח Isa. 19: 21), and before Makkeph in הָלַח, הָלַח (in pause); *a* appears likewise in the pausal form הָלַח Mic. 1: 7. The Tsere is always retained in the infinitive construct and future, and with the exception of פָּלַח Ps. 55: 10, in the imperative; though throughout the species it is shortened to Seghol upon losing the accent, הָלַח Deut. 30: 3, הָלַח Ex. 13: 2, הָלַח Deut. 7: 10.

d. INFINITIVE. The primitive form of the infinitive absolute is of rare occurrence, e. g. הָלַח Ps. 118: 18, הָלַח 1 Kin. 19: 10, הָלַח Ex. 21: 19, הָלַח Josh. 24: 10. Most commonly it has Tsere in the second syllable like the infinitive construct, הָלַח Jer. 12: 17, הָלַח Jer. 32: 33, הָלַח Jer. 39: 18, הָלַח Mic. 2: 12, הָלַח Ex. 21: 36; and in one instance it has Hhirik in the first syllable like the preterite הָלַח 2 Sam. 12: 14. There is no need of assuming a similar form for the infinitive construct in הָלַח Lev. 14: 43, which can readily be explained as a preterite. Tsere of the construct is shortened to Seghol before Makkeph, הָלַח Isa. 59: 13, or on the recession of the accent הָלַח Gen. 39: 14, 17, and in one instance besides, הָלַח Judg. 5: 8. There are a few examples of the construct infinitive with a feminine termination, הָלַח Lev. 26: 18, הָלַח Ps. 147: 1, הָלַח Isa. 6: 13, הָלַח Ezek. 16: 52.

e. FUTURE SING. 1 com. *א* is commonly prefixed with Hhateph-Pattahh; it has, however, the diphthongal Hhateph-Seghol in הָלַח Lev. 26: 33, § 60. 3. *b*, and draws to itself the full vowel which has hence arisen to a preceding *י*, in הָלַח Zech. 7: 14 for הָלַח, § 60. 3. *c*.

PLUR. 2 and 3 fem. Tsere under the second radical is sometimes changed to Pattahh, though not with the same frequency as in the Niphal, הָלַח Isa. 13: 18, but הָלַח Job 27: 4, and in pause Prov. 24: 2.

PUAL.

§ 93. *a.* Of the vowels proper to the first syllable of the passive, § 82. 5. *b* (3), Pual ordinarily has *ā*, which is preferred before a doubled consonant הָלַח, § 61. 5, and Hophal *ō* before concurrent consonants הָלַח. This distinction is not steadfastly adhered to, however, and Pual occasionally appears with Kamets Hhatuph, הָלַח Ezek. 16: 4, הָלַח Nah. 3: 7, הָלַח Ps. 72: 20, הָלַח Ps. 80: 11, Prov. 24: 31, הָלַח Ps. 94: 20, הָלַח *passim*. This seems to furnish the best explanation of the disputed words הָלַח or הָלַח Ps. 62: 4, הָלַח Ps. 101: 5 K'ri, הָלַח Job 20: 26. Gesenius regards these as Piel forms with () lengthened to () on the omission of Daghesh forte, § 59. *a*; but the absence of Methegh, which Gesenius inserts without authority, shows the vowel to be *ō* not *ā*. Others think that הָלַח is the Kal future for הָלַח, the vowel being attracted to the guttural from the previous letter, § 60. 3. *c*. There is no difficulty, however, in regarding them all as Pual forms, and translating severally *may you be slain, armed with the tongue* (of a slanderer), *shall be made to consume him*. In Ps. 62: 4 the reading of Ben Naphtali הָלַח is probably to be preferred to that of Ben Asher, which is found in the common text; the former is a Piel and

has an active sense: (how long) *will ye slay or murder?* In Ps. 101: 5 the K'thibh is מְלֻזְזִי an active Poel form, *slandering*.

b. The vowel *ū* of the first syllable is occasionally written with Vav, וּזָה Ezek. 16: 34, הוּזַלְתָּ Ps. 78: 63, יוּזַר Judg. 18: 29, 13: 8, Job 5: 7, מוּזָה Ezek. 27: 19, but mostly without it.

c. PRETERITE SING. 3 *mas.* An instance of paragogic ה appended to the preterite is found in נִלְבָּה Ezek. 31: 15, unless it may better be regarded as a verbal adjective.

d. INFINITIVE. The absolute form occurs in לָבֵן Gen. 40: 15; there is no example of the construct.

e. PARTICIPLE. As מִשְׁכֵּן, מִשְׁכָּה, מִשְׁכָּר; in a few instances the initial מ is omitted, אָבֵל Ex. 3: 2 for מֵאָבֵל, לָקַח 2 Kin. 2: 10 for מִלְּקַח (with Daghesh-forte euphonic) Ezek. 21: 15, 16, יוֹתָרִים Eccles. 9: 12 for מִיּוֹתָרִים, § 59. *a.* Some of the forms in which this has been alleged may however be better explained as preterites.

HIPHIL.

§ 94. *a.* PRETERITE. The first vowel is usually Hhirik but occasionally Seghol, e. g. הִכְלִיכֵנִי 1 Sam. 25: 7, particularly in Pe guttural and a few Lamedh He verbs. Once א is prefixed instead of ה, אֶנְאֶלְהֵרָא Isa. 63: 3; in Isa. 19: 6 הִאֲזַנְתִּי is not a double Hiphil with both א and ה prefixed, but is a denominative from אָזַח, a derivative of זָחַח, which does not indeed occur in its simple form but is justified by the analogy of אָזַח from זָחַח. ה takes the place of ה in הִרְגֵּלְתִּי Hos. 11: 3; so likewise the future הִתְחַרְתִּי Jer. 12: 5, and participle מִתְחַרֵּה Jer. 22: 15, though the corresponding preterite is הִתְחַרְהֵה Neh. 3: 20.

SING. 3 *mas.* The *i* of the second syllable is almost always written with Yodh, rarely without it, e. g. הִגִּיל 1 Sam. 12: 24, but in every other place הִגִּירִל. So inf. const. הִרְעִימָה 1 Sam. 1: 6; fut. תִּקְרָשׁ Lev. 27: 14, נִמְלָה 2 Kin. 10: 5, תִּכְסֶּסְנָה 1 Sam. 1: 7; part. מְגִיל Ps. 18: 51, מְכִלִּים Job 11: 3.

b. INFINITIVE. *Absolute.* The Tsere of the second syllable which before Makkeph is shortened to Seghol הִפְרָר Prov. 24: 23, 28: 21, is mostly written without ר, thus הִבְהֵל, הִבְבֵּד, הִלְבֵּשׁ, הִלְבֵּשׁ, הִסְכֵּן, הִקְרָשׁ, הִשְׁכֵּב, הִשְׁלַח, though sometimes with it הִשְׁמִיר Am. 9: 8 but הִשְׁמִיר Isa. 14: 23, הִשְׁפִּיל and הִשְׁפִּיל, twice הִשְׁפִּיל, nine times הִשְׁפִּיל, הִתְחַרֵּר, Hhirik in this syllable is rare and exceptional, הִשְׁפִּיל Ezek. 21: 31, הִשְׁכֵּר Josh. 7: 7. א is prefixed instead of ה in אֶשְׁפִּיר Jer. 25: 3 and אֶבְהִי Gen. 41: 43, provided the latter is a Hebrew and not a Coptic word.

Construct. The second vowel is commonly Hhirik written with ר, תִּקְרָשׁ rarely and as an exception without ר, לִשְׁמִיר Isa. 23: 11, or with Tsere הִתְחַרֵּל Deut. 32: 8, לִשְׁמִיר Deut. 26: 12, Neh. 10: 39, תִּסְפֶּה Jer. 44: 19, לִלְבֵּן Dan. 11: 35. In a few instances the first vowel is Hhirik as in the preterite הִשְׁמִיר Deut. 7: 24, 28: 48, Joh. 11: 14, 1 Kin. 15: 29, הִרְגִּי Jer. 50: 34, הִרְגִּי Jer. 51: 33, הִקְצֹרֵת Lev. 14: 43. The initial ה is mostly retained after prefixed prepositions, though it is sometimes rejected, as

כְּשֶׁבֶר Am. 8: 4 but כְּהַשְׁבִּיר Ps. 8: 3, כְּשֶׁבֶר once but כְּהַשְׁבִּיר fifteen times, כְּשֶׁבֶר Isa. 3: 8.

c. FUTURE SING. Tsere is substituted for Hhirik in הָעִיר Ex. 19: 3, נִהְיֶה 2 Chron. 5: 2, and without Yodh הָעִיר 1 Kin. 8: 1, יָסֶה Num. 22: 19, נִשְׁאֵר 1 Sam. 14: 36, אֶהְיֶה Isa. 42: 6.

PLUR. In a very few instances Hhirik is rejected upon the addition of the masculine plural termination הֵם 1 Sam. 14: 22, 31: 2, נִהְיֶה Jer. 9: 2. There is no example of this without the presence of Vav conversive unless it be הֵם Job 19: 3, which may be regarded as Kal.

d. IMPERATIVE SING. masc. The second syllable usually has Tsere without Yodh הַשְׁלֵךְ, הַשְׁלֵךְ, and before Makkeph, Seghol הַשְׁכֵּךְ Job 22: 21, הַשְׁכֵּךְ 1 Sam. 23: 11, הַשְׁכֵּךְ Isa. 64: 8. There are a very few examples with Hhirik in pause, הַשְׁכֵּךְ Ps. 94: 1, to which some would add הַשְׁכֵּךְ Isa. 43: 8, but see Alexander, הַשְׁכֵּךְ Prov. 19: 25, הַשְׁכֵּךְ Jer. 17: 18.

e. PARTICIPLE. In כְּשֶׁבֶר Ps. 135: 7, Tsere is taken in place of Hhirik upon the recession of the accent; כְּשֶׁבֶר Isa. 53: 3 is not a participle but a noun, Alexander *in loc.* Hhirik is, in a few exceptional cases occurring in the later books, rejected in the plural, כְּהַשְׁבִּיר Zech. 3: 7 for כְּהַשְׁבִּיר, כְּהַשְׁבִּיר Jer. 29: 8, כְּהַשְׁבִּיר 2 Chron. 28: 23, כְּהַשְׁבִּיר 1 Chron. 15: 24 K'ri, 2 Chron. 7: 6 K'ri. Comp. Chald. כְּהַשְׁבִּיר Dan. 3: 25.

HOPHAL.

§ 95. a. The first vowel, though mostly Kamets Hhatuph הֶחָלַץ, הֶחָלַץ, is occasionally Kibbutz, both vowels even appearing in the same verb, הֶחָלַץ Ezek. 32: 32, הֶחָלַץ ver. 19, הֶחָלַץ 2 Kin. 4: 32; הֶחָלַץ Dan. 8: 11, הֶחָלַץ Isa. 14: 19, הֶחָלַץ Ezek. 16: 5, הֶחָלַץ 2 Sam. 20: 21; הֶחָלַץ Lev. 6: 15, הֶחָלַץ Mal. 1: 11, הֶחָלַץ, הֶחָלַץ, הֶחָלַץ Ezek. 29: 18.

b. PRETERITE. In הֶחָלַץ *am I obliged to leave?* Judg. 9: 9. 11. 13, the characteristic הֶ is rejected after הֶ interrogative.

c. INFINITIVE. The absolute has Tsere in the second syllable, הֶחָלַץ Ezek. 16: 4, הֶחָלַץ Josh. 9: 24. The construct has Pattahh, הֶחָלַץ Ezr. 3: 11.

d. IMPERATIVE. This mood occurs twice, הֶחָלַץ Ezek. 32: 19, הֶחָלַץ Jer. 49: 8.

e. PARTICIPLE. In הֶחָלַץ Ezek. 46: 22 הֶ remains after the preformative הֶ.

HITHPAEL.

§ 96. a. PRETERITE. In two instances הֶ is prefixed instead of הֶ, viz., הֶחָלַץ 2 Chron. 20: 35, הֶחָלַץ Ps. 76: 6. In the verb הֶחָלַץ Daghesh-forte is omitted in the second radical and the previous vowel lengthened § 59. a. הֶחָלַץ, הֶחָלַץ Judg. 20: 15. 17, הֶחָלַץ Judg. 21: 9, in addition to which the vowel of the prefixed syllable is *ö* in הֶחָלַץ Num. 1: 47, 2: 33, 26: 62, 1 Kin. 20: 27. In three verbs upon the assimilation of הֶ to the first radical,

the prefix takes *ũ*, § 61. 5, *הִתְאַשְׁרָה* (the accentuation is unusual) Isa. 34: 6, *הִתְאַשְׁרָה* Deut. 24: 4 (but in the future always *יִשְׁאָר* Lev. 21: 1 and repeatedly elsewhere), *הִתְאַשְׁרָה* (*inf. const.*) Lev. 13: 55. 56. These are sometimes called Hothpaal and regarded as passives of Hithpaal. Where both forms exist in the same verb, however, as in *פָּקַד* and *כָּבַד*, there appears to be no distinction in their meaning; they seem rather to have arisen from a disposition to give to the Hithpaal, where it has a passive signification, § 80. 2, the vowels of a proper passive species, § 82. 5. *b.* (3). In *הִתְאַשְׁרָה* Jer. 25: 16, *הִתְאַשְׁרָה* Jer. 46: 8 (elsewhere *יִשְׁאָר*), and *יִשְׁאָר* Isa. 52: 5, *ō* prolonged from *ũ* on account of the absence of Daghesth-forte, is for a like reason given to the first radical.

b. The last vowel of the preterite, infinitive construct, future, imperative and participle, is Tseri written without Yodh, which before Makkeph is shortened to Seghol, *הִתְאַשְׁרָה* Isa. 30: 29, *הִתְאַשְׁרָה* Gen. 6: 9, *הִתְאַשְׁרָה* Job 6: 16. Frequently, however, Pattahh is used, or, with a pause accent, Kamets, *הִתְאַשְׁרָה* *pret.*, *הִתְאַשְׁרָה* *pret.* and *imper.* (but *inf. const.* and *part.* with *ē*, fut. *a* and *ē*), *הִתְאַשְׁרָה*, *הִתְאַשְׁרָה*, *הִתְאַשְׁרָה* Isa. 52: 5. Pattahh is also sometimes found in the feminine plural of the future, *הִתְאַשְׁרָה* Zech. 6: 7 but *הִתְאַשְׁרָה* Lam. 4: 1, where some copies have *הִתְאַשְׁרָה*. Hhirik occurs instead of Pattahh in the preterites, *הִתְאַשְׁרָה*, *הִתְאַשְׁרָה* Ezek. 38: 23, *הִתְאַשְׁרָה* Lev. 11: 44, 20: 7, each of which has Vav conversive, throwing the accent more strongly on the final syllable.

c. There is no example of the infinitive absolute. The infinitive construct once has a feminine ending *הִתְאַשְׁרָה* Dan. 11: 23, comp. § 128.

PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE.

§ 97. The paucity of moods in Hebrew is partially compensated by modifications of the future, known as the paragogic and apocopated futures.

1. The paragogic or intentional is formed from the ordinary future by appending the termination *ה*, to the first person singular or plural, and in a very few instances to the third person singular, thus converting it from a simple declaration of futurity to an expression of desire or determination, *אֶשְׁמֹר* *I shall keep*, *אֶשְׁמֹרָה* *I will surely keep* or *let me keep*, Ps. 39: 2; *נִתְקַדַּח* *let us break*, *נִשְׁלַכָּה* *let us cast away*, Ps. 2: 3; *יִהְיֶה* *let him hasten*, Isa. 5: 19.

a. The name "intentional" proposed by Böttcher seems more appropriate than "cohortative", which though commonly adopted is only applicable to the plural forms. The third person of the paragogic future occurs

besides the example just given, in *הָבֹאָה* *let it come* Isa. 5: 19, *הָאֵלֶּפֶת* *be it dark* (by some explained as a noun, *darkness*) Job 11: 17, *יִדְשָׁנָה* *may he accept* (as fat), or, according to Kimchi, *may he reduce to ashes*, Ps. 20: 4, *הָרִיזָה* Prov. 1: 20, 8: 3, and after Vav conversive *וַיִּשְׁמָעֵהָ* Ezek. 23: 20, and ver. 16 K'ri. It has also been suspected in *יִקְרָהָה* Lev. 21: 5 K'thibh.

b. Instead of הָ, הֵ is appended in *וַיִּשְׁמָעֵהָ* 1 Sam. 28: 15, *יִדְשָׁנָה* Ps. 20: 4, § 63. 1. c; so in the imperative *הִזָּה* or *הִזֵּה* Prov. 24: 14.

2. The apocopated or jussive future is an abbreviation of the second or third person singular and expresses a wish or command, or with a negative, dissuasion or prohibition. In the perfect verb it has a separate form only in the Hiphil species, the י of the ultimate being changed to (..), or before Makkeph to (.), *יִדְבִּיק* *he will cause to cleave*, *יִדְבִּיק* *may he or let him cause to cleave*; *תִּשְׁפָּל* *thou wilt understand*, *תִּשְׁפָּל* *thou mayest understand or understand thou*, Dan. 9: 25, *אַל-תִּשְׁלֹט* *may it not or let it not rule*, Ps. 119: 133. In some classes of imperfect verbs, as in the Ayin-Vav and particularly the Lamedh-He, it is used in other species still.

a. The 2nd. pers. of the Jussive is rare except with *אַל*. The 1st. pers. of the future is abbreviated in a very few instances, 1 Sam. 14: 36, 2 Sam. 17: 12, Job 23: 9. 11, Isa. 41: 23 K'thibh, 28.

b. The paragogic and apocopated futures, which have been aptly denominated voluntatives, may be regarded as mutually supplementary, and as forming together something like a complete Optative or Subjunctive mood. The apocopated future has, it is true, no separate form for the *second fem. sing.* or the *second and third pers. plur.*, in which the verb has terminal inflections, but it may be regarded as coinciding in these with the ordinary future, except that it never has the final ה. See Ruth 2: 8 and comp. Deut. 20: 3 with 1: 29. So in those species in which it is indistinguishable from the ordinary future, it may yet be regarded as included under it. Neither the apocopated nor the paragogic futures occur in the strictly passive species, viz., the Pual and Hophal, self-determination and command both implying that the subject is the originator of the action. The more flexible Arabic has three varieties of the future in addition to the ordinary one, to express as many modifications or moods.

c. The apocopated future derives its name from the apocopation of the final letter by which it is characterized in ל' verbs; the brevity of its form is adapted to the energy and rapid utterance of a command. On the other hand, the speaker dwells upon the word expressive of his own desire or determination, thus giving rise to the prolonged form of the paragogic future. The appended ה may perhaps be identical with a like

termination added to nouns to indicate motion or direction, denoting as it does the direction of the speaker's will or wishes towards that which the verb expresses.

§ 98. 1. Paragogic ה is sometimes appended to the masculine singular of the imperative, softening the command into an earnest entreaty or expression of strong desire, שְׁמַע *hear* (thou), שְׁמָעָה *oh, hear!* or *pray, hear!* הִקְשִׁיב *listen*, הִקְשִׁיבָה *pray, listen!* The addition of this vowel to the imperative and to the future causes, as in the regular inflections of the paradigm, § 85. 2. *a.* (2), the rejection of the vowel of the ultimate syllable, except in the Hiphil where י remains in the future and is restored in the imperative. In the Kal imperative this rejection occasions the concurrence of two vowelless consonants, the first of which must accordingly take a short vowel, § 61. 1; if the rejected vowel was Hholem this will be Kamets-Hhatuph, otherwise it will be the briefest of the vowels, Hhirik, עֲזֹב, עֲזֹבָה Jer. 49: 11; זָכַר, זָכַרָה 2 Chron. 6: 42, שָׁלַב, שָׁלַבָה Gen. 39: 7. 12. When the vowel of the second radical is restored by a pause accent the inserted vowel falls away: יִרְשָׁה; Deut. 33: 23, סִנְיָה 1 Kin. 13: 7; so in the ל"א form רָפָאָה Ps. 41: 5. In the Hiphil הִקְשִׁיב becomes הִקְשִׁיבָה.

a. In a few instances the vowel-letter remains in the K'thibh though invariably thrown out in the K'ri, e. g., צָרָפָה K'thibh, צָרָפָה K'ri Ps. 26: 2, מְלוּכָה K'thibh, מְלוּכָה K'ri Judg. 9: 8; וַאֲשְׁקִיבָה K'thibh, וַאֲשְׁקִיבָה K'ri Ezr. 8: 25; אֲשְׁקִיבָה K'thibh, אֲשְׁקִיבָה K'ri Isa. 18: 4. This may not indicate, however, the retention of the full vowel but only of an audible remnant of it, § 13. *a.* which is likewise attested by the occasional appearance of Hhateph Kamets, אֲשְׁקִיבָה 1 Kin. 19: 20, וַאֲשְׁקִיבָה Dan. 8: 13 (in some copies) or Hhateph Pattahh וַאֲשְׁקִיבָה Ezr. 8: 26, Jer. 32: 9, and by the fact that the resulting Sh'va, even when simple, is always vocal, § 22. *a.* (1). Occasionally Kamets-Hhatuph is found in the paragogic imperative when the vowel of the ordinary imperative is Pattahh; thus, קָלַב Lev. 9: 7, קָלַבָה Ps. 69: 19, and on the contrary, מָכַרָה Gen. 25: 31, *fut.* מָכַרָה Ex. 21: 7, נָצְרָה (with Daghesh separative) Ps. 141: 3, though Delitzsch regards it as a noun.

2. As the imperative is itself a shortened form there is little room for further abbreviation; it sometimes, how-

ever, suffers apocopation of the final ך of the feminine plural, שִׁבְעִיָּה Gen. 4: 23 for שִׁבְעִיָּהּ, § 61. 2, אֶסְרָךְ Ex. 2: 20 for אֶסְרֶיךָ, § 60. 3. e, and in Lamedh He verbs of final ך of the masculine singular, אֶקַּח 2 Kin. 6: 18 for אֶקַּחֶךָ Ezek. 6: 11, בָּל Ps. 119: 18 for בָּלֶיךָ; אֶתֶּן Dent. 9: 14 for אֶתֶּנֶּךָ Judg. 11: 37, but without any evident change of meaning.

VAV CONVERSIVE OR CONSECUTIVE.

§ 99. 1. The primary tenses the preterite and the future are supplemented by two secondary tenses, formed in a peculiar manner by what is called Vav Conversive (וְהַפְּתִיחַ) or Vav Consecutive. This prefix has the remarkable effect, from which its name is derived, of converting the ordinary future into a preterite and the ordinary preterite into a future. The following appear to be the reasons of this singular phenomenon. Past and future are relative and depend for their signification in any given case upon the point of time from which they are reckoned. This may be the moment of speaking, when all anterior to that moment will be past, and all posterior to it future. Or by some conventional method understood between the speaker and his hearers, an ideal present may be fixed distinct from the real present and the measurements of past and future made from the former. Now Vav Consecutive placed before a future indicates that its tense is to be reckoned not from the actual present but from the time denoted by some previous word, whether verb, noun, or adverb. And when the standpoint is thus taken in the past, events may be described as future with reference to it, though they have actually taken place at the time of narration. Vav is properly the copula *and*; when this is prefixed to the future for the purpose already designated, it is followed by Pattahh

and Daghesh-forte, which give to it the force of *and then* or *and so*, indicating that what follows is the sequel of what precedes. Consequently a narration begun in the preterite may be continued in the future with Vav Consecutive, the opening words fixing the initial point from which all that come after proceed in regular succession; and the future so employed is converted into what may be called a continuative preterite. Thus, in the account of the creation in Gen. 1, the original condition of things is described in the preterite, ver. 2, *the earth was* הָיְתָה *without form and void*. The subsequent scene is then surveyed from this point. The next statement is accordingly made by a future with Vav Consecutive, ver. 3, וַיֹּאמֶר *and God said*, in its primitive import, *and then God says* or *will say*, his speaking being future to the state of things previously described. This fixes a new standpoint from which the next step in the process is a fresh advance; it is hence followed by another future with Vav Consecutive, ver. 4, וַיֵּרָא *and he saw*; and so on, וַיַּבְדֵּל *and he divided*, ver. 5, וַיִּקְרָא *and he called*, etc.

a. The nature of this prefix is more precisely expressed by calling it Vav Consecutive, as Ewald and others propose. But as Vav Conversive is the name in common use, and as this sufficiently characterizes its most striking effect, there is no impropriety in retaining it. There have been various conjectures respecting its origin. Some have fancied that וַ is an abbreviation of the verb הָיָה *was*, hence וַיֹּאמֶר *he was or it was* (so that) *he will say* i. e. *he was about to say or was saying*, which is then likened to the Arabic combination of the preterite of the substantive verb with the future tense to express past action; but וַ evidently has the sense of the conjunction *and*, וַיֹּאמֶר does not mean *he said*, but *and he said*. Others have regarded it as an abbreviation of הָיָה *and he was*; Ewald of וַאֲזַ *and then*. Schultens, *Instit.* p. 424, conjectured that וַיֹּאמֶר may be for וַהֲיֹאמֶר, by § 53. 3; הָ prefixed to a noun is the definite article, and points it out as one previously known; its use in this particular case might be to define the time of the action of the verb before which it stands by pointing it out as known from what preceded. The vowel of this prefix would upon this hypothesis be analogous both in its origin and its effects to the augment ε in Greek, or a in Sanskrit, by which a preterite is formed from a present or a future, τύπτω, ἔτυπτον; τύψω, ἔτυψα, and which is traced by Bopp to

a pronominal root having a demonstrative sense, *Vergleichende Grammatik* pp. 786 ff. The fact that the Samaritan Pentateuch sometimes substitutes ה for ו consecutive might seem to lend confirmation to this theory of its derivation. But as ה stands with equal frequency for ו copulative, and ו for the article ה, it is probable that these commutations are to be classed with the other numerous inaccuracies of this edition. Perhaps the best suggestion is that of Rödiger, who attributed no inherent significance to the vowel, but thought that it was attached to Vav Consecutive on account of the emphasis of its peculiar use.

2. Vav Consecutive, it has already been stated, is prefixed to the future with Pattahh and Daghesh-forte in the following letter, וַיָּבֹרַךְ, וַתְּבָרֶכְהוּ, וַיִּקְרָא. If the first letter of the future be Yodh with Sh'va, Daghesh is commonly omitted, § 25, but rarely if it be נ, and never if it be ת, since its removal in this case would change the sound of the letter by restoring its aspiration, וַיִּקְרָא, וַתְּבָרֶכְהוּ but וַיִּקְרָא, וַתְּבָרֶכְהוּ. Before א of the first person singular, which cannot receive Daghesh, § 23. 1, Pattahh is lengthened to Kamets, § 60. 4, וַאֲדַבֵּר, וַאֲשַׁלֵּךְ. In the Hiphil וי is, with few exceptions, e. g. וַיְהִי־שָׁמַיִם Ps. 105: 28, compressed to (ו) as in the apocopated future, וַתְּבָרֶכְהוּ, and before Makkeph it is shortened to (ו) וַנִּפְתָּח. In the first person singular, however, וי remains in the Hiphil, and a paragogic ה is not infrequently appended in all the species, e. g. וַאֲשַׁלֵּךְ, וַאֲשַׁלֵּךְה; וַאֲדַבֵּר, וַאֲדַבֵּרה; וַאֲשַׁלֵּךְ, וַאֲשַׁלֵּךְה; וַאֲדַבֵּר, וַאֲדַבֵּרה; paragogic ה also occurs though more rarely in the first pers. plur. וַתְּבָרֶכְהוּה Gen. 41: 11, וַתְּבָרֶכְהוּה Ezr. 8: 23, וַתְּבָרֶכְהוּה ver. 31.

a. The tendency to abbreviation produced by Vav Consecutive is much more apparent in some classes of imperfect verbs. Thus, final ה is rejected from ל"ה verbs as in the apocopated future וַתְּבָרֶכְהוּ, וַתְּבָרֶכְהוּ, וַתְּבָרֶכְהוּ; the accent is drawn back from a mixed ultimate to a simple penult in the Kal and Hiphil of Ayin doubled verbs and of those which have a quiescent for their first or second radical, in consequence of which the vowel of the last syllable, if long, is shortened, § 64. 1, וַתְּבָרֶכְהוּ, וַתְּבָרֶכְהוּ, וַתְּבָרֶכְהוּ; וַתְּבָרֶכְהוּ, וַתְּבָרֶכְהוּ, וַתְּבָרֶכְהוּ. The same drawing back of the accent and shortening of the ultimate syllable occurs in the Piel of the following verbs, whose middle radical is ר, וַיִּרְאֶה, וַיִּרְאֶה, but not in וַיִּרְאֶה; so in וַיִּרְאֶה IIab. 3: 6, and the Hithpael וַיִּרְאֶה Dan. 2: 1. It oc-

curs also in the Niphal of a few verbs, which form the exception, however, not the rule, *וַיִּצְטַק*, *וַיִּצְטַק*, *וַיִּצְטַק* or *וַיִּצְטַק*, *וַיִּצְטַק* but *וַיִּצְטַק*, *וַיִּצְטַק*, *וַיִּצְטַק*, etc. The first person singular is mostly exempted from shortening or change of accent, *וָאֵל*, *וָאֵל*, *וָאֵל* or *וָאֵל*, *וָאֵל*, though it sometimes suffers apocopation in *ל'ה* verbs *וָאֵל*, *וָאֵל*. The prolonged plural ending *וְ* is very rarely used after Vav Consecutive; it does, however, occur, e. g. *וַיִּתְּנוּ* Deut. 1: 22, *וַיִּתְּנוּ* Deut. 4: 11, *וַיִּתְּנוּ* Judg. 11: 18.

b. In a very few instances Vav Consecutive takes Pattahh before *שׁ*, its vowel being conformed to the compound Sh'va, which follows, e. g. *וַיִּתְּנוּ* Judg. 6: 9, *וַיִּתְּנוּ* 2 Sam. 1: 10, *וַיִּתְּנוּ* Ezek. 16: 10 but *וַיִּתְּנוּ* ver. 8, *וַיִּתְּנוּ* Job 30: 26, *וַיִּתְּנוּ* Ps. 73: 16.

§ 100. 1. Vav Consecutive prefixed to the preterite makes of it a continuative future or imperative, by connecting with it the idea of futurity or command expressed in a preceding verb. It is properly the conjunction *וְ* and, whose pointing it takes, its peculiar force being derived from its connecting power. Accordingly, in speaking of coming events, the stand-point is first fixed in the future by the opening words, and the description is then continued by the preterite with Vav Consecutive. Thus, in Samuel's recital, 1 Sam. 10: 1—8, of what was to happen to Saul, he first refers the whole to the future by the word, ver. 2, *בְּיָמֶיךָ* upon thy departing, and then proceeds with preterites with Vav prefixed, *וַיִּמְצָא* thou shalt find, *וַיִּאמְרוּ* and they shall say, ver. 3, *וַיִּחַלְפָה* and thou shalt pass on, etc. etc. In like manner injunctions begun in the imperative are continued in the preterite with Vav Consecutive. Thus the Lord directed Elijah, 1 Kin. 17: 3 *לֵךְ* (imper.) go, *וּפָרַח* (pret.) and turn, *וְנִסְתָּרָה* (pret.) and hide, *וְהָיָה* (pret.) and it shall be.

2. This prefix commonly has the effect of removing the accent to the ultimate in those forms in which it ordinarily stands upon the penult; and if the penult be a long mixed syllable, as in the Kal preterite of verbs with Hholem, it will in consequence be shortened, *וַיִּכְלָה*, *וַיִּכְלָה*.

a. The shifting of the accent, which served in some measure to indicate to the ear the alteration in the sense, takes place chiefly in the following cases, viz.:

(1) It occurs with great regularity in the first and second persons singular of every species, הָלַכְתָּ *thou hast gone*, וְהָלַכְתָּ *and thou shalt go*, וְהָלַכְתִּי *and I will go*, so וְדַבַּרְתָּ , וְדַבַּרְתִּי , וְהִתְחַלַּכְתָּ , though וְהִתְחַלַּכְתִּי Zeph. 1: 17, except in א"ל and ל"ה verbs, where the accent usually remains in its original position although the usage is not uniform, וְשָׁפַתִּי Lev. 26: 9, וְיָאֲזַרִי 1 Kin. 18: 12, וְהִרְבֵּיתִי 1 Chron. 4: 10, $\text{וְהִשְׁתַּחֲוִיתִי}$ 1 Sam. 15: 30, וְהִתְבַּרְתִּי Isa. 8: 17 but וְאָשִׁיתִי Lev. 24: 5, וְבִאֲסִי Gen. 6: 18, וְהִפְרִיתִי Lev. 26: 9, וְהִבְבֵּאתִי Ex. 26: 33. In the first person plural of all verbs the accent generally remains upon the penult, וְנִבְּחָנוּ Ex. 8: 23, וְהִלַּכְנוּ , וְלָלְכְנוּ Gen. 34: 17.

(2) It occurs, though less constantly, in the third feminine singular and third plural of the Hiphil of perfect verbs, and of the various species of Ayin-Vav and Ayin-doubled verbs, וְהִבְדִּילָהּ Ex. 26: 33, וְהִבְדִּילָהּ Lev. 15: 29. וְנָתַתִּי Isa. 11: 2, וְנָתַתִּי Hab. 1: 8 but וְהִשְׁלַכְתִּי Ezek. 43: 24, וְנָתַתִּי Hab. 1: 8,

VERBS WITH SUFFIXES.

§ 101. Pronouns are frequently suffixed to the verbs of which they are the object. The forms of the suffixes have already been given § 72. It only remains to consider the changes resulting from their combination with the various parts of the verb.

1. The personal terminations of the verbs undergo the following changes:

Preterite.

SING. 3 *fem.* The old ending תָּ , § 85. 1. *a* (1), takes the place of תָּ .

2 *masc.* תָּ sometimes shortens its final vowel before the suffix נִי of the first person.

2 *fem.* The old ending תִּי , § 86. *b*, instead of תִּי .

PLUR. 2 *masc.* תֵּי from the old pronominal ending תֵּי , § 71. *b*, takes the place of תֵּי . The feminine of this person does not occur with suffixes.

Future.

PLUR. 2 and 3 fem. The distinctive feminine termination is dropped, and that of the masculine assumed, *תִּקְטְלוּ* for *תִּקְטְלנה*.

a. In several of these cases it would be more correct to say that it is the uncompound state of the verb in which the change has taken place, and that before suffixes the original form has been preserved, the added syllable having as it were protected it from mutation.

2. (1) Changes in the suffixes: The suffixes are joined directly to those verbal forms which end in a vowel; those forms which end in a consonant insert before the suffixes of the second pers. plur. *כֶּם, כֶּן*, and the second masc. sing. *ה*, a vocal Sh'va, and before remaining suffixes a full vowel, which in the preterite is mostly *a* and in the future and imperative mostly *e*.

(2) The 3 fem. sing. preterite inserts *ā* before the suffixes of the third pers. plural, and *ē* before the second fem. singular; when it stands before the third sing. suffixes *הי, ה*, there is frequently an elision of *ה*, requiring Daghesh-forte conservative in the verbal ending *ת* to preserve the quantity of the previous short vowel, *קָטְלְתִּי* for *קָטְלְתִּיהי*, *קָטְלְתֶּנָּה* for *קָטְלְתֶּנָּהי*, see § 57. 2. b.

(3) When the third masc. sing. suffix *הי* is preceded by (*ו*), the *ה* may be elided and the vowels coalesce into *וִי*, *קָטְלוּ* for *קָטְלְהי*; when it is preceded by *י*, Shurek may be hardened to its corresponding semi-vowel *ו*, *קָטְלְוּ* for *קָטְלְהי* § 62. 2.

(4) When the third fem. suffix *ה* is preceded by (*ו*), final Kamets is omitted to prevent the recurrence of the same sound, *קָטְלֶה* for *קָטְלְהָ*.

(5) When *הי, ה* of the third pers. singular are preceded by (*ו*), the vowel of union for the future, a *נ*, called Nun Epenthetic, is sometimes inserted, particularly in emphatic and pausal forms, to prevent the hiatus between the two vowels, (*ו*) being at the same time shortened to

([◌]); ה is then commonly elided and a euphonic Daghesht-forte inserted in the Nun, נִקְטָלְהִי for נִקְטָלְהִי. The same shortening of the ([◌]) and insertion of Daghesht may occur in the first person singular and plural and the second masculine singular; this, like the preceding, takes place chiefly at the end of clauses.

a. The Nun Epenthetic of the future and the Preterite vowel of union a, which is abbreviated to Sh'va before ה, הָ, הֵ, may be relics of old forms of the verb still represented in the Arabic, where the preterite ends in a, and one mode of the future has an appended Nun. Daghesht-forte in the suffixes of the first and second persons may be explained, as is usually done, by assuming the insertion and assimilation of Nun Epenthetic, נִקְטָלְהִי for נִקְטָלְהִי; or it may be Daghesht-forte emphatic, § 24. 6, and the few cases in which Nun appears in these persons may be accounted for by the resolution of Daghesht, § 54. 3, instead of the Daghesht having arisen from the assimilation of Nun, so that נִקְטָלְהִי may be for נִקְטָלְהִי instead of the reverse.

b. The suffixes, since they do not in strictness form a part of the word with which they are connected, are more loosely attached to it than the pronominal fragments which make up the inflections; hence vowels of union are employed with the former which serve to separate as well as to unite. Hence too the vocal Sh'va, inserted before the suffixes of the second person, does not so completely draw the final consonant of the verb to the appended syllable as to detach it from that to which it formerly belonged; this latter becomes, therefore, not a simple but an intermediate syllable, § 20. 2. A like distinction exists between prefixed prepositions, etc., and the personal prefixes of the future. The latter form part and parcel of the word, while the former preserve a measure of their original separateness. Hence when they form a new initial syllable by the aid of the first consonant of the word, this is properly a mixed syllable after a personal prefix but intermediate after a preposition, נִקְטָלְהִי but נִקְטָלְהִי, § 22. a. Hence, too, a liability to contraction in one case which does not exist in the other, נִקְטָלְהִי but נִקְטָלְהִי, נִקְטָלְהִי but נִקְטָלְהִי.

3. Changes in the body of the verb:

(1) Except in the Kal preterite those forms which have personal terminations experience no further change from the addition of suffixes; those which are without such terminations reject the vowel of the last syllable before suffixes requiring a vowel of union and shorten it before the remainder, נִקְטָלְהִי, נִקְטָלְהִי, נִקְטָלְהִי, נִקְטָלְהִי, נִקְטָלְהִי; but ה of the Hiphil species is almost always preserved, נִקְטָלְהִי, נִקְטָלְהִי.

(2) In the Kal imperative and infinitive the rejection of the vowel occasions the concurrence of two vowelless letters at the beginning of the word, which impossible combination is obviated by the insertion of Hhirik to form a new syllable; or, if the rejected vowel was Hholem, by the insertion of Kamets Hhatuph.

(3) In the Kal preterite, where both vowels are liable to mutation, a distinction is made by rejecting the first before suffixes and the second before personal inflections where this is possible, e. g. קָטַל, קָטַלְה, קָטַלְו but קָטַלְהּ, קָטַלְוּ. Accordingly upon the reception of a suffix the vowel of the second radical, whether it be *a*, *e*, or *o*, must be restored, and if need be lengthened, whenever, in the course of regular inflection, it has been dropped, and the vowel of the first radical, wherever it remains in the regular inflection, must be rejected.

a. Final mixed syllables, as shown in 2 *b*, ordinarily become intermediate upon appending קָ, כָּ, ךָּ, and consequently take a short vowel notwithstanding the following vocal Sh'va. This is invariably the case before קָ and כָּ, unless the word to which they are attached has a long immutable vowel in the ultimate which is of course incapable of being shortened; it is also usually the case before ךָּ, the principal exception, so far as verbal forms are concerned, being the *a* and *e* of the Kal preterite, *a* of the Kal future, and *i* of the Hiphil, הִשְׁרִיבָהּ, אֶשְׁאַלְהָ, אֶשְׁאַלְהָ, אֶשְׁאַלְהָ, אֶשְׁאַלְהָ, אֶשְׁאַלְהָ but אֶשְׁאַלְהָ, אֶשְׁאַלְהָ, אֶשְׁאַלְהָ.

§ 102. 1. The first and second persons of the verb do not receive suffixes of the same person with themselves, for when the subject is at the same time the object of the action the Hithpael species is employed or a reciprocal pronoun is formed from the noun שֵׁנִי *soul, self*, as נִשְׁתַּחֲוֶה *myself*. Suffixes of the third person may, however, be attached to the third person of verbs, provided the subject and object be distinct.

a. There is a single example of a verb in the first person with a suffix of the first person, but in this case the pronoun expresses the indirect object of the verb, הֵיכָלִי *I have made for me*, Ezek. 29: 3.

2. Neuter verbs and passive species, whose signification does not admit of a direct object, may yet receive suffixes expressive of indirect relations, such as would be denoted by the dative or ablative in occidental languages, *צָיַתָּה לִּי* *ye fasted for me* Zech. 7: 5, *תִּשְׁכַּח בִּי* *thou shalt be forgotten by me*, Isa. 44: 21.

3. The infinitive may be viewed as a noun, in which case its suffix is to be regarded as a possessive, and represents the subject of the action; or it may be viewed as a verb when its suffix represents the object, *דַּבַּרְתִּי* *my speaking*, *שָׁלַחְתִּי* *my sending*, *הָרַגְתִּי* *to kill me*, *נִחַמְתִּי* *to comfort me*. The participle may also receive the suffix either of a verb or a noun, the pronoun in either case denoting the object, *רֹאֶה לִּי* *seeing me* Isa. 47: 10, *שֹׂנְאֵי* *hating me*, lit. *my haters*, Ps. 35: 19.

a. In a few exceptional cases a verbal suffix with the infinitive represents the subject *בָּשׁוּבְתִּי* *at my returning* Ezek. 47: 7, or a nominal suffix the object *רָחַם לִּי* *to permit me* Num. 22: 13, *רָחַם* Deut. 25: 7, *קָצַץ* 1 Chron. 4: 10.

§ 103. Paradigm III. exhibits certain portions of the regular verb *קָטַל* with all the suffixes.

a. The parts of the verb selected are sufficient representatives of all the rest, and by the aid of the rules already given will enable the student to determine any other required form for himself. The third person singular of the Hiphil preterite, which undergoes no change in the body of the verb, will answer *mutatis mutandis* for all the forms in that species ending with the final radical. The third singular of the Piel preterite, which suffers a change in its last syllable only, will in like manner answer for all the forms in that species ending with the final radical. The Kal preterite is given in all the persons, both on account of the peculiarity of that tense, which suffers changes in both its vowels, and in order to exhibit the changes in the personal terminations which apply equally to the preterites of the other species. The Kal infinitive and imperative are peculiar in forming a new initial syllable which echoes the rejected vowel. The third person singular of the Kal future affords a type of all the forms in that tense which end with the final radical; and the third plural of the same tense is a type of all the future forms in this and in the other species which have personal terminations appended. The participles undergo the same changes in receiving suffixes with nouns of like formation and are therefore not included in this table.

REMARKS ON THE PERFECT VERBS WITH SUFFIXES.

PRETERITE.

§ 104. *a.* There are a few examples of (..) as the union vowel of the preterite, רָשַׁלְתִּי Isa. 8: 11, נָאֲלַךְ 4: 20, 1 Sam. 25: 32, Ezek. 27: 26, Daghesheforte euphonic is twice inserted in the suffix of the first pers. sing., רָשַׁלְתִּי Ps. 118: 18, הִנֵּנִי Gen. 30: 6.

b. The suffix of the second masc. sing. is occasionally הָ, in pause: פָּאֲרָה Isa. 55: 5, so with the infinitive, הַשְׁפִּיכָה Deut. 28: 24, 45; and a similar form with the future may perhaps be indicated by the K'thibh in Hos. 4: 6 אֲמַסְתָּךְ, § 11. 1. *a*, where the K'ri has אֲמַסְתָּךְ. With בִּי' and בִּי' verbs this form of the suffix is of frequent occurrence, נָקְהָה Isa. 30: 19, Jer. 23: 37, הִבְרַאָה Ezek. 28: 15. In a few instances with the future and infinitive the final *a* is represented by the vowel letter ה, and the suffix is written כָּה, רָדַצְתָּה, רָדַצְתָּה 1 Kin. 18: 10, 44, Prov. 2: 11, Ps. 145: 10, Jer. 7: 27, Ezek. 40: 4.

c. The suffix of the second fem. sing. is commonly הָ, קָרְאַה Isa. 54: 6, פָּאֲרָה Isa. 60: 9, except after the third fem. sing. of the verb, when it is הָ, אָהַבְתָּה Ruth 4: 15, שִׁיבְתָּה Isa. 47: 10; sometimes, especially in the later Psalms, it has the form כִּי corresponding to the pronoun אֲתִי, אֲנִיכִי Ps. 137: 6, הִתְעַשְׂתָּה Ps. 103: 4.

d. The suffix of the third masc. sing. is written with the vowel letter ה instead of ו in פָּרַעְתָּה Ex. 32: 25, קָבַה Num. 28: 8, and in some copies אָכַלְתָּה 1 Sam. 1: 9, where it would be feminine; this form is more frequently appended to nouns than to verbs.

e. In a few instances the ה of the third fem. suffix is not pointed with Mappik, and consequently represents a vowel instead of a consonant, נִשְׁמְרָה (with the accent on the penult because followed by an accented syllable) Am. 1: 11, so with the infinitive, הִשְׁמְרָה Ex. 9: 18, הִשְׁמְרָה Jer. 44: 19, and the future, וְהִשְׁמְרָה Ex. 2: 3.

f. The suffix of the third masc. plur. receives a paragogic ו once in prose, גָּרַשְׁתָּמוֹ Ex. 23: 31, and repeatedly in poetry, הוֹרִישְׁתָּמוֹ Ex. 15: 9; once ו is appended, רָבַסְתָּמוֹ Ex. 15: 5; הֵם is used but once as a verbal suffix, אֶפְאִיהֶם Deut. 32: 26.

g. The suffix of the third fem. plur. ךְּ is seldom used, רָדַחְתָּךְ Isa. 48: 7, 34: 16, Hab. 2: 17, Zech. 11: 5; more frequently the masculine ךְּ is substituted for it, בָּהִימוֹ Gen. 26: 15, 18, וַיִּגְדְּלוּהֶם Ex. 2: 17, נִצְאָסְתָּם 1 Sam. 6: 10, so Num. 17: 3, 4, Josh. 4: 8, 2 Kin. 18: 13, Hos. 2: 14, Prov. 6: 21; ךְּ is never used with verbs. When attached to infinitives a paragogic ה is sometimes added to ךְּ, בִּיאָהָה Ruth 1: 19, לֵהֲלִיכָה Job 39: 2.

h. Verbs, which have Tseré for the second vowel in the Kal preterite, retain it before suffixes, אָהַבְתָּךְ Deut. 7: 13, לִבְנִים Lev. 16: 4, שִׁנְאָה Deut. 24: 3, רָאִי Job 37: 24. The only example of a suffix appended to a preterite whose second vowel is Ilholem, is רָבַחְתָּי Ps. 13: 5 from רָבַחְתִּי,

the Hholem being shortened to Kamets Hhatuph by the shifting of the accent. Tsere of the Piel species is mostly shortened to Seghol before ה, ח, כ, ק, Deut. 30: 3, וְכָתַבְתָּ ver. 4, but occasionally to Hhirik, אֶחָדָם (the Methegh in most editions is explained by § 45. 2) Job 16: 5, אֶחָדָם Isa. 25: 1, אֶחָדָם Ex. 31: 13, אֶחָדָם Isa. 1: 15; before the Seghol introduced by a pause accent it is rejected, וְכָתַבְתָּ Gen. 49: 25, אֶחָדָם 2 Sam. 11: 12. Hhirik of the Hiphil species is retained before all suffixes with very few exceptions, וְכָתַבְתָּ 1 Sam. 17: 25, Ps. 65: 10; in וְכָתַבְתָּ Deut. 32: 7, the verb has the form of the apocopated future.

i. The third fem. preterite sometimes takes the third masc. sing. suffix in its full form, וְכָתַבְתָּ Prov. 31: 12, Ezek. 15: 5, so in pause וְכָתַבְתָּ 1 Sam. 18: 28, וְכָתַבְתָּ Gen. 37: 20, וְכָתַבְתָּ Isa. 59: 16, and sometimes contracted by the exclusion of ה, וְכָתַבְתָּ 1 Sam. 1: 24, וְכָתַבְתָּ Ruth 4: 15, וְכָתַבְתָּ Job 21: 18. The third fem. suffix is always contracted, וְכָתַבְתָּ Jer. 49: 24, וְכָתַבְתָּ Isa. 34: 17, וְכָתַבְתָּ 1 Sam. 1: 6. The suffix of the third masc. plural is ׁ, not ׁ, with this person of the verb, the accent falling on the penult, וְכָתַבְתָּ Gen. 31: 32, וְכָתַבְתָּ Ex. 18: 8, וְכָתַבְתָּ Ps. 119: 129, וְכָתַבְתָּ Isa. 47: 14. In the intermediate syllable before ה the vowel is usually short in this person, וְכָתַבְתָּ Jer. 22: 26, וְכָתַבְתָּ Ezek. 28: 18, though it is sometimes long, וְכָתַבְתָּ Cant. 8: 5, as it regularly is in pause וְכָתַבְתָּ *ibid.*; so before נִי and נִי of the first person, וְכָתַבְתָּ Ps. 69: 10, וְכָתַבְתָּ Num. 20: 14.

j. The second masc. sing. preterite usually takes Pattahh before נִי except in pause, וְכָתַבְתָּ Ps. 139: 1, וְכָתַבְתָּ Job 7: 14, וְכָתַבְתָּ Ps. 22: 2. It takes the third masc. sing. suffix either in its full form, וְכָתַבְתָּ Ezek. 43: 20, or contracted, וְכָתַבְתָּ 2 Kin. 5: 6, וְכָתַבְתָּ Hab. 1: 12, וְכָתַבְתָּ (accent thrown back by § 35. 1) Num. 23: 27, וְכָתַבְתָּ Ps. 89: 44.

k. The second fem. sing. preterite assumes (), commonly without Yodh, § 11. 1. a, before suffixes, and is accordingly indistinguishable from the first person except by the suffix which it receives, § 102. 1, or by the connection in which it is found, וְכָתַבְתָּ Jer. 15: 10, וְכָתַבְתָּ Ex. 2: 10, Judg. 11: 35, 1 Sam. 19: 17, Cant. 4: 9, Jer. 2: 34, Ezek. 16: 19. 58; once it takes (), Josh. 2: 18, and in a few instances the masculine form is adopted in its stead, וְכָתַבְתָּ Josh. 2: 17, 20, Cant. 5: 9, וְכָתַבְתָּ Jer. 2: 27 K'ri, וְכָתַבְתָּ 2 Sam. 14: 10.

l. The plural endings of the verb may be written fully וְ or defectively (), thus, in the third person, וְכָתַבְתָּ Ps. 18: 6, וְכָתַבְתָּ Hos. 12: 1; the second וְכָתַבְתָּ Zech. 7: 5, וְכָתַבְתָּ Num. 20: 5, 21: 5; and the first וְכָתַבְתָּ 1 Chron. 13: 3.

FUTURE.

§ 105. a. The union vowel *a* is sometimes attached to the future, thus וְכָתַבְתָּ Gen. 19: 19, וְכָתַבְתָּ Gen. 29: 32, Ex. 33: 20, Num. 22: 33, Isa. 56: 3, Job 9: 18; וְכָתַבְתָּ Isa. 63: 16; וְ (for וְכָתַבְתָּ) Hos. 8: 3, Ps. 35: 8, Eccles. 4: 12, 1 Sam. 21: 14, so in the K'thibh, 1 Sam. 18: 1 וְכָתַבְתָּ, where the K'ri has וְכָתַבְתָּ; וְכָתַבְתָּ (for וְכָתַבְתָּ) Gen. 37: 33, 2 Chron. 20: 7, Isa. 26: 5; וְכָתַבְתָּ Ex. 29: 30, Deut. 7: 15, Num. 21: 30, Ps. 74: 8.

Ps. 118: 10; ^{וְ}יִשְׁלַח Ex. 2: 17. In 1 Kin. 2: 24 the K'ri has יִשְׁלַח, while the K'thibh has the vowel letter י representing the ordinary e, יִשְׁלַח. The union vowel *a* is also occasionally found with the imperative, אֶלְכָּה Ps. 69: 19, Deut. 31: 19, Isa. 30: 8, Am. 9: 1.

b. The suffixes with Dagghesh inserted occur chiefly in pause; thus יִשְׁלַח Jer. 50: 44; יִשְׁלַח Gen. 27: 19, Job 7: 14, 9: 34; יִשְׁלַח (1st plur.), יִשְׁלַח Job 31: 15; יִשְׁלַח Isa. 43: 5, 44: 2, Ps. 30: 13; יִשְׁלַח (3 masc. sing.), יִשְׁלַח Job 7: 18, 41: 2 K'ri, Hos. 12: 5; יִשְׁלַח Ps. 65: 10, (once with an infinitive יִשְׁלַח Gen. 30: 41), or without Dagghesh, יִשְׁלַח Judg. 5: 26, Obad. ver. 13; the unemphatic form of the suffix and that with Dagghesh occur in conjunction, יִשְׁלַח יִשְׁלַח Isa. 26: 5. There are a very few examples, found only in poetry of י inserted between the verb and the suffix without further change, יִשְׁלַח Ps. 50: 23, יִשְׁלַח Jer. 22: 24, יִשְׁלַח Jer. 5: 22, יִשְׁלַח Ps. 72: 15, יִשְׁלַח Deut. 32: 10, יִשְׁלַח Ex. 15: 2.

c. The plural ending יִן is in a few instances found before suffixes, chiefly in pause, יִשְׁלַח יִן, יִשְׁלַח יִן Prov. 1: 28, יִשְׁלַח יִן Ps. 63: 4, יִשְׁלַח יִן Ps. 91: 12, יִשְׁלַח יִן Isa. 60: 7, 10, יִשְׁלַח יִן Jer. 5: 22, יִשְׁלַח יִן Jer. 2: 24; twice it has the union vowel *a*, יִשְׁלַח יִן Job 19: 2, יִשְׁלַח יִן Prov. 5: 22.

d. When the second vowel of the Kal future is *o*, it is rejected before suffixes requiring a union vowel, compound Sh'va being occasionally substituted for it in the place of simple, יִשְׁלַח Hos. 10: 10, יִשְׁלַח Num. 35: 20, יִשְׁלַח Isa. 27: 3, יִשְׁלַח Isa. 62: 2, יִשְׁלַח Ezek. 35: 6, יִשְׁלַח Jer. 31: 33; once the vowel remains, but is changed to Shurek, יִשְׁלַח Prov. 14: 3; *a*, on the other hand, is retained as a pretonic vowel, § 64. 2, יִשְׁלַח Job 29: 14, יִשְׁלַח Ex. 29: 30, Cant. 5: 3, Gen. 19: 19; and even restored, where it is dropped in the regular inflection, יִשְׁלַח Isa. 62: 5, יִשְׁלַח Gen. 37: 24, Job 3: 5, Jer. 13: 17; so in the Imperative יִשְׁלַח Gen. 23: 11, Ps. 6: 3, יִשְׁלַח Gen. 23: 8, 1 Chron. 28: 2. Hholem is shortened before י, קם, כן, though the vowel letter ו is occasionally written in the K'thibh, יִשְׁלַח Jer. 1: 5.

e. The following are examples of feminine plurals with suffixes: 2 *fem. plur.* יִשְׁלַח Cant. 1: 6, 3 *fem. plur.* יִשְׁלַח Job 19: 15, יִשְׁלַח Jer. 2: 19. The masculine form is sometimes substituted for the feminine, יִשְׁלַח יִן Cant. 6: 9.

INFINITIVE AND IMPERATIVE.

§ 106. *a. Kal infinitive.* Before י, קם, כן, Hholem is shortened to Kamets Hhatuph, יִשְׁלַח Gen. 2: 17, יִשְׁלַח (Methlegh by § 45. 2) Obad. ver. 11, יִשְׁלַח Gen. 3: 5, יִשְׁלַח Mal. 1: 7. Pattahh remains in the single example, יִשְׁלַח Isa. 30: 18; sometimes the vowel of the second radical is rejected before these as it is before the other suffixes, and a short vowel given to the first radical, commonly Kamets Hhatuph, יִשְׁלַח Deut. 29: 11, יִשְׁלַח 2 Kin. 22: 19, יִשְׁלַח Deut. 27: 4, rarely Kibbuts, יִשְׁלַח Lev. 19: 9, 23: 22, sometimes Hhirik, יִשְׁלַח Gen. 19: 33. 35 but יִשְׁלַח Ruth 3: 4, יִשְׁלַח Zech. 3: 1, יִשְׁלַח 2 Sam. 1: 10, יִשְׁלַח Neh. 8: 5, and occasionally Pattahh, יִשְׁלַח

Ezek. 25: 6. In the feminine form of the infinitive, as in nouns the old feminine ending η is substituted for η , לִּיבְּרָהּ Isa. 30: 19, לִּיבְּרָהּ Hos. 7: 4, Ex. 30: 32. The Niphal infinitive retains its pretonic Kamets before suffixes, לִּיבְּרָהּ Ezek. 21: 29, Deut. 28: 20, Ps. 37: 33. Hhirik of the Hiphil Infinitive becomes Pattahh before Resh in לִּיבְּרָהּ Ezek. 21: 29.

b. Kal Imperative. The first radical commonly receives Kamets Hhatuph upon the rejection of Hholem, לִּיבְּרָהּ , לִּיבְּרָהּ Jer. 15: 15, but occasionally it takes Hhirik, לִּיבְּרָהּ (with Daghesht-forse euphonic) Prov. 4: 13. In the Hiph. imp. 2 masc. sing. Hhirik is restored before suffixes לִּיבְּרָהּ Isa. 43: 26.

IMPERFECT VERBS.

§ 107. Imperfect verbs depart more or less from the standard already given, as the nature of their radicals may require. They are of three classes, viz.:

I. Guttural verbs, or those which have a guttural letter in the root.

II. Contracted verbs, two of whose radicals are in certain cases contracted into one.

III. Quiescent verbs, or those which have a quiescent or vowel letter in the root.

These classes may again be subdivided according to the particular radical affected. Thus there are three kinds of guttural verbs:

1. Pe guttural verbs, or those whose first radical is a guttural.

2. Ayin guttural verbs, or those whose second radical is a guttural.

3. Lamedh guttural verbs, or those whose third radical is a guttural.

There are two kinds of contracted verbs:

1. Pe Nun verbs, or those whose first radical is Nun, and is liable to be contracted by assimilation with the second.

2. Ayin doubled verbs, or those whose second and third radicals are alike, and are liable to be contracted into one.

There are four kinds of quiescent verbs:

1. Pe Yodh verbs, or those whose first radical is Yodh.

2. Ayin Vav and Ayin Yodh verbs, or those whose second radical is Vav or Yodh.

3. Lamedh Aleph verbs, or those whose third radical is Aleph.

4. Lamedh He verbs, or those in which a quiescent He takes the place of the third radical.

The guttural differ from the perfect verbs in the vowels only; the first division of the contracted verbs differ only in the consonants; the quiescent and the second division of the contracted verbs differ from the perfect verbs in both vowels and consonants.

a. The third class of imperfect verbs may either be regarded as having a quiescent letter in the root, which in certain forms is changed into a vowel, or as having a vowel in the root, which in certain forms is changed into a quiescent letter. As the settlement of this question is purely a matter of theory, the usual name of quiescent verbs has been retained as sufficiently descriptive.

b. The origin of these various technical names for the different kinds of imperfect verbs is explained § 76. 3.

PE GUTTURAL VERBS.

§ 108. Gutturals have the four following peculiarities, § 60, viz.:

1. They often cause a preceding or accompanying vowel to be converted into Pattahh.

2. They receive Pattahh furtive at the end of a word after a long heterogeneous vowel or before a vowelless final consonant.

3. They take compound in preference to simple Sh'va.

4. They are incapable of being doubled, and consequently do not receive Daghesht-forde.

§ 109. Pe guttural verbs are affected by these peculiarities as follows, viz.:

1. The Hhirik of the preformatives is changed to Pattahh before the guttural in the Kal future, if the second vowel be Hholem, פָּתַחְךָ for פִּתְּךָ ; but if the second radical has Pattahh this change does not occur, because it would occasion a repetition of the same vowel in successive syllables, § 63. 1. *b*. In the Kal future *a*, therefore, in the Niphal preterite and participle, where the vowel of the second syllable is likewise *a*, and in the Hiphil preterite, where $\text{יִ$ is characteristic and therefore less subject to change, Hhirik is compounded with Pattahh, or, in other words, is changed to the diphthongal Seghol, פִּתְּךָ , פִּתְּךָ , פִּתְּךָ . Seghol accompanying א of the first person singular of the Kal future, § 60. 1. *a* (5), and Kamets Hhatuph, characteristic of the Hophal species, suffer no change. The same is true of Hholem in the first syllable of the Kal participle, Hhirik of the Piel preterite, and Kibbutz of the Pual species, for the double reason that these vowels are characteristic of those forms, and that their position after the guttural renders them less liable to mutation, § 60. 1. *a* (2); the second reason applies likewise to the Hhirik of the feminine singular and masculine plural of the Kal imperative, which, as the briefest of the short vowels, is besides best adapted to the quick utterance of a command, פַּתַּח , פַּתַּח .

2. As the guttural does not stand at the end of the word, there is no occasion for applying the rule respecting Pattahh furtive; this consequently does not appear except in פָּתַחְךָ , apocopated future of פָּתַחְךָ , and in one other doubtful example, § 114.

3. Wherever the first radical should receive simple Sh'va the guttural takes compound Sh'va instead; this, if there be no reason for preferring another, and especi-

ally if it be preceded by the vowel Pattahh, will be Hhateph Pattahh, whose sound is most consonant with that of the gutturals; this is the case in the Kal second plural preterite, construct infinitive, future and imperative with Hholem, and in the Hiphil, infinitives, future, imperative, and participle, **יִשְׁמַר, שְׁמֹרֶהָם**. If, however, the guttural be preceded by another vowel than Pattahh the compound Sh'va will generally be conformed to it; thus, after Seghol it becomes Hhateph Seghol as in the Kal future and imperative *ā*, the Niphal preterite and participle, and the Hiphil preterite, **יִחַלֵּק, יִחַלְּקֶהָ, יִחַלְּקֶהָ**, and after Kamets Hhateph it becomes Hhateph Kamets as in the Hophal species, **יִחַלְּקֶהָ**. If this compound Sh'va in the course of inflection comes to be followed by a vowelless letter, it is changed to the corresponding short vowel, § 61. 1, thus, (ִ) becomes (ַ) in the second feminine singular and the second and third masculine plural of the Kal future; (ִ) becomes (ֶ) in the third feminine singular and the third plural of the Niphal preterite; and (ִ) becomes (ֶ) in the corresponding persons of the preterite and future Hophal, **יִחַלְּקֶהָ, יִחַלְּקֶהָ, יִחַלְּקֶהָ**.

a. The simple Sh'va following a short vowel thus formed, remains vocal as in the corresponding forms of the perfect verb, the new syllable being not mixed but intermediate, and hence a succeeding aspirate will retain its aspiration, thus **יִשְׁמַרְהוּ** *yaam'dhū*, not **יִשְׁמַרְהוּ** *yaamdū*, § 22. a. In like manner the Kal imperative has **יִשְׁמַרְהוּ, יִשְׁמַרְהוּ** not **יִשְׁמַרְהוּ, יִשְׁמַרְהוּ**, showing that even in the perfect verb **קִטְּלִי, קִטְּלִי** were pronounced *ki'l'li, ki'l'ū*, not *kitlī, kitlū*.

4. The reduplication of the first radical being impossible in the infinitive, future and imperative Niphal, the preceding vowel, which now stands in a simple syllable, is lengthened in consequence from Hhirik to Tsere, § 60. 4, **יִשְׁמַרְהוּ** for **יִשְׁמַרְהוּ**.

§ 110. 1. The verb **יָמַד** *to stand*, whose inflections are shown in Paradigm IV, may serve as a representative of

Pe guttural verbs. The Piel, Pual, and Hithpael are omitted, as they present no deviation from the regular verbs. The Niphal of נָצַח is not in use, but is here formed from analogy for the sake of giving completeness to the paradigm.

2. The Kal imperative and future of those verbs which have Pattahh in the second syllable may be represented by נָצַח *to be strong* in the same Paradigm.

3. Certain verbs, whose first radical is א, receive Hholem in the first syllable of the Kal future after the following, which is distinctively called the Pe Aleph (א"פ) mode.

FUTURE OF PE ALEPH VERBS.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יֵאָכֵל	תֵּאָכֵל	תֵּאָכֵל	תֵּאָכְלִי	אֵכֵל
PLUR.	יֵאָכְלוּ	תֵּאָכְלֶנָּה	תֵּאָכְלוּ	תֵּאָכְלֶנָּה	נֵאָכֵל

Five verbs uniformly adopt this mode of inflection, viz.: נָחַץ *to perish*, נָחַץ *to be willing*, אָכַל *to eat*, נָאֵץ *to say*, נָאֵץ *to bake*; a few others indifferently follow this or the ordinary Pe guttural mode, אָהַב *to love*, נָחַץ *to take hold*, נָאֵץ *to gather*.

REMARKS ON PE GUTTURAL VERBS.

§ 111. 1. The preformative of the Kal future *a* has (.) in one instance, נָחַץ Ezek. 23: 5. That of the Kal future *ō* has (.) in נָחַץ Prov. 10: 3, נָחַץ Ps. 29: 9. Three verbs with future *ō*, נָחַץ, נָחַץ, נָחַץ have Pattahh in the first syllable when the Hholem appears, but Seghol in those forms in which the Hholem is dropped, נָחַץ Job 12: 14, נָחַץ 2 Kin. 3: 25 but נָחַץ Ex. 19: 21, 24; so with suffixes, נָחַץ Ps. 141: 5, נָחַץ Isa. 22: 19, נָחַץ Isa. 53: 2. נָחַץ has נָחַץ but נָחַץ.

2. *a*. If the first radical be א, the preformative takes Seghol in most verbs in the Kal future, whether *a* or *ō*, נָאֵץ, נָאֵץ, נָאֵץ, נָאֵץ as well as נָאֵץ, נָאֵץ, נָאֵץ, נָאֵץ; in a few with future *a*, § 110. 3, it takes Hholem, the (.) of the second syllable usually becoming (.) in pause, and in a few

instances without a pause accent, רָאָהוּ, רָאָהוּ, רָאָהוּ, but רָאָה; in two verbs it becomes (.) after Vav conversive, נִרְאָהוּ, נִרְאָהוּ, but with a pause accent נִרְאָהוּ, נִרְאָהוּ or in the first verses of several chapters of Job: נִרְאָהוּ. Hholem in these verbs is probably modified from *ā*, so that רָאָה is for רָאָה from רָאָה, § 201. *e*.

b. As *ℵ* is always quiescent after Hholem in this latter form of the future, § 57. 2. (2) *a*, Pe Aleph verbs might be classed among quiescent verbs, and this is in fact done by some grammarians. But as *ℵ* has the double character of a guttural and a quiescent in different forms sprung from the same root, and as its quiescence is confined almost entirely to a single tense of a single species, it seems better to avoid sundering what really belongs together, by considering the Pe Aleph as a variety of the Pe guttural verbs. In a few instances *ℵ* gives up its consonantal character after (.), which is then lengthened to (.), Mic. 4: 8. When thus quiescent after either Tsere or Hholem, *ℵ* is always omitted in the first person singular after the preformative *ℵ*, אָהָר Gen. 32: 5 for אָהָר, אָהָר Prov. 8: 17 for אָהָר, אָהָל Gen. 24: 33 for אָהָל, and occasionally in other persons, הָזֵר Jer. 2: 36 for הָזֵר; so הָהָ Deut. 33: 21, הָהָ Prov. 1: 10, הָהָ Ps. 104: 29, הָהָ 2 Sam. 19: 14, הָהָ 2 Sam. 20: 9, הָהָ 1 Sam. 28: 24; in a few instances the vowel letter *ו* is substituted for it, הָהָ Ezek. 42: 5 for הָהָ, הָהָ Neh. 2: 7, Ps. 42: 10.

c. A like quiescence or omission of *ℵ* occurs in הָהָ Num. 11: 25 Hi. fut. for הָהָ, הָהָ Ezek. 21: 33 Hi. inf. for הָהָ, הָהָ Job 32: 11 Hi. fut. for הָהָ, הָהָ Prov. 17: 4 Hi. part. for הָהָ, § 53. 2. *a*, הָהָ Job 35: 11 Pi. part. for הָהָ, § 53. 3, הָהָ 2 Sam. 22: 40 Pi. fut. for הָהָ, הָהָ 1 Sam. 15: 5 Hi. fut. for הָהָ, הָהָ Isa. 21: 14 Hi. pret. for הָהָ, הָהָ Isa. 13: 20 Pi. fut. for הָהָ, and after prefixes הָהָ for הָהָ, the Kal infinitive of אָהָ with the preposition *ל*, הָהָ Ezek. 28: 16 Pi. fut. with Vav conversive for הָהָ, הָהָ Zech. 11: 5 Hi. fut. with Vav conjunctive for הָהָ, הָהָ Eccles. 4: 14 Kal pass. part. with the article for הָהָ.

d. Hholem is further assumed by Pe Aleph roots once in the Niphal preterite, הָהָ Num. 32: 30 for הָהָ, and five times in the Hiphil future, הָהָ Jer. 46: 8 for הָהָ, הָהָ Hos. 11: 4 for הָהָ, הָהָ Neh. 13: 13 for הָהָ, הָהָ 1 Sam. 14: 24 abbreviated from הָהָ for הָהָ, הָהָ 2 Sam. 20: 5 K'ri for הָהָ.

e. *ℵ* draws the vowel to itself from the preformative in הָהָ Prov. 1: 22 Kal fut. for הָהָ in pause הָהָ Zech. 8: 17, Ps. 4: 3, § 60. 3. *c*. Some so explain הָהָ Job 20: 26, regarding it as a Kal future for הָהָ with the vowel attracted to the *ℵ* from the preformative; it is simpler, however, to regard it as a Pual future with Kamets Hhatuph instead of Kibbutz, § 93. *a*, as הָהָ Nah. 2: 4, הָהָ Ps. 94: 20.

3. *a*. Kamets Hhatuph for the most part remains in the Kal infinitive and imperative with suffixes or added vowels, as הָהָ, הָהָ, being rarely changed to Pattahh, as in הָהָ Prov. 20: 16, or Seghol, as הָהָ Num. 11: 16, הָהָ Job 33: 5. In the inflected imperative Seghol occurs

once instead of Hhirik, חִירִיק Isa. 47: 2, and Kamets Hhatuph twice in compensation for the omitted Hholem, חֹלֶם Zeph. 3: 14 but חֹלֶם Ps. 68: 5, חֹרֶב Jer. 2: 12 but חֹרֶב Jer. 50: 27, though the *o* sound is once retained in the compound Sh'va of a pausal form, חֹרֶב Isa. 44: 27. Ewald explains חֹרֶב Ex. 20: 5, 23: 24, Deut. 5: 9, and חֹרֶב Deut. 13: 3 as Kal futures, the excluded Hholem giving character to the preceding vowels; the forms, however, are properly Hophal futures, and there is no reason why the words may not be translated accordingly *be induced to serve*. In a few Kal infinitives with a feminine termination ח has (ח), חֹרֶב Ezek. 16: 5, חֹרֶב Hos. 7: 4.

b. In a very few instances Pattahh is found in the first syllable of the Niphal preterite and participle and of the Hiphil preterite, חֹרֶב, חֹרֶב, חֹרֶב but חֹרֶב Ps. 89: 8, חֹרֶב Jndg. 8: 19.

§ 112. 1. The guttural invariably receives compound Sh'va in place of simple, where this is vocal in the perfect verb; and as in these cases it stands at the beginning of the word, it is more at liberty to follow its native preferences, and therefore usually takes (ח). In חֹרֶב 2 plur. pret., חֹרֶב inf., חֹרֶב imper. of חֹרֶב, the initial ח has (ח) under the influence of the following ר; נ receives (ח) in the second plural of the Kal preterite, and in the feminine and plural of the passive participle, חֹרֶב, חֹרֶב, but commonly (ח) in the imperative and infinitive, § 60. 3. *b.* חֹרֶב imper., חֹרֶב and חֹרֶב inf., חֹרֶב and חֹרֶב inf., חֹרֶב imper., חֹרֶב inf. and imper. (but חֹרֶב Job 34: 18 with ח interrogative), חֹרֶב (with ח paragogic), and in a very few instances the long vowel (ח), § 60. 3. *c.* חֹרֶב Ex. 16: 23 for חֹרֶב Isa. 21: 12.

2. Where the first radical in perfect verbs stands after a short vowel and completes its syllable, the guttural does the same, but mostly admits an echo of the preceding vowel after it, inclining it likewise to begin the syllable which follows. In the intermediate syllable thus formed, § 20. 2, the vowel remains short, only being modified agreeably to the rules already given by the proximity of the guttural, which itself receives the corresponding Hhateph. The succession is, therefore, usually (ח), (ח) or (ח). In a very few instances this correspondence is neglected; thus, in חֹרֶב 3 fem. fut. of חֹרֶב *to go* (comp. חֹרֶב from חֹרֶב *to laugh*) the Hhirik of the preformative remains and the guttural takes Hhateph Pattahh; in חֹרֶב (once, viz., Hab. 1: 15 for חֹרֶב) and חֹרֶב Hiphil and Hophal preterites of חֹרֶב *to go up*, and חֹרֶב (once, viz., Josh. 7: 7 for חֹרֶב) Hi. pret. of חֹרֶב *to pass over*, the guttural is entirely transferred to the second syllable, and the preceding vowel is lengthened. The forms חֹרֶב, חֹרֶב, חֹרֶב from חֹרֶב *to be*, and like forms from חֹרֶב *to live*, are peculiar in having simple vocal Sh'va.

3. Where (ח) or (ח) are proper to the form these are frequently changed to (ח) or (ח) upon the prolongation of the word or the removal of its accent forward. Thus, in the Kal future, חֹרֶב 2 Kin. 5: 3, חֹרֶב Ex. 4: 29, חֹרֶב Ps. 27: 10, חֹרֶב Josh. 2: 18; חֹרֶב Isa. 59: 5, חֹרֶב Judg. 16: 13; the Niphal, חֹרֶב 1 Kin. 10: 3, חֹרֶב Nah. 3: 11, חֹרֶב Ps. 26: 4;

and especially in the Hiphil preterite with Vav conversive, וַיִּצְבְּרָה Job 14: 19, וַיִּצְבְּרָה Deut. 7: 24, וַיִּצְבְּרָה Deut. 9: 3 (comp. וַיִּצְבְּרָה Ps. 80: 6), וַיִּצְבְּרָה Lev. 23: 30; וַיִּצְבְּרָה Isa. 49: 26; וַיִּצְבְּרָה Neh. 5: 16, וַיִּצְבְּרָה Ezek. 30: 25; וַיִּצְבְּרָה Isa. 43: 23, וַיִּצְבְּרָה Jer. 17: 4; וַיִּצְבְּרָה Deut. 1: 45, וַיִּצְבְּרָה Ex. 15: 26, וַיִּצְבְּרָה Jer. 49: 37; after Vav conjunctive, however, the vowels remain unchanged, וַיִּצְבְּרָה 1 Sam. 17: 35, וַיִּצְבְּרָה Ps. 50: 21, Neh. 10: 33, Ezek. 37: 2. The change from (וַיִּצְבְּרָה) to (וַיִּצְבְּרָה) after Vav conversive occurs once in the third person of the Hiphil preterite, וַיִּצְבְּרָה Ps. 77: 2, but is not usual, e. g. וַיִּצְבְּרָה . . . וַיִּצְבְּרָה Lev. 27: 8. There is one instance of (וַיִּצְבְּרָה) instead of (וַיִּצְבְּרָה) in the Hiphil infinitive, וַיִּצְבְּרָה Jer. 31: 32.

4. A vowel which has arisen from Sh'va in consequence of the rejection of the vowel of a following consonant, will be dropped in guttural as in perfect verbs upon the latter vowel being restored by a pause accent, וַיִּצְבְּרָה , וַיִּצְבְּרָה ; וַיִּצְבְּרָה , וַיִּצְבְּרָה .

5. Sometimes the silent Sh'va of the perfect verb is retained by the guttural instead of being replaced by a compound Sh'va or a subsidiary vowel which has arisen from it. This is most frequent in the Kal future, though it occurs likewise in the Kal infinitive after inseparable prepositions, in the Niphal preterite and participle, in the Hiphil species, and also though rarely in the Hophal. There are examples of it with all the gutturals, though these are most numerous in the case of ה, which is the strongest of that class of letters. In the majority of roots and forms there is a fixed or at least a prevailing usage in favour either of the simple or of the compound Sh'va; in some, however, the use of one or the other appears to be discretionary.

a. The following verbs always take simple Sh'va under the first radical in the species whose initial letters are annexed to the root, viz.:

וַיִּצְבְּרָה Hi. to be red.	וַיִּצְבְּרָה K. to injure, wound.	וַיִּצְבְּרָה K. to spare.
וַיִּצְבְּרָה Ni. Hi. to be illustrious.	וַיִּצְבְּרָה Ni. Hi. Ho. to hide.	וַיִּצְבְּרָה K. Ni. to do violence to.
וַיִּצְבְּרָה Hi. to close.	וַיִּצְבְּרָה Hi. to join together.	וַיִּצְבְּרָה K. to be leavened.
וַיִּצְבְּרָה K. to shut.	וַיִּצְבְּרָה K. to gird.	וַיִּצְבְּרָה K. to ferment.
וַיִּצְבְּרָה K. to learn.	וַיִּצְבְּרָה K. (not Ho.) to cease.	וַיִּצְבְּרָה K. to dedicate.
וַיִּצְבְּרָה K. to gird on.		וַיִּצְבְּרָה K. to devour.
וַיִּצְבְּרָה K. Ni. (not Hi.) to be guilty.	וַיִּצְבְּרָה K. to cut.	וַיִּצְבְּרָה K. to muzzle.
	וַיִּצְבְּרָה K. (not Hi.) to live.	וַיִּצְבְּרָה K. Hi. to lack.
וַיִּצְבְּרָה K. Hi. to be vain.		וַיִּצְבְּרָה Ni. to cover.
וַיִּצְבְּרָה K. Hi. to meditate.	וַיִּצְבְּרָה K. Hi. to be wise.	וַיִּצְבְּרָה K. Ni. to be panic-struck.
וַיִּצְבְּרָה K. to thrust.	וַיִּצְבְּרָה K. meaning doubtful.	
וַיִּצְבְּרָה K. Ni. to honour.		וַיִּצְבְּרָה K. to delight.
וַיִּצְבְּרָה K. Ni. to be.	וַיִּצְבְּרָה K. Ni. to desire.	וַיִּצְבְּרָה K. to dig.

חָפַץ K. Hi. to blush.	חָתַם K. Ni. Hi. to seal.	חָפַץ Hi. to be presumptuous.
חָפַשׁ K. Ni. to search.	חָתַף K. to seize.	
חָצַב K. (not Hi.) to hew.	חָתַר K. to break through.	חָפַשׁ K. Ni. to pervert.
† חָתַר K. Ni. to investigate.	חָבַב K. to love, dote.	חָשַׁר K. Hi. to tithe.
חָרַג K. to tremble.	חָתַח K. to put on as an ornament.	* חָתַם Ni. to be burnt up.
חָתַה K. to take up.	חָתַח Hi. to gather much.	חָתַח K. Hi. to be removed.
חָתַה Ni. to be destined.	חָתַר Ni. to be wanting.	חָתַר K. Ni. Hi. to entertain.
חָתַל Ho. to be swaddled.	חָתַר K. Ni. to trouble.	חָתַר K. Ni. Hi. to treat.

b. The following are used with both simple and compound Sh'va, either in the same form or in different forms, viz.:

חָבַר to bind.	חָסַה to trust.	חָבַה to wear.
חָפַה to turn.	חָשַׁה to withhold.	חָבַר to encircle.
חָבַל to take in pledge.	חָשַׁה to uncover.	חָבַל to conceal.
חָבַשׁ to bind.	חָשַׁב to think.	חָבַר to shut up, restrain.
חָזַק to be strong.	חָשַׁה to be dark.	חָבַב to supplant.
חָלַה to be sick.	חָבַר to pass over.	חָבַן to smoke.
חָלַק to divide.	חָבַר to help.	חָבַר to be rich.

c. The following have simple Sh'va only in the passages or parts alleged, but elsewhere always compound Sh'va, viz.:

חָבַב 2 Chr. 19: 2, Pr. 15: 9, to love.	חָרַר Ezek. 26: 18, to tremble.
חָזַר Ps. 65: 7, to gird.	חָשַׁה Hi. part. to be silent.
חָבַה Ps. 47: 10, to gather.	חָתַר Jer. 49: 37, to be dismayed.
חָלַה Ps. 109: 23, to go.	חָבַר Eccl. 5: 8, to serve.
חָלַג 2 Kin. 10: 9, to slay.	חָלַז Jer. 15: 17, Ps. 149: 5, and
חָלַם Job 39: 4, Jer. 29: 8, to dream.	חָלַץ Ps. 5: 12, to exult.
חָלַה Job 20: 24, to change, pierce.	חָבַר Isa. 44: 7, to set in order.

All other Pe guttural verbs, if they occur in forms requiring a Sh'va under the first radical, have invariably compound Sh'va.

The use or disuse of simple Sh'va is so uniform and pervading in certain verbs, that it must in all probability be traced to the fixed usage of actual speech. This need not be so in all cases, however, as in other and less common words its occurrence or non-occurrence may be fortuitous; additional examples might have been pointed differently.

§ 113. 1. The Hhirik of the prefix is in the Niphal future, imperative and participle, almost invariably lengthened to Tsere upon the omission of Dagheshe-forte in the first radical, רָחַץ, רָחַץ, Isa. 23: 18, רָחַץ (the retrocession of the accent by § 35. 1) Isa. 28: 27, רָחַץ Job 38: 24, רָחַץ Num.

* ἀπαξ λογίζμενον.

† Except Ps. 44: 22.

32: 17, וַיִּחַנֶּק 2 Sam. 17: 23, which is in one instance expressed by the vowel letter י הִיטָה Ex. 25: 31. The only exception is בָּהֲרֵג (two accents explained by § 42. a) Ezek. 26: 15 for בְּהִרְהֵג; Baer's edition has בְּהִרְהֵג. According to some copies, which differ in this from the received text, Seghol likewise occurs in אֶנְשֵׁיהֶוּ Job 19: 7, הִנְשִׂיתִיו Ezek. 43: 18, וַיִּחַלֶּק 1 Chron. 24: 3, בָּנִיָּה Lam. 2: 11. In Job 34: 31 הַאֲמִיר is neither the infin. nor the imper. Niph., as it has sometimes been explained, but the Kal pret. אָמַר with He Interrogative, § 232. 4.

2. The initial ה of the Hiphil infinitive is, as in perfect verbs, rarely rejected after prefixed prepositions, as לְחַלֵּק Jer. 37: 12 for לְהַחֲלֵק, לְחַטֵּא Eccles. 5: 5, לְנַבֵּר 2 Sam. 19: 19, לְנַטֵּר Deut. 26: 12, בְּנִטֵּר Neh. 10: 39, לְעוֹר 2 Sam. 18: 3 K'thibh; and still more rarely that of the Niphal infinitive, בְּנִטָּה Lam. 2: 11 for בְּהִנְטָה Ezek. 26: 15.

§ 114. The letter ר resembles the other gutturals in not admitting Dagheshe-forte, and in requiring the previous vowel to be lengthened instead, וַיִּרְרֶם Jon. 1: 5, וַיִּרְהֶנֶה Ps. 106: 25. In other cases, however, it causes no change in an antecedent Hhirik, וַיִּרְהֶן Deut. 19: 6, וַיִּרְהֶן 2 Sam. 7: 10, וַיִּרְבֶּה Ps. 66: 12, except in certain forms of the verb רָאָה *to see*, viz., וַיִּרְאָה Kal future with Vav conversive, shortened from וַיִּרְאָה, וַיִּרְאָה which alternates with וַיִּרְאָה as Hiphil preterite, and once with Vav conversive preterite, וַיִּרְאִיהִי Nah. 3: 5. It is in two instances preceded by Hhirik in the Hiphil infinitive, וַיִּרְאֶה Jer. 50: 34. In the Hophal species the participles מְרַאֶה Isa. 14: 6, מְרַבֶּה Lev. 6: 14 take Kibbuts in the first syllable, but רָאָה, רָעַל have the ordinary Kamets Hhatuph. Resh always retains the simple Sh'va of perfect verbs whether silent or vocal וַיִּרְהֶן Gen. 44: 4, וַיִּרְפֹּנִי Ps. 129: 86, except in one instance, וַיִּרְהֶן Ps. 7: 6, where it appears to receive Pattahh furtive contrary to the ordinary rule which restricts it to the end of the word § 60. 2. a.

§ 115. The verb אָמַל reduplicates its last instead of its second radical in the Pual, אֶמְלֵל; אָמַר reduplicates its last syllable, אֶמְרָמַר Lam. 2: 11, § 92. a.

הָחַל is a secondary root, based upon the Hiphil of חָלַל. See ע"ע verbs.

For the peculiar forms of אָסַה and הָלַךְ see the ע"ע verbs, רָסַה and רָלַךְ.

AYIN GUTTURAL VERBS.

§ 116. Ayin guttural verbs, or those which have a guttural for their second radical, are affected by the peculiarities of these letters, § 108, in the following manner, viz.:

1. The influence of the guttural upon a following vowel being comparatively slight, this latter is only converted into Pattahh in the future and imperative Kal,

and the feminine plural of the future and imperative Niphal, Piel, and Hithpael, where the like change sometimes occurs even without the presence of a guttural הָשִׁיבָה for הָשִׁיבָה ; הָשִׁיבָה for הָשִׁיבָה .

2. No forms occur which could give rise to Pattahh furtive.

3. When the second radical should receive simple Sh'va, it takes Hhateph Pattahh instead as the compound Sh'va best suited to its nature; and to this the new vowel, formed from Sh'va in the feminine singular and masculine plural of the Kal imperative, is assimilated, הָשִׁיבָה for הָשִׁיבָה .

4. Daghesh-forte is always omitted from the second radical in Piel, Pual, and Hithpael, in which case the preceding vowel may either remain short as in an intermediate syllable, or Hhirik may be lengthened to Tsere, Pattahh to Kamets, and Kibbutz to Hholem, § 60. 4, הָשִׁיבָה , הָשִׁיבָה .

§ 117. The inflections of Ayin guttural verbs may be shown by the example of הָשִׁיבָה , (Paradigm V.) which in some species means *to redeem*, and in others *to pollute*. The Hiphil and Hophal are omitted, as the former agrees precisely with that of perfect verbs, and the latter differs only in the substitution of compound for simple Sh'va in a manner sufficiently illustrated by the foregoing species.

a. The Pual infinitive is omitted from the paradigm as it is of rare occurrence, and there is no example of it in this class of verbs. As the absolute infinitive Piel mostly gives up its distinctive form and adopts that of the construct, § 92. d, it is printed with Tsere in this and the following paradigms.

REMARKS ON AYIN GUTTURAL VERBS.

§ 118. 1. If the second radical is ה , the Kal future and imperative commonly have Hholem; but the following take Pattahh, הָשִׁיבָה *to be long*, הָשִׁיבָה *to kneel*, הָשִׁיבָה *to be dried or desolate*, הָשִׁיבָה *to tremble*, הָשִׁיבָה *to reproach, to*

winter, חָלַף *to sharpen*, שָׁדַב (שָׁדַב) *to be sweet*, קָרַב *to come near*, קָלַם *to cover*; נָלַח *to tear in pieces*, has either Hholem or Pattahh; חָלַשׁ *to plough* has fut. *ō*, *to be silent* has fut. *a*.

2. With any other guttural for the second radical the Kal future and imperative have Pattahh; only רוּחַ *to roar*, and רָחַם *to love*, have Hholem, נָעַם *to curse*, בָּעַל *to trespass*, and עָשָׂה *to do*, have either Pattahh or Hholem; the future of חָשַׁף *to grasp*, is חָשַׁף or חָשַׁף.

3. Pattahh in the ultimate is as in perfect verbs commonly prolonged to Kamets before suffixes, where Hholem would be rejected, אָהַבָה Prov. 4: 6; הִשְׁתַּחֲוִיתָ 2 Kin. 10: 14; אֶשְׁתַּחֲוֶה 2 Sam. 22: 43; שָׁאַלְתִּי Isa. 45: 11; רָאִיתִי Gen. 29: 32.

4. The feminine plurals of the Niphal and Piel futures have Pattahh with the second radical whether this be ר or another guttural, הִתְחַלְּתִי Ezek. 7: 27; הִשְׁתַּחֲוִיתִי Prov. 6: 27; הִתְחַלְּתִי Ezek. 16: 6; הִתְחַלְּתִי Hos. 4: 13, but Tsere occasionally in pause, הִתְחַלְּתִי Jer. 9: 17.

§ 119. 1. With these exceptions the vowel accompanying the guttural is the same as in the perfect verb; thus the Kal preterite *mid. ē*: אָהַבָה Gen. 27: 9; אָהַבָה Deut. 15: 16; infinitive וְלֶכֶת 1 Sam. 7: 8; סָחַב Jer. 15: 3, with Makkeph, פָּרַח 1 Kin. 5: 20; Niphal infinitive, הִלְחֵם Ex. 17: 10, with suffixes, הִשְׁתַּחֲוִיתָ 2 Chron. 16: 7, 8, with prefixed ל, נָחַם Judg. 11: 25; נָשָׂא 1 Sam. 20: 6, 28, and once anomalously with prefixed ש, אָהַבָה Ezek. 14: 3 (a like substitution of ש for ה occurring once in the Hiphil preterite: אָהַבָה Isa. 63: 3); future הִלְחֵם Ex. 14: 14, with Vav conversive, הִלְחֵם Job 7: 5; הִתְחַלְּתִי Ex. 32: 1; הִתְחַלְּתִי Judg. 6: 34; הִתְחַלְּתִי Ex. 9: 15; הִתְחַלְּתִי Num. 22: 25, or with the accent on the penult, הִתְחַלְּתִי Ex. 17: 8; הִתְחַלְּתִי Gen. 41: 8; imperative, הִלְחֵם 1 Sam. 18: 17, or with the accent thrown back, הִלְחֵם Gen. 13: 9; Hiphil infinitive, הִתְחַלְּתִי 1 Sam. 27: 12; הִתְחַלְּתִי Gen. 21: 16; הִתְחַלְּתִי Deut. 7: 2, apocopated future, הִתְחַלְּתִי 1 Sam. 2: 10; הִתְחַלְּתִי Deut. 9: 26; הִתְחַלְּתִי Ps. 12: 4, with Vav conversive, הִתְחַלְּתִי 1 Kin. 22: 54; הִתְחַלְּתִי Zecl. 11: 8; imperative, הִתְחַלְּתִי Ex. 28: 1, with Makkeph, הִתְחַלְּתִי Ps. 81: 11; הִתְחַלְּתִי 2 Sam. 20: 4; הִתְחַלְּתִי Deut. 4: 10, with a pause accent the last vowel sometimes becomes Pattahh, הִתְחַלְּתִי Job 13: 21; הִתְחַלְּתִי Ps. 69: 24, though not always, הִתְחַלְּתִי Lev. 8: 3. Hophal infinitive, הִתְחַלְּתִי 2 Kin. 3: 23. Tsere is commonly retained in the last syllable of the Piel and Hithpael, which upon the retrocession or loss of the accent is shortened to Seghol, הִתְחַלְּתִי Lev. 5: 22; הִתְחַלְּתִי Hos. 9: 2; הִתְחַלְּתִי Gen. 39: 14; הִתְחַלְּתִי Ps. 104: 26; הִתְחַלְּתִי 74: 10; הִתְחַלְּתִי Gen. 39: 4; הִתְחַלְּתִי Dan. 2: 1; הִתְחַלְּתִי 2 Kin. 18: 23, and occasionally before suffixes to Hithpael, הִתְחַלְּתִי Isa. 1: 15; הִתְחַלְּתִי (fem. form for הִתְחַלְּתִי, § 61. 5) 1 Sam. 16: 15 but הִתְחַלְּתִי Isa. 30: 18; הִתְחַלְּתִי Ezek. 5: 16; in a few instances, however, as in the perfect verb, Pattahh is taken instead, thus in the preterite, הִתְחַלְּתִי Mal. 3: 19; הִתְחַלְּתִי Ps. 103: 13; הִתְחַלְּתִי Isa. 6: 12; הִתְחַלְּתִי Deut. 20: 7; הִתְחַלְּתִי Gen. 24: 1 (הִתְחַלְּתִי rarely occurs except in pause), הִתְחַלְּתִי Isa. 25: 11, and more rarely still in the imperative, הִתְחַלְּתִי Ezek. 37: 17, and future הִתְחַלְּתִי Prov. 14: 10, הִתְחַלְּתִי Dan. 1: 8.

2. הִתְחַלְּתִי, which has Kamets in pause, הִתְחַלְּתִי, but most commonly Tsere before suffixes, הִתְחַלְּתִי, exhibits the peculiar forms, הִתְחַלְּתִי

1 Sam. 12: 13 שְׁאֵלְתִּירוּ 1 Sam. 1: 20, שְׁאֵלְתִּירוּ Judg. 13: 6, הִשְׁאֵלְתִּירוּ
1 Sam. 1: 28.

3. Kamets Hhatuph sometimes remains before the guttural in the Kal imperative and infinitive with suffixes or appended ה, אָהָבָם Hos. 9: 10, אָשָׁלָה Ruth 3: 13, כָּאָסָם Am. 2: 4, כָּאָסָם (by § 61. 1) Isa. 30: 12, קָרַבְתָּם Deut. 20: 2 (the alternate form being קָרַבְתָּם Josh. 22: 16), רָחַצָה Ex. 30: 18, רָחַקָה Ezek. 8: 6, and sometimes is changed to Pattahh, וָנָצָה Isa. 57: 13, וָנָצָה Ezek. 20: 27, שָׁחָה Hos. 5: 2, אָהָה Deut. 10: 15, הָאָהָה Jer. 31: 12, or with simple Sh'va under the guttural, וָנָצָה Ps. 68: 8, וָנָצָה 2 Chron. 26: 19. In וָנָצָה Num. 23: 7, Kamets Hhatuph is lengthened to Hholem in the simple syllable. Once the paragodic imperative takes the form שְׁאֵלְתָה Isa. 7: 11, comp. שְׁאֵלְתָה, שְׁאֵלְתָה Dan. 9: 19, רָפָאָה Ps. 41: 5.

4. Hhirik of the inflected Kal imperative is retained before ר, בְּרָחֵה Josh. 9: 6, and once before ה, שְׁתַּחֲרֵה Job 6: 22; when the first radical is א it becomes Seghol, אֶחָבֵהוּ Ps. 31: 24, אֶחָבֵהוּ Cant. 2: 15; in other cases it is changed to Pattahh, וָנָצָה Isa. 14: 31, וָנָצָה Judg. 10: 14.

§ 120. 1. The compound Sh'va after Kamets Hhatuph is (ֻ), after Seghol (ֹ), in other cases (ֶ), as is sufficiently shown by the examples already adduced. Exceptions are rare, אָהָה Ruth 3: 15, הִשְׁתַּחֲוֶה Ezek. 16: 33, וְהִתְאַרְרֶהוּ y'thā'rēhū Isa. 44: 13.

2. The letter before the guttural receives compound Sh'va in רָצַח Gen. 21: 6; in נֶאֱשָׂר Ezek. 9: 8, this leads to the prolongation of the preceding vowel and its expression by the vowel letter א, § 11, 1. *a*. This latter form, though without an exact parallel, is thus susceptible of ready explanation, and there is no need of resorting to the hypothesis of an error in the text or a confusion of two distinct readings, נֶאֱשָׂר and נֶאֱשָׂר.

3. Resh commonly receives simple Sh'va, though it has compound in some forms of בָּרַךְ, e. g. תְּבָרְכֵנוּ Num. 6: 23, בָּרְכֵנוּ Gen. 27: 27.

§ 121. 1. Upon the omission of Daghesh-forte from the second radical the previous vowel is always lengthened before ר, almost always before א, and prevailing before נ, but rarely before ה or ח. The previous vowel remains short in בָּעַת to terrify, בָּעַת to provoke, בָּעַת to be few, נָצַר to shake, and צָעַק to cry. It is sometimes lengthened, though not always, in בָּאָר to make plain, נָאָה to commit adultery, נָאָן to despise, נָאָר to reject, שָׁאָל to ask; בָּעַר to consume, שָׁעַר to sweep away by a tempest, הָעַב to abhor; בָּהָל to affright, בָּהָה to be dim, נָהָל to lead. It is also lengthened in קָהָה to be dull, which only occurs Eccl. 10: 10. The only instances of the prolongation of the vowel before ח are לָחָם Pi. inf. Judg. 5: 8, בָּחַן Pu. pret. Ezek. 21: 18, דָּחָה Pu. pret. Ps. 36: 13, הִתְרַחֲצָה Job 9: 30, the first two of which may, however, be regarded as nouns. Daghesh-forte is retained and the vowel consequently remains short in בָּרַח Ezek. 16: 4, רָאָה Job 33: 21, unless the point in the latter example is to be regarded as Mappik, § 26.

2. When not lengthened, Hhirik of the Piel preterite commonly remains unaltered before the guttural, בָּהָרַח Job 15: 18, שָׁחַח Jer. 12: 10,

though it is in two instances changed to Seghol, אָחַרָּהּ Judg. 5: 28, רָחַמְתִּינִי Ps. 51: 7.

3. When under the influence of a pause accent the guttural receives Kamets, a preceding Pattahh is converted to Seghol, § 63. 1. *a*, רָחַמְתִּינִי Ezek. 5: 13, רָחַמְתִּינִי Num. 23: 19, רָחַמְתִּינִי Num. 8: 7.

§ 122. 1. רָחַמְתִּינִי and רָחַמְתִּינִי are Piel forms with the third radical reduplicated in place of the second; סָתַרְתִּי doubles the second syllable; and אָחַבְתִּי Hos. 4: 18, is by the ablest Hebraists regarded as one word, the last two radicals being reduplicated together with the personal ending, § 92. *a*.

2. סָלַךְ and שָׁרַשׁ have two forms of the Piel, שָׁרַשׁ and שָׁרַשׁ and סָלַךְ, § 92. *b*.; and גָּלַשׁ two forms of the Hithpael, רָחַמְתִּינִי Jer. 46: 7. 8; רָחַמְתִּינִי Isa. 52: 5, follows the analogy of the latter; רָחַמְתִּינִי Eccl. 12: 5, is sometimes derived from נָאץ *to despise*, as if it were for נָאִץ; such a form would however be unexampled. The vowels show it to be the Hiphil future of נִיץ or rather נָצַץ *to flourish* or *blossom*, the *א* being inserted as a vowel letter, § 11. 1. *a*, נָאִץ Isa. 59: 3, Lam. 4: 14 is a Niphal formed upon the basis of a Pual, § 83. *c*. (2). רָחַמְתִּינִי Ezra 10: 16 is an anomalous infinitive from רָחַשׁ, which some regard as Kal, others as Piel.

LAMEDH GUTTURAL VERBS.

§ 123. Lamedh guttural verbs, or those which have a guttural for their third radical, are affected by the peculiarities of these letters, § 108, in the following manner, viz.:

1. The vowel preceding the third radical becomes Pattahh in the future and imperative Kal, and in the feminine plurals of the future and imperative Piel, Hiphil, and Hitlpael, רָשַׁלְתִּי.

2. Tsere preceding the third radical, as in the Piel and Hithpael and in some forms of the other species, may either be changed to Pattahh or retained; in the latter case the guttural takes Pattahh-furtive, § 17, after the long heterogeneous vowel, e. g. רָשַׁלְתִּי or רָשַׁלְתִּי.

3. Hhirik of the Hiphil species, Hholem of the Kal and Niphal infinitives, and Shurek of the Kal passive participle, suffer no change before the final guttural, which receives a Pattahh-furtive, רָשַׁלְתִּי, רָשַׁלְתִּי.

4. The guttural retains the simple Sh'va of the perfect verb before all affirmatives beginning with a consonant, though compound Sh'va is substituted for it before suffixes, which are less closely attached to the verb, קָהִלְשׁוּ , הִקָּהִלְשׁוּ .

5. When, however, a personal affirmative consists of a single vowelless letter, as in the second feminine singular of the preterite, the guttural receives a Pattahh-furtive to aid in its pronunciation without sundering it from the affixed termination, קָהִלְשׁוּ .

a. Some grammarians regard this as a Pattahh inserted between the guttural and the final vowelless consonant by § 61. 2, and accordingly pronounce קָהִלְשׁוּ *shālahhat* instead of *shālahht*. But as these verbs do not suffer even a compound Sh'va to be inserted before the affixed personal termination, it is scarcely probable that a full vowel would be admitted. And the Daghesh-lene in the final Tav and the Sh'va under it show that the preceding vowel sign is not Pattahh but Pattahh-furtive, § 17. *a.*

6. There is no occasion in these verbs for the application of the rule requiring the omission of Daghesh-forte from the gutturals.

§ 124. The inflections of Lamedh guttural verbs may be represented by קָהִלְשׁוּ *to send* (Paradigm VI). The Pual and Hophal, which agree with perfect verbs except in the Pattahh-furtive of the second feminine preterite and of the absolute infinitive, are omitted from the paradigm. The Hithpael of this verb does not occur, but is here formed from analogy, the initial sibilant being transposed with ק of the prefix, according to § 82. 5.

a. Instead of the Niphal infinitive absolute with prefixed ק , which does not happen to occur in any verb of this class, the alternate form with prefixed שׁ , § 91. *b.* is given in the paradigm, שִׁקָּהִלְשׁוּ being in actual use.

REMARKS ON LAMEDH GUTTURAL VERBS.

§ 125. 1. The Kal future and imperative have Pattahh except קָהִלְשׁוּ Gen. 43: 16; in one instance the K'thibh inserts ק , קָהִלְשׁוּ Jer. 5: 7, where the

K'ri is אָכֹלֶה. The vowel *a* is retained before suffixes, remaining short in אָכֹלֶה Am. 9: 1, but usually lengthened to Kamets, אָכֹלֶה 2 Chron. 21: 17, אָכֹלֶה Gen. 23: 11. It is also retained in pause before paragogic אָכֹלֶה Ps. 77: 2, אָכֹלֶה Dan. 9: 19; elsewhere it is rejected אָכֹלֶה 2 Sam. 14: 32, and in the imperative Hhirik is given to the first radical, אָכֹלֶה Job 32: 10, אָכֹלֶה Gen. 43: 8. Hhirik appears in אָכֹלֶה Gen. 25: 31, but verbs whose last radical is ר commonly take Kamets Hhatuph like perfect verbs both before paragogic אָכֹלֶה, and suffixes, אָכֹלֶה 1 Chron. 29: 18, אָכֹלֶה Prov. 3: 3.

2. The Kal infinitive construct mostly has *o*, אָכֹלֶה Jon. 2: 1, אָכֹלֶה Num. 17: 28, אָכֹלֶה Isa. 54: 9, rarely *a*, אָכֹלֶה Isa. 58: 9, אָכֹלֶה Num. 20: 3, אָכֹלֶה 1 Sam. 15: 1. With a feminine ending, the first syllable takes Kamets Hhatuph, אָכֹלֶה Zeph. 3: 11; so sometimes before suffixes, אָכֹלֶה 2 Sam. 15: 12, אָכֹלֶה Neh. 1: 4, אָכֹלֶה Josh. 6: 5, but more commonly Hhirik, אָכֹלֶה Am. 1: 13, אָכֹלֶה Num. 35: 19, אָכֹלֶה Neh. 8: 5, rarely Pattahh, אָכֹלֶה Ezek. 25: 6.

3. Most verbs with final ר have Hholem in the Kal future and imperative. But such as have middle *e* in the preterite take Pattahh, § 82. 1. *a*; and in addition the following, viz.: אָכֹלֶה to shut, אָכֹלֶה to say, אָכֹלֶה to honour, אָכֹלֶה to grow pale, אָכֹלֶה to shake, אָכֹלֶה to be rich, אָכֹלֶה to entreat, אָכֹלֶה to slip away, אָכֹלֶה to press, אָכֹלֶה to drink or be drunken. The following have Pattahh or Hholem, אָכֹלֶה to decree, אָכֹלֶה to vow, אָכֹלֶה fut. *o*, to reap, fut. *a*, to be short.

§ 126. 1. Tsere is almost always changed to Pattahh before the guttural in the preterite, infinitive construct, future and imperative; but it is retained and Pattahh-furtive given to the guttural in pause, and in the infinitive absolute and participle which partake of the character of nouns and prefer lengthened forms. Thus, Niphal: infin. constr., אָכֹלֶה Esth. 2: 8, אָכֹלֶה Isa. 51: 14, future, אָכֹלֶה Ps. 9: 19, אָכֹלֶה Job 17: 3, imperative, even in pause, אָכֹלֶה. Piel: preterite, אָכֹלֶה Lev. 14: 8, אָכֹלֶה 2 Chron. 34: 4, infin. constr., אָכֹלֶה Hab. 1: 13, אָכֹלֶה Lam. 2: 8, future, אָכֹלֶה Job 16: 13, אָכֹלֶה 2 Kin. 8: 12, אָכֹלֶה Deut. 7: 5, imperative, אָכֹלֶה Ex. 4: 23. Hiphil: apocopated future, אָכֹלֶה 2 Kin. 18: 30, fut. with Vav consecutive, אָכֹלֶה Judg. 4: 23, fem. plur., אָכֹלֶה Ps. 119: 171, imperative, אָכֹלֶה Ps. 86: 2, and even in pause, אָכֹלֶה 1 Kin. 22: 12. Hithpael: אָכֹלֶה Prov. 17: 14, אָכֹלֶה Dan. 11: 40, אָכֹלֶה Ps. 106: 47; this species sometimes has Kamets in its pausal forms, אָכֹלֶה Josh. 9: 13, אָכֹלֶה Ps. 107: 27. On the other hand, the absolute infinitives: Piel, אָכֹלֶה Deut. 22: 7, Hiphil, אָכֹלֶה Isa. 7: 11, Hophal, אָכֹלֶה Ezek. 16: 4. Participles: Kal, אָכֹלֶה Deut. 28: 52, but occasionally in the construct state with Pattahh, אָכֹלֶה Ps. 94: 9, אָכֹלֶה Isa. 51: 15, אָכֹלֶה Isa. 42: 5, אָכֹלֶה Lev. 11: 7, Piel, אָכֹלֶה 1 Kin. 3: 3, Hithpael, אָכֹלֶה 1 Sam. 21: 15. Tsere is retained before suffixes of the second person instead of being either changed to Pattahh or as in perfect verbs shortened to Seghol, Pi. inf. const. אָכֹלֶה Deut. 15: 18, fut. אָכֹלֶה Gen. 31: 27. There is one instance of Pattahh in the Hiphil inf. const., אָכֹלֶה Job 6: 26, and one before a grave suffix אָכֹלֶה Ezek. 21: 29, comp. fut. אָכֹלֶה Isa. 35: 4; אָכֹלֶה 1 Sam. 15: 23 Hiph. abs. inf. in pause is by § 65. *a*.

2. In verbs with final ך Pattahh takes the place of Tsere for the most part in the Piel preterite (in pause Tsere), and frequently in the Hithpaël (in pause Kamets); but Tsere (in pause Tsere or Pattahh, § 65. a) is commonly retained elsewhere, שָׁבַר Ps. 76: 4, שָׁבַר Ex. 9: 25, שָׁבַר Prov. 25: 6, שָׁבַר Ps. 93: 1, שָׁבַר Gen. 22: 14, שָׁבַר Gen. 10: 19, שָׁבַר Zeph. 2: 4. Two verbs have Seghol in the Piel preterite, שָׁבַר (in pause, שָׁבַר) and שָׁבַר.

§ 127. 1. The guttural almost always has Pattahh-furtive in the second fem. sing. of the preterite, שָׁבַר Ruth 2: 8, שָׁבַר Ezek. 16: 28, שָׁבַר Esth. 4: 14, שָׁבַר Ezek. 16: 4, scarcely ever simple Sh'va, שָׁבַר 1 Kin. 14: 3, שָׁבַר Jer. 13: 5, and never Pattahh (which might arise from the concurrence of consonants at the end of a word, § 61. 2), unless in שָׁבַר Gen. 30: 15, and שָׁבַר Gen. 20: 16, the former of which admits of ready explanation as a construct infinitive, and the latter may be a Niphal participle in the feminine singular, whether it be understood *it is rectified* or *thou art righted*, i. e. justice is done thee by this indemnification. Pattahh is once inserted before the abbreviated termination of the feminine plural imperative, שָׁבַר Gen. 4: 23 for שָׁבַר.

2. The guttural takes compound instead of simple Sh'va before suffixes, not only when it stands at the end of the verb, שָׁבַר Num. 24: 11, שָׁבַר Prov. 25: 17, but also in the first plural of the preterite, שָׁבַר Ps. 44: 18 (שָׁבַר ver. 21), Isa. 59: 12, Ps. 35: 25, 2 Sam. 21: 6, Ps. 132: 6; ך retains simple Sh'va before all personal terminations and suffixes, שָׁבַר Judg. 4: 20, שָׁבַר Mal. 1: 7, שָׁבַר Josh. 4: 23.

3. In a few exceptional cases the letter before the guttural receives compound Sh'va, שָׁבַר Isa. 27: 4, שָׁבַר Gen. 2: 23.

§ 128. The Hiphil infinitive construct once has the feminine ending ך, שָׁבַר Ezek. 24: 26; שָׁבַר Ezek. 16: 50 for שָׁבַר perhaps owes its anomalous form to its being assimilated in termination to the following word, which is a Lamedh He verb. In שָׁבַר Am. 8: 8 K'thibh for שָׁבַר the guttural ך is elided, § 53. 3.

PE NUN (פֿ) VERBS.

§ 129. Nun, as the first radical of verbs, has two peculiarities, viz.:

1. At the end of a syllable it is assimilated to the following consonant, the two letters being written as one, and the doubling indicated by Daghesh-forte. This occurs in the Kal future, Niphal preterite and participle, and in the Hiphil and Hophal species throughout; thus, שָׁבַר becomes שָׁבַר, written שָׁבַר, so שָׁבַר for שָׁבַר, שָׁבַר for שָׁבַר. In the Hophal, Kamets Hhatuph becomes Kibbuts before the doubled letter, § 61. 5, שָׁבַר for שָׁבַר.

2. In the Kal imperative with Pattahh it is frequently dropped, its sound being easily lost from the beginning of a syllable when it is without a vowel, נַשׁ for נָשׁ, § 53. 2. A like rejection occurs in the Kal infinitive construct of a few verbs, the abbreviation being in this case compensated by adding the feminine termination ת; thus, נַשְׁתִּי for תַּנְשִׁי (by § 63. 2. a), the primary form being נָשׁ.

a. In the Indo-European languages likewise, *n* is frequently conformed to or affected by a following consonant, and in certain circumstances it is liable to rejection, e. g. ἔγγράφω, ἐμβάλλω, συστρέφω.

§ 130. 1. The inflections of Pe Nun verbs may be represented by נָשׁ *to approach* (Paradigm VII). In the Piel, Pual, and Hithpael, they do not differ from perfect verbs. The last column of the paradigm is occupied by the Kal species of נָתַן *to give*, which is peculiar in assimilating its last as well as its first radical, and in having Tsere in the future.

a. The Kal of נָשׁ is used only in the infinitive, future, and imperative, the preterite and participle being supplied by the Niphal, which has substantially the same sense: the missing parts are in the paradigm supplied from analogy.

b. The future of נָתַן has Pattahh in one instance before Makkeph, נָתַן Jer. 16: 5.

REMARKS ON PE NUN VERBS.

§ 131. 1. If the second radical be a guttural or a vowel letter, Nun becomes strong by contrast and is not liable to rejection or assimilation, נָחַל Num. 34: 18, נָחַג 2 Kin. 4: 24, נָחַר Gen. 24: 48, נָחַר Ex. 15: 2. It is, however, always assimilated in נָחַם the Niphal preterite of נָחַם *to repent*, and occasionally in נָחַד *to descend*, e. g. נָחַד Jer. 21: 13, נָחַד Prov. 17: 10, נָחַד Ps. 38: 3 but נָחַד ibid., נָחַד Joel 4: 11.

2. Before other consonants the rule for assimilation is observed with rare exceptions, viz.: נָחַם Isa. 58: 3, נָחַם Ps. 68: 3, נָחַר Jer. 3: 5, נָחַר Deut. 33: 9 (and occasionally elsewhere), נָחַם Job 40: 24, נָחַם Isa. 29: 1, נָחַר Ezek. 22: 20, נָחַם (for נָחַם) Num. 5: 22, נָחַם (for נָחַם) with Daghesh-forte separative, § 24. 5) Isa. 33: 1, נָחַם Judg. 20: 31.

3. Nun is commonly rejected from the Kal imperative with a, נַשׁ 2 Sam. 1: 15 (once before Makkeph, נַשׁ Gen. 19: 9, in plural נַשְׁי 1 Kin. 18: 30 and in order to permit the retrocession of the accent, § 35. 1, נַשׁ Josh. 3: 9,

1 Sam. 14: 38), נָּלַךְ Ex. 3: 5, נָּסַח Job 1: 11, נָּסַח Deut. 2: 24, נָּסַח Ezek. 37: 9, נָּסַח Gen. 27: 26, though it is occasionally retained, נָּסַח 2 Kin. 19: 29, נָּסַח Ps. 10: 12, or by a variant orthography, נָּסַח Ps. 4: 7 but always elsewhere נָּסַח . In imperatives with \bar{o} , and in Lamedh He verbs which have \bar{e} in the imperative, Nun is invariably retained, נָּסַח Prov. 17: 14, נָּסַח Ps. 24: 14, נָּסַח Num. 31: 2, נָּסַח Ps. 58: 7, נָּסַח Gen. 30: 27, נָּסַח Ex. 8: 1.

4. The rejection of Nun from the Kal construct infinitive occurs in but few verbs; viz.: נָּסַח (with suffix, נָּסַחְךָ) from נָּסַח , נָּסַח from נָּסַח (twice) and נָּסַח from נָּסַח (once) and נָּסַח from נָּסַח , נָּסַח has נָּסַח (by § 60. 3. c), with the preposition לְ , נָּסַחְךָ by § 57. 2. (3), once without the feminine ending, נָּסַח Ps. 89: 10, and twice נָּסַח ; נָּסַח has commonly נָּסַח (for נָּסַח), with suffixes נָּסַחְךָ , but נָּסַח Num. 20: 21, and נָּסַח Gen. 38: 9.

5. The absolute infinitive Niphal appears in the two forms נָּסַח Jer. 32: 4, and נָּסַח Judg. 20: 39.

6. The נ of the prefix in the Hithpael species is in a few instances assimilated to the first radical, § 82. 5. a, נָּסַח Ezek. 5: 13, נָּסַח Ezek. 37: 10, Jer. 23: 13, נָּסַח Num. 24: 7, Dan. 11: 14, נָּסַח Isa. 52: 5.

§ 132. 1. The last radical of נָּסַח is assimilated in the Niphal as well as in the Kal species, נָּסַח Lev. 26: 25. The final Nun of other verbs remains without assimilation, נָּסַח , נָּסַח , נָּסַח . In 2 Sam. 22: 41 נָּסַח is for נָּסַח which is found in the parallel passage Ps. 18: 41. נָּסַח 1 Kin. 6: 19. 17: 14 K'thibh, is probably, as explained by Ewald, the Kal construct infinitive without the feminine ending (נָּסַח) prolonged by reduplication, which is the case with some other short words, e. g. נָּסַח from נָּסַח for נָּסַח ; others regard it as the infinitive נָּסַח with the 3 fem. plur. suffix or with ן paragodic; Gesenius takes it to be, as always elsewhere, the 2 masc. sing. of the Kal future. נָּסַח is the imper. with parag. ן except in Ps. 8: 2, where it is the Kal const. inf. with the fem. ending ן instead of ן , comp. נָּסַח Gen. 46: 3.

2. The peculiarities of Pe Nun verbs are shared by נָּסַח to take, whose first radical is assimilated or rejected in the same manner as נ , Kal inf. const. נָּסַח (with prep. לְ , נָּסַחְךָ , to be distinguished from נָּסַח 2 fem. sing. pret.), once נָּסַח (by § 60. 3. c) 2 Kin. 12: 9, with suffixes נָּסַחְךָ , fut. נָּסַח , imper. נָּסַח , rarely נָּסַח , נָּסַח , Hoph. fut. נָּסַח , but Niph. pret. נָּסַח . In Hos. 11: 3 נָּסַח is the masculine infinitive with the suffix for נָּסַח ; the same form occurs without a suffix, נָּסַח Ezek. 17: 5, or this may be explained with Gesenius as a preterite for נָּסַח .

3. In Isa. 64: 5 נָּסַח has the form of a Hiphil future from נָּסַח , but the sense shows it to be from נָּסַח for נָּסַח , Daghesh-forte being omitted and the previous vowel lengthened in consequence, § 59. a.

AYIN DOUBLED (ע"ע) VERBS.

§ 133. The imperfect verbs, thus far considered, differ from the perfect verbs either in the vowels alone or in

the consonants alone; those which follow, differ in both vowels and consonants, § 107, and consequently depart much more seriously from the standard paradigm. The widest divergence of all is found in the Ayin doubled and Ayin Vav verbs, in both of which the root gives up its dissyllabic character and is converted into a monosyllable; a common feature, which gives rise to many striking resemblances and even to an occasional interchange of forms.

§ 134. 1. In explaining the inflections peculiar to Ayin doubled verbs, it will be most convenient to separate the intensive species Piel and Pual with their derivative the Hithpaël from the other four. That which gives rise to all their peculiar forms in the Kal, Niphal, Hiphil, and Hophal species, is the disposition to avoid the repetition of the same sound by uniting the two similar radicals and giving the intervening vowel to the previous letter, thus, סָבַב for סָבַב , סָב for סָבַב § 61. 3.

2. In the Kal species this contraction is optional in the preterite; it is rare in the infinitive absolute though usual in the construct, and it never occurs in the participles. With these exceptions, it is universal in the species already named.

§ 135. This contraction produces certain changes both in the vowel, which is thrown back, and in that of the preceding syllable.

1. When the first radical has a pretonic Kamets, § 82. 1, as in the Kal preterite and infinitive absolute, and in the Niphal infinitive, future and imperative, this is simply displaced by the vowel thrown back from the second radical, thus סָבַב , סָב , סָבִיב , סָב ; הָסִיב , הָסִיב ; הָסִיב , הָסִיב .

2. When the first radical ends a mixed syllable as in the Kal future, the Niphal preterite, and throughout the

Hiphil and Hophal, this will be converted into a simple syllable by the shifting of the vowel from the second radical to the first, whence arise the following mutations:

In the Kal future יִסְבֵּב becomes יִסֵּב with *ı̇* in a simple syllable, contrary to § 18. 2. This may, however, be converted into a mixed syllable by means of Daghesh-forte, and the short vowel be retained, thus יִסְבֵּב; or the syllable may remain simple and the vowel be lengthened from Hhirik to Tsere, § 59, thus, in verbs fut. *a*, יִסְבֵּר for יִסְבֵּר; or as the Hhirik of this tense is not an original vowel but has arisen from Sh'va, § 85. 2. *a* (1), it may be neglected and *ā*, the simplest of the long vowels, given to the preformative, which is the most common expedient, thus יִסְבֵּב. The three possible forms of this tense are consequently יִסְבֵּב, יִסְבֵּב and יִסְבֵּר.

In the Niphal preterite נִסְבֵּב becomes by contraction נִסֵּב. In a few verbs beginning with ה the short vowel is retained in an intermediate syllable, thus נִסְבֵּר for נִסְבֵּר; in other cases Hhirik is lengthened to Tsere, נִסְבֵּר for נִסְבֵּר, or as the Hhirik is not essential to the form but has arisen from Sh'va, § 82. 2, it is more frequently neglected, and Kamets, the simplest of the long vowels, substituted in its place, thus נִסֵּב. The forms of this tense are, therefore, נִסְבֵּב, נִסְבֵּר, נִסֵּב.

In the Hiphil and Hophal species the vowels of the prefixed ה are characteristic and essential. They must, therefore, either be retained by inserting Daghesh-forte in the first radical, or be simply lengthened; no other vowel can be substituted for them, הִסְבֵּב for הִסְבֵּב, יִסְבֵּב or יִסְבֵּב for יִסְבֵּב, הִסְבֵּב (Kibbutz before the doubled letter by § 61. 5) or הִסְבֵּב for הִסְבֵּב.

3. The vowel, which is thrown back from the second radical to the first, stands no longer before a single consonant, but before one which, though single in appear-

ance, is in reality equivalent to two. It is consequently subjected to the compression which affects vowels so situated, § 61. 4. Thus, in the Niphal future and imperative Tsere is compressed to Pattah, **יִשָּׁב**, **יִשְׁבֶּה**; **הִשְׁבֵּה**, **הִשְׁבֵּה** (comp. **קִטַּלְהָ**, **קִטַּלְהָ**) though it remains in the infinitive which, partaking of the character of a noun, prefers longer forms. So in the Hiphil long Hhirik is compressed to Tsere, **הִשְׁבִּיב**, **הִשְׁבִּיב** (comp. **תִּקְטַלְהָ**, **תִּקְטַלְהָ**).

§ 136. Although the letter, into which the second and third radicals have been contracted, represents two consonants, the doubling cannot be made to appear at the end of the word. But

1. When in the course of inflection a vowel is added, the letter receives Daghesht-forte, and the preceding vowel, even where it would be dropped in perfect verbs, is retained to make the doubling possible, and hence preserves its accent, § 33. 1, **יָשָׁבָה**, **יָשָׁבוּ**.

2. Upon the addition of a personal ending which begins with a consonant, the utterance of the doubled letter is aided by inserting one of the diphthongal vowels, *ō* (וֹ) in the preterite, and *e* (יֶ) in the future. By the dissyllabic appendage thus formed the accent is carried forward, § 32, and the previous part of the word is shortened in consequence as much as possible, **הִשְׁבֵּהוּ**, **תִּשְׁבִּינָה**; **יָשָׁבוּ**, **תִּשְׁבִּינָה**.

3. When by the operation of the rules already given, § 135. 2, the first radical has been doubled, the reduplication of the last radical is frequently omitted in order to relieve the word of too many doubled letters. In this case the retention of the vowel before the last radical, contrary to the analogy of perfect verbs, and the insertion of a vowel after it, are alike unnecessary, and the accent takes its accustomed position, **יָשָׁבוּ**, **תִּשְׁבִּינָה**.

§ 137. The Piel, Pual, and Hithpaël sometimes pre-

as the infinitive of שָׁגַג *in their erring*; חָנַן Job 29: 3 has Hhirik before the suffix. The feminine termination וֹת is appended to the following infinitives, חָנְנוּ Ps. 77: 10. Job 19: 17, שָׁחֲחוּ Ezek. 36: 3, זָמְרוּ Ps. 17: 3. The imperative, which is always contracted, has mostly Hholem, סֵב, הוֹם and דֹּם but sometimes Pattahh, גַּל Ps. 119: 22 (elsewhere גָּל), כָּנָה Ps. 80: 16. Fürst regards חָנַן as a contracted participle from חָנַן, analogous to the Ayin Vav form קָנָם.

3. The following uncontracted forms occur in the Kal future, רָחֵן Am. 5: 15, רָחֹד and רָחֹד from רָחַד; in the Niphal, רָחֵב Job 11: 12; Hiphil, רָחֵם Mic. 6: 13, רָחֵם Ezek. 3: 15, וְרָחֵם Jer. 49: 37, and constantly in רָחַן and רָחַל; Hophal, רָחַד Job 20: 8 from רָחַד. In a few instances the repetition of the same letter is avoided by the substitution of א for the second radical, רָחֵם = רָחֵם Ps. 58: 8 and perhaps also Job 7: 5, רָחֵם = רָחֵם Ezek. 28: 24, Lev. 13: 51, 52, שָׁחֵם = שָׁחֵם Jer. 30: 16 K'thibh. Comp. in Syriac ܪܚܢ part. of ܪܚܐ. According to the Rabbins בָּרַח = בָּרַח Isa. 18: 2, but see Alexander in loc.

§ 140. 1. Examples of different forms of the Kal future: (1) With Daghesht-forte in the first radical, רָחֵם, רָחֵב, רָחֵד, רָחֵם; or with *a* as the second vowel, רָחֵם, רָחֵם, רָחֵם. (2) With Tsere under the personal prefix, רָחֵם, רָחֵם, רָחֵם, *e* being once written by means of the vowel letter ר, אֶרָחֵם. (3) With Kamets under the personal prefix, רָחֵם, רָחֵם; this occurs once with fut. *a*, רָחֵם Prov. 27: 17. With Vav Consecutive the accent is drawn back to the simple penult syllable in this form of the future, and Hholem is consequently shortened, § 64. 1, רָחֵם, רָחֵם. There are a few examples of *u* in the future as in Ayin Vav verbs, רָחֵם Prov. 29: 6, רָחֵם Isa. 42: 4, Eccles. 12: 6, רָחֵם Ezek. 24: 11 and perhaps רָחֵם Gen. 49: 19, Hab. 3: 16, רָחֵם Ps. 91: 6, though Gesenius assumes the existence of גָּיַד and שָׁיַד as distinct roots from רָחַד and רָחַד.

2. The Niphal preterite and participle: (1) With Hhirik under the prefixed *ו*, נָחַל Job 20: 28, נָחַל, נָחַל. (2) With Tsere under the prefix, נָחַל Jer. 22: 23, נָחַל Mal. 3: 9, נָחַל Isa. 57: 5. (3) With Kamets under the prefix, נָחַל, נָחַל; sometimes the repetition of like vowels in successive syllables is avoided by exchanging *a* of the last syllable for Tsere, נָחַל and נָחַל and נָחַל and נָחַל Ezek. 26: 2, or for Hholem as in Ayin Vav verbs, נָחַל Eccl. 12: 6, נָחַל Am. 3: 11, נָחַל Nah. 1: 12, נָחַל Isa. 34: 4.

3. The Niphal future preserves the Tsere of perfect verbs in one example, נָחַל, Lev. 21: 9, but mostly compresses it to Pattahh, נָחַל, נָחַל, נָחַל; like the preterite it sometimes has Hholem, נָחַל Isa. 24: 3, נָחַל ibid. If the first radical is a guttural and incapable of receiving Daghesht, the preceding Hhirik is lengthened to Tsere, נָחַל, נָחַל. The Kal and Niphal futures, it will be perceived, coincide in some of their forms; and as the signification of these species is not always clearly distinguishable in intransitive verbs, it is often a matter of doubt or of indifference to which a given form should be referred. Thus,

רָחַל, רָחַלָּה, רָחַלָּה are in the Niphal according to Gesenius, while Ewald makes them to be Kal, and Fürst the first two Niphal and the third Kal.

4. The Niphal infinitive absolute: הָבִיזוּ Isa. 24: 3, הָבִיזוּ ibid. or with Tsere in the last syllable, הָבִיז 2 Sam. 17: 10. The infinitive construct: הָבִיט Ps. 68: 3, הָבִיט Ezek. 20: 9, and once with Pattahh before a suffix, הָבִיטָה Lev. 21: 4. The imperative: הָבִיזוּ Isa. 52: 11, הָבִיטוּ Num. 17: 10.

5. In the Hiphil preterite the vowel of the last syllable is compressed to Tsere, הָפַר, הָפַר (in pause הָפַר, so הָפַר, הָפַר), or even to Pattahh, הָפַר. Both infinitives have Tsere, thus the absolute: הָפַר, הָפַר, הָפַר; the construct: הָפַר, הָפַר, הָפַר, in pause: הָפַר, הָפַר, הָפַר, with a final guttural, הָפַר, הָפַר. The imperative: הָפַר, הָפַר, הָפַר, הָפַר. הָפַר Job 21: 5 is a Hiphil and not a Hophal form as stated by Gesenius, the first vowel being Kamets and not Kamets Hhatuph. Futures with a short vowel before Daghesht-forte in the first radical: הָפַר, הָפַר, הָפַר; with a long vowel, הָפַר, הָפַר, הָפַר or הָפַר, הָפַר and הָפַר, הָפַר (ē expressed by the vowel letter א, § 11. 1. a) Eccles. 12: 5. When in this latter class of futures the accent is removed from the ultimate, whether by Vav Consecutive or any other cause, Tsere is shortened to Seghol, הָפַר, הָפַר, הָפַר, הָפַר, and in one instance to Hhirik, הָפַר Judg. 9: 53 (הָפַר would be from הָפַר) before a guttural it becomes Pattahh, הָפַר, הָפַר. Participles: הָפַר, הָפַר, הָפַר Ezek. 31: 3, הָפַר Prov. 17: 4. In a very few instances the Hhirik of the perfect paradigm is retained in the last syllable of this species as in Ayin Vav verbs, הָפַר Judg. 3: 21, הָפַר Jer. 49: 20, הָפַר Num. 21: 30.

6. Hophal preterites: הָפַר, הָפַר, הָפַר; futures: הָפַר, הָפַר, הָפַר; participles: הָפַר, הָפַר or in some copies הָפַר 2 Sam. 23: 6; infinitive with suffix, הָפַר Lev. 26: 34, with prep., הָפַר ver. 43.

§ 141. 1. Upon the addition of a vowel affix and the consequent insertion of Daghesht-forte in the last radical, the preceding vowel and the position of the accent continue unchanged, הָפַר, הָפַר (distinguished from the fem. part. הָפַר); הָפַר, הָפַר; if the last radical does not admit Daghesht-forte a preceding Pattahh sometimes remains short before ה, but it is lengthened to Kamets before other gutturals, הָפַר, הָפַר (100. 2), הָפַר and הָפַר. When the first radical is doubled, Daghesht is omitted from the last in the Kal fut. הָפַר, הָפַר, הָפַר, and occasionally elsewhere הָפַר Hi. fut. הָפַר Ho. pret. Other cases are exceptional, whether of the shifting of the accent, הָפַר Ps. 3: 2, הָפַר Ps. 55: 22, הָפַר Jer. 4: 13, and consequent shortening of the vowel, הָפַר Jer. 7: 29 for הָפַר, הָפַר, הָפַר for הָפַר, הָפַר Jer. 49: 28 (with the letter repeated instead of being simply doubled by Daghesht, so likewise in הָפַר Jer. 5: 6, הָפַר Ps. 9: 14) for הָפַר; the omission of Daghesht, הָפַר 1 Sam. 14: 36, הָפַר Prov. 7: 13, הָפַר Cant. 6: 11, 7: 13, הָפַר Job 19: 23, הָפַר Num. 22: 11, 17 (Kal imper. with ה, parag. for הָפַר, shortened by Makkeph from הָפַר, so הָפַר ora Num. 23: 7), or in addition, the rejection of the vowel, הָפַר K. fut. Gen. 11: 6 for הָפַר.

Gen. 11: 7 K. fut. for נִבְּקָה, נִבְּקָה Isa. 19: 3 Ni. pret. for נִבְּקָה or נִבְּקָה, נִבְּקָה Ezek. 41: 7 Ni. fut. for נִבְּקָה; נִבְּקָה Judg. 5: 5 according to Gesenius for נִבְּקָה Ni. pret. of זָלַל *to shake*, according to others K. pret. of זָלַל *to flow*; נִבְּקָה Ezek. 36: 3 for נִבְּקָה (Ewald) from זָלַל *to enter*, or for נִבְּקָה Ni. fut. of זָלַל *to go up*, נִבְּקָה Ezek. 7: 24 Ni. pret. for נִבְּקָה, נִבְּקָה Cant. 1: 6 Ni. pret. for נִבְּקָה. Once instead of doubling the last radical י is inserted, הִלִּיחַ Prov. 26: 7 for הִלִּיחַ, comp. הִלִּיחַ Ezr. 10: 16 for הִלִּיחַ; or it may be for הִלִּיחַ הִלִּיחַ § 174. 1.

2. Upon the insertion of a vowel before affixes beginning with a consonant, the accent is shifted and the previous part of the word shortened if possible; thus, with *ō* in the preterite, קָמַתְּ, קָמַתְּ (Kamets before ר which cannot be doubled), קָמַתְּ, קָמַתְּ, קָמַתְּ (the vowel remaining long before ר), קָמַתְּ (Pattahh instead of compound Sh'va on account of the following guttural, § 60. 3. c), קָמַתְּ, once with *ā*, קָמַתְּ Mic. 2: 4; with *e* in the future, קָמַתְּ, קָמַתְּ, קָמַתְּ. If the first radical be doubled, Daghesh is omitted from the last, and the customary vowel is in consequence not inserted, קָמַתְּ, קָמַתְּ; other cases are rare and exceptional, קָמַתְּ, קָמַתְּ, קָמַתְּ which is first plur. pret. for קָמַתְּ not third plur. for קָמַתְּ (Ewald), § 54, 3; קָמַתְּ Deut. 32: 41, קָמַתְּ Isa. 44: 16, קָמַתְּ Ps. 116: 6 have the accent upon the ultimate instead of the penult.

3. Before suffixes the accent is always shifted, and if possible the vowels shortened, קָמַתְּ, קָמַתְּ from קָמַתְּ, קָמַתְּ from קָמַתְּ, קָמַתְּ from קָמַתְּ, קָמַתְּ from קָמַתְּ; in קָמַתְּ Gen. 43: 29, Isa. 30: 19, from קָמַתְּ Lev. 26: 15 from קָמַתְּ, the original vowels have been not only abbreviated but rejected, and the requisite short vowel given to the first of the concurring consonants, § 61. 1. In a very few instances a form resembling that of Ayin Vav verbs is assumed, Daghesh being omitted from the last radical and the preceding vowel lengthened in consequence, קָמַתְּ Prov. 8: 29 for קָמַתְּ ver. 27, קָמַתְּ Isa. 33: 1 for קָמַתְּ, קָמַתְּ Ezek. 14: 8 for קָמַתְּ, קָמַתְּ Lam. 1: 8 for קָמַתְּ Hi. pret. of קָמַתְּ, קָמַתְּ Hab. 2: 17 for קָמַתְּ Hi. fut. of קָמַתְּ with 3 fem. plur. suf. אֲדָרְבָם 2 Sam. 22: 43 in a few editions for אֲדָרְבָם. Nun is once inserted before the suffix in place of doubling the radical, קָמַתְּ Num. 23: 13 for קָמַתְּ.

§ 142. 1. Of the verbs which occur in Piel, Pual, or Hithpael, the following adopt the forms of perfect verbs, viz.:

אָרַר <i>to curse.</i>	רָבַב <i>to cry.</i>	קָנָן <i>to make a nest.</i>
פָּזַז <i>to plunder.</i>	בָּתַח <i>to smite, break.</i>	קָצַץ <i>to cut off.</i>
בָּרַר <i>to purify.</i>	לָבַב <i>to take away the</i>	רָבַב <i>to be many.</i>
פָּשַׁשׁ <i>to grope.</i>	heart.	רָבַה <i>to be tender.</i>
זָפַק <i>to refine.</i>	לָלַק <i>to lick.</i>	שָׁרַר <i>to harrow.</i>
הָמַם <i>to warm.</i>	פָּשַׁשׁ <i>to feel, to grope.</i>	שָׁרַר <i>to rule.</i>
חָצַץ <i>to divide.</i>	פָּזַז <i>to leap.</i>	שָׁרַן <i>to sharpen.</i>
חָתַח <i>to be broken.</i>	פָּלַל <i>to judge, to inter-</i>	הָמַם <i>to be perfect.</i>
כָּלַל <i>to cover.</i>	cede.	

2. The following, which are mostly suggestive of a short, quick, repeated motion, reduplicate the radical syllable, viz.:

הָרַר to burn.	לָהַר to linger.	שָׁנַנ to sport, delight.
רָדַד to dance.	עָנַע to excite.	רָמַמ to run.
מָהַה to be mad.	צָחַח to chirp.	מָחַח to mock.

3. The following insert Hholem after the first radical, viz.:

אָנַח to complain.	נָהַר to fly.	רָחַח to break.
בָּלַח to mix.	נָחַס to lift up.	שָׁחַח to sink.
בָּפַח to empty.	סָפַח to occupy the thresh-	שָׁלַח to spoil.
גָּדַר to cut.	hold.	שָׁחַח to be desolate or
גָּרַר to sweep away.	צָרַר to bind.	amazed.
הָבַח to be still.	קָחַס to cut off.	הָחַח to beat.
הָחַח to break loose.	קָשַׁח to gather.	

4. The following employ two forms, commonly in different senses, viz.:

גָּלַל and גִּילַל to roll.	עָנַן to gather clouds, עִנְיָן to practise sorcery.
הָלַל to praise, הוֹלִיל to make mad.	
הָלַל to profane, הוֹלַל to wound.	פִּירַר to burst, פָּרַר to shake to pieces.
הָנַן to make gracious, חוֹנֵן to be gracious.	קָלַל to curse, קָחַל to whet.
רָמַח to speak, רוֹמֵחַ to mow.	רָצַץ and רוֹצֵץ to crush.
סָבַח to change, סוֹבֵחַ to surround.	שָׁדַד and שִׁדְדַר to treat with violence.

5. The following use different forms in different species, viz.:

חָבַח Pi. to decree, Pu. חָבַח.	רָנַח Pi. to shout, Hith. הִתְרַנֵּן.*
מָדַד Pi. to measure, Hith. הִתְמַדֵּד.	רָשַׁח Pi. to break, Pu. רָשַׁח.
מָרַר Pi. to make bitter, Hith. הִתְמַרְמַר.	שָׁנַח Pi. to inculcate, Hith. הִתְשַׁנֵּן.
סָלַח Pi. to exalt, Hith. הִתְסַלֵּחַ.	to pierce.
שָׁלַח Pi. to maltreat, Hith. הִתְשַׁלֵּחַ.	
and הִתְשַׁלֵּל,	

6. The following examples exhibit the effect of gutturals upon reduplicated forms: Preterite, שָׁשַׁשׁ Isa. 11: 8; Infinitive, לְהַשְׁחַח Prov. 26: 21, הִתְהַשְׁחַח Ex. 12: 39; Future, אֶשְׁחַשְׁשֵׁחַ Ps. 119: 47, הִשְׁחַשְׁשֵׁחַ Ps. 94: 19; Imperative, הִשְׁחַשְׁשֵׁחַ Isa. 29: 9; Participle, מְהַשְׁחַח Gen. 27: 12, מְהַשְׁחַח Prov. 26: 18.

§ 143. 1. The Pual species adheres to the analogy of perfect verbs with the exception of the preterites, נִיָּד Nah. 3: 17, עִיָּל Lam. 1: 12, the future הִתְעַשְׁשֵׁחַ Isa. 66: 12, and the participles, מְעִיָּל Isa. 9: 4, מְעִיָּל Isa. 53: 5.

* הִתְרַנֵּן Ps. 78: 65 is not from רָנַח (Gesenius) but from רָנַח, see Alexander in loc.

2. הִתְבַּר 2 Sam. 22: 7 is contracted for הִתְבָּרַר Ps. 18: 27; in regard to הִתְנַסַּל in the same verse, Nordheimer adopts the explanation of Altling that it is a similar contraction of the Hithpael of פָּלַל *thou wilt show thyself a judge*, but as it answers to הִתְפַּחֵל Ps. 18: 27, the best authorities are almost unanimous in supposing a transposition of the second radical with the first and its union with ה of the prefix.

3. הִלֵּל and הִחֵל. The prefixed ה remains in the Hiphil future of הִלֵּל, e. g. יִהְיֶה, יִחְלֶה, יִחְלִי, and in the derivative nouns הִחְלִי, הִחְלִי, whence these forms are in the lexicons referred to the secondary root חִל.

PE YODH (י) VERBS.

§ 144. In quiescent verbs one of the original radicals is א, י or י, which in certain forms is converted into or exchanged for a vowel. As א preserves its consonantal character when occupying the second place in the root, and also (with the exception of the Pe Aleph future, § 110. 3, and a few occasional forms, § 111. 2) when it stands in the first place, verbs having this letter as a first or second radical belong to the guttural class; those only in which it is the third radical (Lamedh Aleph) are properly reckoned quiescent. On the other hand, if the first, second, or third radical be either Yodh or Vav, the verb is classed as quiescent. All verbs into which either י or י enter as a first radical are promiscuously called Pe Yodh, as the modes of inflection arising from these two letters have been blended, and Yodh in either case appears in the Kal preterite from which roots are ordinarily named, § 83. *a*. In the second radical the Vav forms (Ayin Vav) preponderate greatly over those with Yodh (Ayin Yodh). In the third radical the Yodh forms have almost entirely superseded those with Vav, though the current denomination of the verbs is derived from neither of these letters but from He (Lamedh He), which is used to express the final vowel of the root in the Kal preterite after the proper radical has been rejected.

a. Verbs whose third radical is the consonant ה belong to the guttural class, e. g. חָנַן, חָנַן and are quite distinct from the quiescent verbs חָנַן in which ה always represents a vowel, e. g. חָנַן, חָנַן.

§ 145. 1. In Pe Yodh verbs the first radical is mostly Yodh at the beginning, § 56. 2, and Vav at the close of a syllable. It is accordingly Yodh in the Kal, Piel, and Pual species, and commonly in the Hithpael, חָנַן, חָנַן, חָנַן. It is Vav in the Niphal and commonly in the Hiphil and Hophal species, חָנַן, חָנַן, חָנַן.

2. In the Kal future, if Yodh be retained, it will quiesce in and prolong the previous Hhirik, and the second radical will take Pattahh, e. g. חָנַן; if the first radical be rejected the previous Hhirik is commonly lengthened to Tsere, חָנַן, the Pattahh of the second syllable being sometimes changed to Tsere to correspond with it, § 63. 2. *c.*, e. g. חָנַן; in a few instances Hhirik is preserved by giving Daghesth-forte to the second radical as in Pe Nun verbs, the following vowel being either Pattahh or Hholem, חָנַן, חָנַן.

3. Those verbs which reject Yodh in the Kal future, reject it likewise in the imperative and infinitive construct, where it would be accompanied by Sh'va at the beginning of a syllable, § 53. 2. *a.*, the infinitive being prolonged as in Pe Nun verbs by the feminine termination, חָנַן, חָנַן.

§ 146. 1. In the Niphal preterite and participle Vav quiesces in its homogeneous vowel Hholem, חָנַן, חָנַן; in the infinitive, future, and imperative, where it is doubled by Daghesth-forte, it retains its consonantal character, חָנַן, חָנַן.

2. In the Hiphil Vav quiesces in Hholem, חָנַן, חָנַן; a few verbs have Yodh quiescing in Tsere, חָנַן, חָנַן; more rarely still, the first radical is dropped and the

preceding short vowel is preserved, as in Pe Nun verbs, by doubling the second radical, *הִצִּיג*, *הִצִּיג*.

3. In the Hophal Vav quiesces in Shurek, *הִשָּׁבַח*, *הִשָּׁבַח*; occasionally the short vowel is preserved and Daghesh-forde inserted in the second radical, *הִשָּׁבַח*.

a. The Hholem or Tsere of the Hiphil arises from the combination of *a*, the primary vowel of the first syllable in this species, § 82. 5. *b.* (3), with *u* or *i*, into which the letters ו and י are readily softened, § 57. 2. (5). The Hholem of the Niphal is to be similarly explained: the Hhirik of this species, which has arisen from Sh'va and cannot combine with Vav, is exchanged for the simplest of the vowels *a* (comp. *הִשָּׁבַח*, *הִשָּׁבַח*), and the union of this with ו forms *ō*. The Hophal retains the passive vowel *u*, which is occasionally found in perfect verbs, § 95. *a.*

§ 147. The inflections of Pe Yodh verbs may be represented by those of *יָשַׁב* *to sit* or *dwelt*, (Paradigm X). The Piel, Pual, and Hithpael are omitted as they do not differ from perfect verbs. The alternate form of the Kal future is shown by the example of *יָבֵשׁ* *to be dry*.

REMARKS ON PE YODH VERBS.

§ 148. 1. The following verbs retain Yodh in the Kal future, *viz.*:

<i>יָבֵשׁ</i> <i>to be dry.</i>	<i>יָשַׁף</i> <i>to be poured.</i>	<i>יָרָא</i> <i>to fear.</i>
<i>יָצַב</i> <i>to toil.</i>	<i>יָצַד</i> <i>to appoint.</i>	<i>יָרָח</i> <i>to cast.</i>
<i>יָחַר</i> <i>to delay.</i>	<i>יָנַח</i> <i>to be weary.</i>	<i>יָרַשׁ</i> <i>to possess.</i>
<i>יָצַח</i> <i>to oppress.</i>	<i>יָצַח</i> <i>to counsel.</i>	<i>יָשַׁם</i> <i>to put.</i>
<i>יָצַק</i> <i>to suck.</i>	<i>יָצַח</i> <i>to be beautiful.</i>	<i>יָשַׁן</i> <i>to sleep.</i>

The concurrence of Yodhs in the third person of the future is sometimes prevented by omitting the quiescent *יָבֵשׁ*, *יָרָא*, *יָשַׁף*, the long vowel receiving Methegh before vocal Sh'va, and thus distinguishing the last two words from the Lamedh He forms, *יָרָא* from *יָרָא* and *יָשַׁף* from *יָשַׁף*, § 45. 2.

2. The following have Tsere under the preformative; those in which the second vowel is likewise Tsere are distinguished by an asterisk:

<i>יָדַע</i> <i>to know.</i>	* <i>יָבַר</i> <i>to bear.</i>	* <i>יָבַח</i> <i>to be dislocated.</i>
<i>יָחַד</i> <i>to be joined.</i>	* <i>יָצַח</i> <i>to go out.</i>	* <i>יָרַד</i> <i>to go down.</i>
<i>יָחַם</i> <i>to conceive.</i>	<i>יָצַח</i> <i>to be straitened.</i>	* <i>יָשַׁב</i> <i>to sit, dwell.</i>

The second syllable has Pattahh in חָרַד Jer. 13: 17, Lam. 3: 48, and in the feminine plurals, חָרַדְנָה, חָרַדְנָה; חָצְאָה has Seghol after the analogy of Lamedh Aleph verbs; (with the vowel-letter י for e) occurs only in the K'thibh, Ezek. 35: 9, and of course has not its proper vowels. In יָרַדְתָּ Ps. 138: 6 the radical Yodh remains and has attracted to itself the Tsere of the preformative. Comp. § 60. 3. c.

3. The following insert Daghesh-forte in the second radical, viz.: יָרַבְרָ to *chastise, instruct*, יָרַבְרָ to *burn*. In חָרַדְתָּ Isa. 44: 8 short Hhirik remains before a letter with Sh'va; יָרַבְרָ Job 16: 11 is explained by some as a Kal future, by others as a Piel preterite.

4. The following have more than one form: יָרַבְרָ to *be good fut.*, יָרַבְרָ, once חָרַבְרָ Nah. 3: 8; יָרַבְרָ, once חָרַבְרָ 1 Kin. 22: 35; יָרַבְרָ to *form*, יָרַבְרָ and יָרַבְרָ, once חָרַבְרָ Isa. 10: 16, and יָרַבְרָ Deut. 32: 22; יָרַבְרָ to *awake*, יָרַבְרָ once חָרַבְרָ 1 Kin. 3: 15; יָרַבְרָ to *be precious*, יָרַבְרָ and יָרַבְרָ, or with a vowel letter for e, יָרַבְרָ, once חָרַבְרָ to *be desolate*, יָרַבְרָ once חָרַבְרָ Ezek. 6: 6; יָרַבְרָ to *be right*, יָרַבְרָ, once חָרַבְרָ (3 fem. plur., § 88) 1 Sam. 6: 12. Some copies have יָרַבְרָ Isa. 40: 30 for חָרַבְרָ.

5. In futures having Tsere under the preformative, the accent is shifted to the penult after Vav Consecutive in the persons liable to such a change, viz.: 3 sing., 2 masc. sing., and 1 plur., Tsere in the ultimate being in consequence shortened to Seghol, וְיָרַבְרָ, וְיָרַבְרָ, וְיָרַבְרָ. Pattahh in the ultimate becomes Seghol in וְיָרַבְרָ (with a postpositive accent) Gen. 2: 7, 19, וְיָרַבְרָ Gen. 50: 26; but וְיָרַבְרָ, וְיָרַבְרָ, וְיָרַבְרָ, only once before a monosyllable, § 35. 1, וְיָרַבְרָ Gen. 9: 24. The accent remains on the ultimate in the Lamedh Aleph form, וְיָרַבְרָ, unless the following word begins with an accented syllable, e. g. וְיָרַבְרָ Gen. 4: 16, 8: 18. The pause restores the accent in all these cases to its original position, וְיָרַבְרָ Ruth 4: 1, וְיָרַבְרָ Ps. 139: 1, וְיָרַבְרָ Ps. 18: 10, § 35. 2.

§ 149. 1. Kal construct infinitives with Yodh: יָרַבְרָ and with a feminine ending יָרַבְרָ with suf. יָרַבְרָ, once with prep. לְיָרַבְרָ 2 Chron. 31: 7, Daghesh conservative after י, § 14. a; יָרַבְרָ, § 87, once יָרַבְרָ Josh. 22: 25 and with prep. לְיָרַבְרָ 1 Sam. 18: 29 from יָרַבְרָ once יָרַבְרָ 2 Chron. 26: 15 from יָרַבְרָ, יָרַבְרָ.

2. Infinitives without Yodh: יָרַבְרָ (with suf. יָרַבְרָ) Ex. 2: 4, and without the feminine termination יָרַבְרָ (with suf. יָרַבְרָ) and יָרַבְרָ, once לְיָרַבְרָ 1 Sam. 4: 19, § 54. 2. יָרַבְרָ (with suf. יָרַבְרָ), יָרַבְרָ (with suf. יָרַבְרָ), once יָרַבְרָ Gen. 46: 3, יָרַבְרָ (with suf. יָרַבְרָ), יָרַבְרָ (with suf. יָרַבְרָ) once יָרַבְרָ Ps. 23: 6). Yodh is perhaps dropped from the absolute infinitive יָרַבְרָ Jer. 42: 10, which is usually explained to be for יָרַבְרָ; it may, however, be derived from the Ayin Vav verb יָרַבְרָ.

3. Imperatives with Yodh: יָרַבְרָ, יָרַבְרָ, יָרַבְרָ. Without Yodh: יָרַבְרָ (with ה parag. יָרַבְרָ Prov. 24: 14), יָרַבְרָ (with ה parag. יָרַבְרָ Hos. 4: 18, see § 92. a), יָרַבְרָ (fem. plur. יָרַבְרָ Cant. 3: 11), יָרַבְרָ (יָרַבְרָ). With both forms: יָרַבְרָ and יָרַבְרָ (יָרַבְרָ), twice יָרַבְרָ Judg. 5: 13, יָרַבְרָ and יָרַבְרָ.

§ 150. 1. The Niphal of *הָנִיחַ* has *ū* instead of *ō*, *נָחַי* Zeph. 3: 18, *נָחַח* Lam. 1: 4; *נָחַלְהִי* 1 Chron. 3: 5, 20: 8 has *ū* followed by Daghesth. *נָחַח*, which according to Gesenius is from *נָחַח*, has *ī*; Ewald assumes the root to be *נָחַח*, and refers to it likewise the Kal future and the Hiphil ascribed to *נָחַח*, § 148. 3. and § 151. 4. In that case the Daghesth in *נָחַח* Isa. 33: 12, Jer. 51: 58, will not require the explanation suggested in § 24. c, but the K'thibh *הוֹצִיחִיהָ* 2 Sam. 14: 30 will be unexplained. *נָחַח* Ps. 9: 17 is not the Niphal preterite or participle of *נָחַח*, but the Kal participle of *נָחַח*.

2. Yodh appears in the Niphal future of two verbs instead of Vav, *נָחַח* Gen. 8: 12, 1 Sam. 13: 8 K'ri, *נָחַח* Ex. 19: 13. In the first person singular *נ* always has Hhirik, *נָחַח*, *נָחַח*, *נָחַח*, *נָחַח*.

§ 151. 1. In the Hiphil the following verbs have Yodh preceded by Tsere, viz.: *נָחַח* to be good, *נָחַח* to howl, *נָחַח* to go to the right, *נָחַח* to change, *נָחַח* to suck. Yodh is likewise found in *נָחַח* Judg. 16: 26 K'thibh, and in the following instances in which the prefix has Pattahh as in perfect verbs, *נָחַח* Hos. 7: 12, *נָחַח* Prov. 4: 25, *נָחַח* Ps. 5: 9 K'ri (K'thibh *נָחַח*, comp. Isa. 45: 2 K'thibh *נָחַח*, K'ri *נָחַח*), *נָחַח* Gen. 8: 17 K'ri (K'thibh *נָחַח*, (הוֹצִיחִיהָ) 1 Chron. 12: 2.

2. In *נָחַח* Job 24: 21 (elsewhere *נָחַח* and *נָחַח* (once *נָחַח* Mic. 1: 8), the radical Yodh attracts to itself the vowel of the preformative, comp. § 148. 2. He remains after the preformative in *נָחַח* Isa. 52: 5, *נָחַח* Neh. 11: 17, Ps. 28, 7, *נָחַח* 1 Sam. 17: 47, Ps. 116: 6. Both Yodh and Vav, quiescing in their appropriate vowels, are liable to omission, *נָחַח*, *נָחַח*, *נָחַח*, and once the vowel Tsere is dropped before a suffix, *נָחַח* Ex. 2: 9 for *נָחַח*.

3. Vav consecutive draws the accent back to the penultimate Tsere or Hholem of the Hiphil future in the persons liable to be affected by it, § 148. 5, and shortens the final vowel, *נָחַח*, *נָחַח*, *נָחַח*; but with a pause accent: *נָחַח* Ruth 2: 14.

4. The following verbs insert Daghesth in the second radical in the Hiphil, viz.: *נָחַח* to set, place, *נָחַח* to spread, *נָחַח* to pour, except: *נָחַח* 2 Kin. 4: 5 K'ri (K'thibh *נָחַח*, (מִצָּקָה) *נָחַח* to burn, except *נָחַח* 2 Sam. 14: 30 K'thibh, see § 150. 1.

5. In the Hophal a few examples occur of *ū* followed by Daghesth, *נָחַח* Ex. 10: 24, *נָחַח* Isa. 14: 11, Esth. 4: 3, *נָחַח* Isa. 28: 16, *נָחַח* Job 11: 15 and a few of Hholem, *נָחַח* Lev. 4: 23, 28, *נָחַח* Prov. 11: 25 for *נָחַח* from *נָחַח*. The construct infinitive: *נָחַח* Ezr. 3: 11, and with the feminine termination *נָחַח* Ezek. 16: 4, *נָחַח* Gen. 40: 20, Ezek. 16: 5.

§ 152. 1. In the Kal preterite Yodh is once dropped, *נָחַח* Judg. 19: 11 for *נָחַח*. Hhirik occurs with the second radical of *נָחַח* and *נָחַח* in the first and second persons singular with suffixes, and in the second person plural, which is perhaps due to the assimilating power of the antecedent Yodh, e. g. *נָחַח*, *נָחַח*, *נָחַח*.

2. In the Piel future the prefix Yodh of the third person is contracted

with the radical after Vav consecutive, נִתְּשָׁה Nah. 1: 4 for נִתְּשָׁה Ezech. Lam. 3: 33, נִתְּשָׁה Lam. 3: 53, נִתְּשָׁה 2 Chron. 32: 30 K'ri (K'thibh וִיתְּשָׁה).

3. Three verbs have Vav in the Hitlpael, הִתְּנַחֵם, הִתְּנַחֵם, הִתְּנַחֵם; ח is assimilated to the following ו and contracted with it in הִתְּנַחֵם Ezek. 23: 48 for הִתְּנַחֵם; a peculiar Niphal formed on the basis of a Hitlpael, § 83. c. (2). In הִתְּנַחֵם Ex. 2: 4 for הִתְּנַחֵם Yodh is rejected and its vowel given to the preceding letter, § 53. 3. b.

§ 153. 1. הָלַךְ and הָלַךְ. הָלַךְ to go in the Hiphil and for the most part in the infinitive construct, future and imperative Kal follows the analogy of Pe Yodh verbs, as though the root were הָלַךְ. Thus, Kal inf. const. הָלַךְ, with suf. הָלַכְתָּ rarely הָלַכְתָּ; fut. הָלַךְ (once with the vowel letter ו for ע, הָלַכְתָּ Mic. 1: 8, fem. pl. הָלַכְתֶּנּוּ), occasionally in poetry הָלַכְתָּ (3 fem. sing. הָלַכְתָּ); imper. הָלַךְ (with ה, parag. הָלַךְ, or without the vowel letter ה, fem. pl. הָלַכְתֶּנּוּ and הָלַכְתֶּנּוּ) once הָלַכְתָּ Jer. 51: 50. Hiphil: הִלְכֵהְּ once in the imper. הִלְכֵהְּ Ex. 2: 9, and once in the participle הִלְכֵהְּ Zech. 3: 7 for הִלְכֵהְּ, § 94. e.

2. אָסַף to gather and רָכַס to add are liable to be confounded in certain forms. In the Hiphil future of רָכַס, *ō* is twice represented by the vowel letter א, וְאָסַף 1 Sam. 18: 29. וְאָסַף Ex. 5: 7; אָסַף drops its א in the Kal future, when it follows the Pe Aleph inflection, § 110. 3, which it does only in the following instances, וְאָסַף 2 Sam. 6: 1, וְאָסַף Ps. 104: 29, וְאָסַף Mic. 4: 6, וְאָסַף 1 Sam. 15: 6, where the Hhirik, being abbreviated from Tsere, is short, notwithstanding the Methegh in the intermediate syllable, § 45. 2. The apoc. Hiph. fut. of רָכַס when joined with the negative particle אֵל is accented on the penult, אֵל-רָכַס Deut. 3: 26, and in one instance the vowel of the ultimate is dropped entirely, אֵל-רָכַס Prov. 30: 6.

3. הוֹשִׁיבֵיהֶם Zech. 10: 6 is probably, as explained by Gesenius and Hengstenberg, for הוֹשִׁיבֵיהֶם from הוֹשִׁיב to dwell, though Ewald derives it from הוֹשִׁיב to return, as if for הוֹשִׁיבֵיהֶם, and Kimchi supposes it to be a combination of both words suggesting the sense of both, in which he is followed by the English translators, *I will bring them again to place them.*

הוֹשִׁיב Isa. 30: 5 "is regarded by Gesenius as an incorrect orthography for הוֹשִׁיב; but Maurer and Knobel read it הוֹשִׁיב and assume a root הוֹשִׁב synonymous with הוֹשִׁב." Alexander in loc.

הוֹשִׁיב Ps. 16: 5, see § 90.

AYIN VAV (ו"ו) AND AYIN YODH (ע"י) VERBS.

§ 154. Yodh and Vav, as the second radical of verbs, have the following peculiarities, viz.:

1. They may be converted into their homogeneous vowels *i* and *u*.

2. They may be rejected when accompanied by a

heterogeneous vowel, which is characteristic of the form. Yodh forms are confined to the Kal of a few verbs; in the other species Vav forms are universal.

a. Yodh is never found as a quiescent middle radical in any species but Kal: it enters as a consonant into the Piel of two verbs, and the Hith-pael of two, § 163. 1, the Niphal of הָיָה *to be*, and the Hiphil of חָיָה *to live*.

§ 155. 1. In the Kal preterite and active participle and in the Hiphil and Hophal species, the quiescent is rejected and its vowel given to the preceding radical. Thus,

Kal preterite: קָם for קָוֹם where \bar{a} , which arises from blending \check{a} with the pretonic Kamets, § 62. 1, is in partial compensation for the contraction, בָּיַח for בָּיִחַת, בָּשׁ for בָּוֶשׁ, רָב for רָבִיב. For an exceptional formation, see § 160. 1.

Active participle: קָם for קָוֹם, בָּיַח for בָּיִחַת, בָּשׁ for בָּוֶשׁ, רָב for רָבִיב, the ordinary participial form being superseded by that of another verbal derivative, as is the case in some perfect verbs of a neuter signification, § 90.

Hiphil and Hophal: הָקִים for הִקְוִים, יָקִים for יִקְוִים, הִקְוִים for הִקְוִים, the short vowel of the prefix being prolonged in a simple syllable, § 59.

2. In the Kal construct infinitive, future, imperative and passive participle, the quiescent is softened into its homogeneous vowel, קִים, רִיב; in the future the preformative commonly takes the simplest of the long vowels \bar{a} , יָקִים, רָרִיב, comp. יָסֵב.

3. In the Kal absolute infinitive and in the Niphal species a similar softening of ו occurs, which, with the accompanying or preceding *a*, forms \bar{o} , § 57. 2. (5), קִים (*kōm* = *kāūm*) for קָוִים; יָקִים for יִקְוִים, the prefix usually taking the simplest of the long vowels \bar{a} ; יָקִים for יִקְוִים.

4. In the first and second persons of the Niphal and Hiphil preterites \bar{o} (ו) is inserted before the affixed termination in order to preserve the long vowel of the root

from the compression incident to standing before two consonants, § 61. 4; in the feminine plurals of the Kal future *ē* (יִי) is sometimes inserted for a similar reason, this prolongation of the word being attended by a shifting of the accent and a consequent rejection of the pretonic vowel of the first syllable, הִקְיִימֶינָה, הִקְיִימוּהָ, נִקְיִימוּהֶם. In the Niphal preterite, when the inserted י receives the accent, the preceding י is for euphony changed to ו, e. g. נִקְיִמוּהָ.

5. In the Kal and Hiphil species the apocopated future takes the diphthongal vowels *ō* and *ē* in distinction from the ordinary future, which has the pure vowels *ū* and *ī*, § 66. 1. (2) *b*, thus קָשָׁב, קָשְׁבָה. With Vav Conversive the accent is drawn back to the simple penult, and the vowel of the last syllable is shortened, וְקָשְׁבָה, וְקָשְׁבָה.

§ 156. 1. In the Piel, Pual, and Hithpael, the form of perfect verbs is rarely adopted, the second radical appearing as ו, e. g. זָיַד, or as י, e. g. קָיַם.

2. Commonly the third radical is reduplicated instead of the second, which then quiesces in Hholem, Pi. קוֹיָם, Pu. קוּיָם, Hith. הִתְקוּיָם.

a. In the Pual *o* is the passive vowel here adopted in preference to *u*: in the Piel and Hithpael it arises from the combination of *u*, to which ו is softened, with the antecedent *a*, קוּיָם for קוּיָם, § 82. 5. *b* (3).

3. Sometimes the quiescent letter is omitted from the root, and the resulting biliteral is reduplicated, Pi. בָּלָל, Pu. בָּלָל.

a. The two forms of the intensive species, which depart from the regular paradigm, precisely resemble in appearance those of Ayin doubled verbs, though constructed upon a different principle, as already explained.

§ 157. The inflections of Ayin Vav verbs are shown in those of קָיַם to *stand* or *rise*, in Paradigm IX; the divergent forms of Ayin Yodh verbs in the Kal species are exhibited by יָרִיב to *contend*.

a. Ayin Vav and Ayin Yodh verbs are named not from the Kal preterite, in which the quiescent is rejected, but from the construct infinitive, the simplest form in which all the radicals appear.

b. No Hophal forms occur in those persons in which the inflective terminations begin with a consonant. The same is true of the Ayin Yodh imperative.

REMARKS ON AYIN VAV AND AYIN YODH VERBS.

§ 158. 1. Medial Yodh and Vav remain without quiescence or rejection in a few verbs, whose root contains another feeble consonant by contrast with which these letters acquire new strength. This is always the case in Lamedh He verbs, e. g. *חָיָה*, *נָחָה*; so likewise in the following guttural verbs and forms, *אָנַח* to *expire*, *יָחַוּרָה* Isa. 29: 22, *רָצַחְתָּ* Isa. 42: 11, *אָנַח* to be an enemy, *כָּתַח* 1 Sam. 18: 9 K'ri (K'thibh), *קָרַח* Jer. 4: 31, which are confined to the Kal species, and in *רָחַח* to be airy or refreshing, which is besides found in the Pual participle.

2. The Kal preterite has Pattahh in two instances as in Ayin Vav verbs, *בָּוּ* Zech. 4: 10, *נָח* Isa. 44: 18 but *נָח* Lev. 14: 42. It has Tseré in *נָח* to die, *נָח* Isa. 17: 11 (unless this is a noun as explained by Delitzsch and in the common English version) but *נָח* Jer. 50: 3, and Hholem in *אָרַח* to shine, *בוֹש* to be ashamed, *טוֹב* to be good, § 82. 1. *a*, and in *בָּאָח* Jer. 27: 18, elsewhere *בָּאָח* Isa. 1: 6, Ps. 58: 4, elsewhere *אָרַח*. Hhirik once occurs instead of Pattahh in the second person plural, *פָּתַחְתָּם* Mal. 3: 20. The following participles have Tseré, *נָחִים*, *נָחִין*, *נָחִין*, *נָחִין*; the following have Hholem, *בוֹשִׁים*, *בוֹשִׁים*, *בוֹשִׁים* 2 Kin. 16: 7 (comp. *קִימִיחָם* Ex. 32: 25 in the Samaritan copy), elsewhere *קָרַחְתָּם* Jer. 4: 31 if from *חָיָה* and not from *חָיָה*.

3. The vowel letter *א* is written for *ā*, § 11. 1. *a*, once in the preterite, *קָאָח* Hos. 10: 14, and occasionally in the participle, *לָאָח* Judg. 4: 21, *רָאָח* Prov. 24: 7, *רָאָח* 2 Sam. 12: 1, 4, Prov. 10: 4, 13: 23, *נָאָחִים* despising Ezek. 16: 57, 28: 24, 26, to be distinguished from *נָאָחִים* rowing Ezek. 27: 8, 26. The consonant *א* is once introduced in place of the omitted *ו*, *רָאָח* Zech. 14: 10 for *רָאָח*; the ancient versions favour the assumption, that *פָּאָחִי* Ps. 22: 17 is in like manner for *פָּאָחִי* piercing, though the most recent and ablest expositors take it to be a preposition and noun like the lion.

4. The accent regularly remains upon the radical syllable before affixes consisting of a vowel or a simple syllable, though with occasional exceptions, e. g. *קָאָח* Lev. 18: 28, *רָבִי* Gen. 26: 22, *נָחִי* Gen. 40: 15, *חָיָי* Num. 13: 32. In a few instances it is shifted by Vav conversive preterite, § 100. 2, *וְלָכָה* Obad. ver. 16, *וְסָפָה* Am. 3: 15, *וְנָחָה* Isa. 11: 2, *וְנָחָה* Isa. 7: 19 but *וְנָחָה* ibid., *וְנָחָה* Zech. 5: 4, *וְנָחָה* ibid., where the feminine ending is *הָ* instead of *הַ*; so in the passive participle, *וְנָחָה* Isa. 59: 5 for *וְנָחָה*.

§ 159. 1. Hholem is in a few instances found instead of Shurek in the construct infinitive, *בוֹא*, *בוֹש*, *בוֹש* Judg. 3: 25, *נָח*, *נָח* and *נָח* Isa. 7: 2, elsewhere *נָח*, *נָח* Isa. 30: 2, which is not from *נָח* Josh. 2: 16, else-

where שִׁיב, and with suf. רִוּם Ezek. 10: 17, גָּלַי Ps. 71: 6, which is not the participle from גָּלָה (Gesenius), גָּלַי *my breaking forth*, i. e. the cause of it Ps. 22: 10, see Alexander in loc.; Gesenius explains this form as a participle, but is obliged in consequence to assume a transitive sense which nowhere else belongs to the verb.

2. The following imperatives have Hholem, בּוֹשׁ, בָּא Isa. 60: 1, שׁוּבָה Mic. 4: 10, הִשָּׁבִי Mic. 4: 13. With paragogic ה, קוּמָה or קוּמָה, שׁוּבָה, שׁוּבָה. Examples of the feminine plural, לְבָנָה, לְבָנָה, שׁוּבָה.

3. The following futures have Hholem, רָדוֹן Gen. 6: 3, elsewhere רָדוֹן Ps. 80: 19, רָדוֹן and רָדוֹן where the Hhirik of the perfect paradigm is lengthened to Tseré under the preformative. Examples of the feminine plural: הַבְּאִינָה, הַבְּאִינָה, הַבְּאִינָה, הַבְּאִינָה and Zech. 1: 17 הַבְּאִינָה (in Baer's edition without Dagghesh), הַבְּאִינָה and הַבְּאִינָה Ezek. 13: 19 (Baer no Dagghesh). The accent is shifted and Kamets rejected from the preformative upon the addition of a suffix or paragogic Nun, the latter of which is particularly frequent in this class of verbs both in the Kal and Hiphil future, הַבְּאִינָה, הַבְּאִינָה, הַבְּאִינָה, הַבְּאִינָה Ezek. 4: 12, with Dagghesh euphonic in the י and נ which Baer omits. Apocopated future: הָלַךְ, הָלַךְ and הָלַךְ, הָלַךְ, הָלַךְ with the accent thrown back to the penult הָלַךְ. Future with Vav consecutive: הָלַךְ (in pause הָלַךְ, הָלַךְ, הָלַךְ, הָלַךְ; the last vowel is changed to Pattahh before a final guttural, הָלַךְ, and sometimes before ר or after an initial guttural הָלַךְ but הָלַךְ *he was weary*, הָלַךְ *he flew*; the vowel of the preformative is likewise changed to Pattahh in הָלַךְ Job 31: 5, הָלַךְ 1 Sam. 14: 32, הָלַךְ 1 Sam. 15: 19 but הָלַךְ 1 Sam. 25: 14.

§ 160. 1. The verbs which exhibit peculiar Ayin Yodh forms in Kal, with unimportant exceptions, either do not occur in the Hiphil or retain the same signification in both these species. This has led some grammarians to entertain the opinion that these are not Kal but abbreviated Hiphil forms, while others suppose that the Hiphil in these verbs is a secondary formation, and has arisen from the Kal future having the form of the Hiphil. Only three examples occur of quiescent Yodh in the Kal preterite, רָדוֹן Job 33: 13 (רָדוֹן Lam. 3: 58), בִּינָה Dan. 9: 2 (בִּינָה Ps. 139: 2) הִינָה Jer. 16: 16; בִּין Dan. 10: 1 has been variously explained as 3 pers. preterite, imperative or infinitive.

2. The following verbs have י in the Kal future and imperative, בִּין *to understand*, גָּלַי (once גָּלַי Mic. 4: 10) *to break forth*, גָּלַי (once גָּלַי Prov. 23: 24 K'thibh) *to exult*, הִין (once הִין Gen. 6: 3) *to judge*, לָדִין *to lodge*, לָדִין *to contend*, לָדִין *to muse*, שָׁרָה (once שָׁרָה Ex. 4: 11) *to put*, שָׁרָה (once שָׁרָה Isa. 35: 1) *to rejoice*, שָׁרָה (once שָׁרָה Job 33: 27) *to sing*, שָׁרָה *to place*; הָלַךְ or הָלַךְ *to twist, writhe*, has both Yodh and Vav. To these are to be added לָדִין Jer. 4: 3, Hos. 10: 12, חִינָה Ps. 71: 12 K'thibh, K'ri חִינָה as always elsewhere; הָלַךְ *to urge*, הָלַךְ *to flourish*, הָלַךְ *to wander*, are in the Hiphil according to Gesenius: but as the corresponding preterites are not Hiphil but Kal, and there are no other forms of the Kal future, they

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3. The infinitives show a stronger disposition to adopt Vav forms. Yodh is only retained in the following absolute infinitives: בִּין Prov. 23: 1, אֵיךְ and אֵיךְ, קֵל, Prov. 23: 24 K'ri (K'thibh), רֵב Jer. 50: 34, elsewhere רֵב. Construct infinitives: לֵבֵן, לֵבֵן Gen. 24: 23, elsewhere לֵבֵן once רֵב Judg. 21: 22 K'thibh, אֵיךְ and אֵיךְ Job 20: 4, 2 Sam. 14: 7 K'ri, elsewhere אֵיךְ 1 Sam. 18: 6 K'ri (K'thibh), אֵיךְ, also with suff. אֵיךְ Deut. 25: 4, elsewhere אֵיךְ. In the difficult verse Hos. 7: 4 אֵיךְ has been variously explained, as the Kal infinitive preceded by the preposition בֵּן or as the Hiphil participle. The only certain instance of a Kal passive participle of Ayin Yodh verbs is אֵיךְ 2 Sam. 13: 32 K'ri (K'thibh); some explain אֵיךְ Num. 24: 21, Obad. ver. 4, as a passive participle, others as an infinitive.

4. Ayin Yodh verbs adopt the Vav forms in all the derivative species, e. g. נָבִיחַתוּ, נָבְלוּ, רָבְצִיתוּ, רָבְצוּן, רִישָׁתוּ, קָדַר; *cooked*, i. e. *pottage*, is the only instance of a Niphal participle with Yodh.

§ 161. 1. Examples of the Niphal preterite: נָאָר, נָפִיץ, נָסֹב, נָמִיג; the accidental Hhirik of the perfect paradigm is preserved in נָמִיל by means of Daghesh-forte in the first radical; in נָתַר it is lengthened to Tseré before the guttural; in נָמַר Jer. 48: 11 the radical נ is rejected, which gives it the appearance of an Ayin doubled verb. Inflected forms: נָמִיגָה (part. fem. נִמְיָגָה), נָסֹבָה, נָפִיזָה, נָאָרָה, נָמִיגָה, נָסֹבָה, נָפִיזָה, נָאָרָה.

2. Infinitive absolute: הַמִּלֵּךְ. Construct: הַמִּלֵּךְ, הַמִּלֵּךְ, with ה rejected after the preposition לְאֹד Job 33: 30, § 91. *b*; once it has Shurek, הַמִּלֵּךְ Isa. 25: 10. Imperative, הַמִּלֵּךְ, הַמִּלֵּךְ.

3. Future: רָבִיחַ, רָבִיחַת, רָבִיחַת, רָבִיחַת Ps. 72: 17 K'ri (יִרְבֶּה), רָבִיחַת, רָבִיחַת, רָבִיחַת. Participle: נִבְרָח, נִבְרָחָה, נִבְרָחִים, נִבְרָחִים.

§ 162. 1. The short vowel of the perfect paradigm is in a few instances preserved in the Hiphil by doubling the first radical, thus הִלִּיתָ and הִלִּיתָ, הִזִּירָה and הִזִּירָה, הִרְעִי and הִרְעִי, and הִלִּיץ and הִלִּיץ 2 Sam. 22: 33:

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once נָקִיטַּח and once נָקִיטַּח; upon the reception of a suffix the vowel is restored to its original length, נִקְטִיחַ, נִקְטִיחָהּ.

4. Hiphil infinitive absolute: הָשִׁיב, הָשִׁיב, הָשִׁיב once תִּקְרֶה Jer. 44: 25; construct, הָשִׁיב, הָשִׁיב, הָשִׁיב, with suffix הִקְרִיחַ, הִקְרִיחָהּ, הִקְרִיחָם, הִקְרִיחָם and once with a feminine termination הִקְרִיחָהּ Isa. 30: 28.

5. In a few instances *ũ* is found in the Hophal before Daghesh-forte or Sh'va, הִלְחִיחַ Zech. 5: 11, הִלְחִיחַ Ezek. 41: 9, 11 but הִלְחִיחַ Lam. 5: 5, and in some editions הִלְחִיחַ 2 Sam. 23: 1, הִלְחִיחַ Job 41: 1, הִלְחִיחַ 2 Sam. 21: 9, though others read הִלְחִיחַ, הִלְחִיחַ.

§ 163. 1. The following verbs, which are only found in one or more of the three reduplicated species, double the middle radical either as Vav or as Yodh, viz.: הָיָה to render liable, עָשָׂה to do wickedly, עָרַב to blind, עָרַב to pervert, עָרַב to cry for help, הִצְעִידָהּ Josh. 9: 12, הִצְעִידָהּ Josh. 9: 4; so also קָנָה fut. קָנָה and קָנָה, קָנָה fut. קָנָה, which have quiescent Vav in other species, and קָנָה, which has consonantal Vav likewise in the Kal.

2. The following omit the quiescent in the Piel and double the resulting biliteral, כָּלַל to sustain, כָּלַל Isa. 14: 23, כָּלַל Isa. 22: 17, כָּלַל Hab. 2: 7, כָּלַל Job 16: 12 but כָּלַל Jer. 23: 29, כָּלַל Num. 24: 17 and כָּלַל Isa. 22: 5, כָּלַל Isa. 17: 11; כָּלַל Isa. 15: 5 is for כָּלַל, § 57. 1; כָּלַל Job 39: 3 is perhaps for כָּלַל from כָּל, comp. כָּלַל Ps. 139: 8 for כָּלַל, § 88, though Gesenius conjectures that it is an erroneous reading for כָּלַל from כָּלַל. The only Hithpael formed by a like reduplication is כָּלַל Esth. 4: 4, elsewhere כָּלַל.

3. Other verbs double the third radical in the Piel and Hithpael. Examples of the feminine plural: הִקְרִיחָהּ, הִקְרִיחָהּ, הִקְרִיחָהּ. Hholem is changed to *ũ* before the doubled letter in the contracted form, הִקְרִיחָהּ Job 31: 15 for הִקְרִיחָהּ, § 61. 3. Fürst explains הִקְרִיחָהּ Isa. 64: 6 as in like manner for הִקְרִיחָהּ, while Gesenius makes it a Kal future, used in this single instance in a transitive sense. הִקְרִיחָהּ Am. 5: 11 is probably a variant orthography for הִקְרִיחָהּ, § 92. b.

4. The following are the only examples of the Pual in Ayin Vav verbs, viz.: With ו doubled, כָּוַן Eccles. 1: 15, כָּוַן Jer. 22: 14. Reduplicated biliteral, כָּלַל 1 Kin. 20: 27. The third radical reduplicated, כָּלַל to be born, כָּלַל Ezek. 28: 13, Ps. 37: 23, כָּלַל Ps. 75: 11 and כָּלַל Neh. 9: 5, כָּלַל Isa. 16: 10, כָּלַל Job 26: 11, כָּלַל Ezek. 38: 8.

5. הִפְצִיחָהּ Jer. 25: 34 is an anomalous preterite from פָּצַח to scatter, with ה prefixed and inflected after the analogy of Niphal; some copies have the noun תַּפְצִיחוֹת your dispersions.

In הִקְרִיחָהּ Ezek. 36: 11 for הִקְרִיחָהּ from קָנָה, Tsere is retained under the prefix as though the word were from the related Pe Yodh verb קָנָה, e. g. הִקְרִיחָהּ. On the other hand, in הִקְרִיחָהּ Ex. 2: 9 from קָנָה, Tsere is rejected as though it were from an Ayin Vav verb.

LAMEDH ALEPH (א"ל) VERBS.

§ 164. 1. Aleph, as the third radical of verbs, retains its consonantal character only when it stands at the beginning of a syllable, **הִמְצִיחַ**, **הִמְצִיחָה**.

2. At the end of the word it invariably quiesces in the preceding vowel, § 57. 2. (2), **הִמְצִיחַ**, **הִמְצִיחָה**. If this vowel be Pattahh, as in the Kal and Niphal preterites and in the Pual and Hophal species, it is in the simple syllable lengthened into Kamets, § 59, **הִמְצִיחַ** for **הִמְצִיחַ**, **הִמְצִיחָה** for **הִמְצִיחָה**; so likewise in the Kal future and imperative, where א as a guttural requires *a*, **הִמְצִיחַ** for **הִמְצִיחַ**, **הִמְצִיחָה** for **הִמְצִיחָה**. A like prolongation of Pattahh to Kamets occurs before medial א in the first and second persons of the Kal preterite, **הִמְצִיחַ**, **הִמְצִיחָה**.

3. With the single exception just stated, medial א quiesces in the diphthongal vowel *e* before syllabic affixes; thus, in the first and second persons of the preterites of the derivative species in Tsere, **הִמְצִיחַ**, **הִמְצִיחָה**, in the feminine plurals of all the futures and imperatives in Seghol, **הִמְצִיחָה**, **הִמְצִיחָה**.

a. This *e* may arise from the diphthongal preferences of א, § 60. 1. *a* (5), or it may be borrowed from the corresponding forms of ה"ל verbs, between which and א"ל verbs there is a close affinity and a strong tendency to mutual assimilation. In Palestine Aramaeic and Syriac no distinction is made between them.

§ 165. This class of verbs is represented in Paradigm XI by **הִמְצִיחַ** *to find*; the Piel and Hithpael, though wanting in this verb, are supplied from analogy. The Pual and Hophal are omitted because they are of rare occurrence, and they present no peculiarities but such as are common to the other species.

a. In their ordinary inflection Lamedh Aleph verbs differ from the perfect paradigm in the vowels only.

REMARKS ON LAMEDH ALEPH VERBS.

§ 166. 1. Verbs having Tsere as their second vowel, § 82. 1. *a*, retain it in the first and second persons of the Kal preterite, *הִרְאָה* (but *הִרְאָהֶם* Josh. 4: 24), *הִרְאָהוּ*, *הִרְאָהֶם*.

2. Quiescent *א* is occasionally omitted from the body of the word, e. g. Kal pret. *הִרְאָהֶם* Job 1: 21 for *הִרְאָהֶם* Num. 11: 11, *הִרְאָהֶם* Judg. 4: 19, *הִרְאָהֶם* Job 32: 18, *הִרְאָהֶם* 1 Sam. 25: 8 for *הִרְאָהֶם* and *הִרְאָהֶם*; *הִרְאָהֶם* Deut. 28: 57 part. fem. sing. for *הִרְאָהֶם* Job 41: 17 for *הִרְאָהֶם* const. inf. with prep. and suf. from *הִרְאָהֶם*. Niph. pret. *הִרְאָהֶם* Josh. 2: 16, *הִרְאָהֶם* Lev. 11: 43. Otiant *א*, § 16. 1, may in like manner be dropped from the end of the word after quiescent Vav or Yodh, e. g. *הִרְאָהֶם* Gen. 20: 6 for *הִרְאָהֶם* 1 Kin. 12: 12 for *הִרְאָהֶם* 2 Kin. 13: 6, *הִרְאָהֶם* Jer. 32: 35, *הִרְאָהֶם* Ps. 141: 5, *הִרְאָהֶם* Ps. 55: 16, *הִרְאָהֶם* 1 Kin. 21: 29, Mic. 1: 15, *הִרְאָהֶם* 2 Sam. 5: 2, and in three other passages; *הִרְאָהֶם* Ruth 3: 15 is Hiph. imper. fem. for *הִרְאָהֶם*, § 62. 2.

3. The vowel following *א* is in a few instances given to a preceding vowelless consonant, and the *א* becomes otiant or quiescent, § 57. 2 (3), *הִרְאָהֶם* Ps. 139: 20 for *הִרְאָהֶם* Jer. 10: 5 for *הִרְאָהֶם* imp. for *הִרְאָהֶם*, *הִרְאָהֶם* Eccles. 10: 5 Kal part. fem. for *הִרְאָהֶם* 1 Sam. 14: 33 for *הִרְאָהֶם*, *הִרְאָהֶם* Neh. 6: 8 Kal part. with suf. for *הִרְאָהֶם* Ezek. 47: 8 for *הִרְאָהֶם*; and, on the contrary, quiescent *א* attracts to itself the vowel of the preceding consonant in *הִרְאָהֶם* Ex. 2: 20 Kal imp. for *הִרְאָהֶם* and *הִרְאָהֶם* Cant. 3: 11 for *הִרְאָהֶם* from *הִרְאָהֶם*.

4. Final *א* resumes its consonantal character upon the addition of suffixes *הִרְאָהֶם*, receiving (.) before *ה*, *כ*, and *ן*, in consequence of which a previous Tsere or Shi'va is converted into Pattahh, § 60. 1, *הִרְאָהֶם*, *הִרְאָהֶם*, *הִרְאָהֶם* Pi. inf., *הִרְאָהֶם*, *הִרְאָהֶם* Kal inf. for *הִרְאָהֶם*, § 61. 1. *c*.

5. Kamets in the ultimate is mostly retained before suffixes and paragogic *ה*, *הִרְאָהֶם* Ps. 41: 5, *הִרְאָהֶם* 1 Sam. 28: 15, but *הִרְאָהֶם* Isa. 56: 12. Tsere is rejected *הִרְאָהֶם* Neh. 2: 13, 2 Chron. 1: 10, or retained only in pause *הִרְאָהֶם* Judg. 9: 29.

§ 167. 1. He is, in a few instances, substituted for *א*, *הִרְאָהֶם* Ps. 60: 4 for *הִרְאָהֶם* Jer. 19: 11 for *הִרְאָהֶם* Ps. 4: 7 for *הִרְאָהֶם*, § 3. 1. *a*, *הִרְאָהֶם* Jer. 49: 10 for *הִרְאָהֶם* 1 Kin. 22: 25, 2 Kin. 7: 12 for *הִרְאָהֶם* Job 8: 21 for *הִרְאָהֶם*.

2. Sometimes *א* remains, but the vowels are those of *ל"ה* forms, *הִרְאָהֶם* Ps. 119: 101 for *הִרְאָהֶם* Eccl. 8: 12, 9: 18, Isa. 65: 20 for *הִרְאָהֶם* 1 Sam. 22: 2, Isa. 24: 2, *הִרְאָהֶם* Eccl. 7: 26, *הִרְאָהֶם* 1 Kin. 9: 11, Am. 4: 2 Pi. pret. for *הִרְאָהֶם* Ps. 143: 3 for *הִרְאָהֶם* Jer. 51: 34 for *הִרְאָהֶם* 2 Kin. 2: 21 for *הִרְאָהֶם* Jer. 51: 9 for *הִרְאָהֶם* Job 39: 24 for *הִרְאָהֶם* Deut. 28: 59 Hiph. pret. for *הִרְאָהֶם* Ps. 135: 7 Hiph. part. const. for *הִרְאָהֶם* from *הִרְאָהֶם*; to which may be added *הִרְאָהֶם* Ezek. 23: 49, *הִרְאָהֶם* Jer. 50: 20, with *י* inserted as in *ל"ה* verbs.

3. For the anomalous forms, תְּבוֹאֲרָה Deut. 33: 16, תְּבוֹאֲרָהָ Job 22: 21, תְּבוֹאֲרָה 1 Sam. 25: 34 (K'thibh תְּבוֹאֲרָה), see § 88 (sing. 3 fem.).

§ 170. In these verbs the third radical, which is Yodh or Vav, does not appear at the end of the word except

in the Kal passive participle, e. g. בָּלִי; in all other cases it is rejected or softened, the resulting vowel termination being usually expressed by the letter ה, § 11. 1. *a*.

In the various preterites ה stands for the vowel *a*, and is hence pointed הַ.

In the futures and participles it stands for *ě*, and is pointed הֶ.

In the imperatives it stands for *ē*, and is pointed הֵ.

In the absolute infinitives it stands for *ō* or *ē*; in the Kal it is pointed ה, in the Hiphil and Hophal הֵ, in the Niphal and Piel הִ or הֵ. There are no examples in Pual and Hithpael.

The construct infinitives have the feminine ending הִי.

a. In this class of verbs the Yodh forms have almost entirely superseded those with Vav. The latter are confined to the construct infinitive where הִי, occurring in all the species, is best explained by assuming י to be radical (comp. רָאָה Ezek. 28: 17 as an alternate of רִאָה) and to a few other sporadic cases, viz.: a single Kal preterite, שָׁלַח Job 3: 25, the reduplicated forms of three verbs, נָאָה, רָבַחַח, הִשָּׁחַח, and the peculiar form, אָרַחַח Isa. 16: 9.

b. In the Kal preterite, Yodh is rejected after the heterogeneous vowel Pattahh, § 57. 2. (5), which is then prolonged to Kamets in the simple syllable, הָהַ for הָהִ. As Pattahh is likewise the regular vowel of the ultimate in the preterites of Niphal and Hophal, and besides was so originally in all the active species, as is shown by the Arabic § 82. 5. *b* (3), the final Kamets of these species may be similarly explained. Yodh is in like manner rejected after the heterogeneous Hholem of certain infinitives, while it leaves the homogeneous Tsere of others unmodified.

c. The futures, imperatives, and participles of certain of the species, (including the Hiphil as shown by some of its inflections) have *e* (Arabic ĩ) as the normal vowel of their ultimate; in this Yodh can quiesce, leaving it unchanged. Those of the other species have or may have *a* in the ultimate; this, combined with the *i* latent in י, will again form *e*. In the future this becomes *ě* (ֶ) in distinction from the ending *ē* (ֵ) of the more energetic imperative; and the absolute is distinguished from the construct state of the participle in the same way.

§ 171. 1. Before personal endings beginning with a vowel the last radical is occasionally retained as י, particularly in prolonged or pausal forms, הַיָּהִי, הַיָּהִי, הַיָּהִי; it is, however, commonly rejected and its vowel given to

the antecedent consonant, גָּלִי for גָּלִי, תִּגְלִי for תִּגְלִי; so in the preterite 3 fem., which in these verbs retains the primary characteristic ה, § 86. *b*, גָּלָה for גָּלָה, to which is further appended the softened ending ה, thus גָּלָהּ, in pause גָּלָהּ.

a. The ה of the 3 fem. pret. is frequently explained as a second feminine ending added after the first had lost its significance in the popular consciousness. It might, perhaps with equal propriety, be regarded as paragogically appended, § 61. 6, comp. such nouns as מְשֻׁבָּה, מְשֻׁבָּה, in order to produce a softer termination and one more conformed to that which obtains in the generality of verbs. Nordheimer's explanation of the ה as hardened from ה, גָּלָהּ for גָּלָהּ, labours under the double difficulty that there is neither proof nor probability for the assumption that the consonant ה could be exchanged for ה, and that ה in the preterite of these verbs is not a radical nor even a consonant, but simply the representative of the vowel *a*.

2. Before personal endings beginning with a consonant the third radical י remains but is softened to a vowel, so that in the Kal preterite it quiesces in Hhirik, in the Pual and Hophal preterites in Tsere, in the Niphal, Piel, Hiphil, and Hithpael preterites in either Hhirik or Tsere, and in the futures and imperatives of all the species in Seghol, גָּלִי, תִּגְלִי, גָּלָהּ, תִּגְלָהּ.

3. Forms not augmented by personal endings lose their final vowel before suffixes, e. g. גָּלָהּ, תִּגְלָהּ, from גָּלָהּ, תִּגְלָהּ from תִּגְלָהּ, תִּגְלָהּ from תִּגְלָהּ. The preterite 3 fem. takes its simple form, e. g. גָּלָהּ or גָּלָהּ, and in pause גָּלָהּ.

§ 172. The Lamedh He verbs will be represented in Paradigm XII by גָּלָהּ to *uncover, reveal*, which is used in all the species.

SHORTENED FUTURE AND IMPERATIVE.

§ 173. 1. The final vowel ה is rejected from the futures when apocopated or when preceded by Vav consecutive. The concurrence of final consonants thence re-

אֶהְיֶה Ps. 77: 4, which is very rare in these verbs, but perhaps displaces the final vowel in אֶשְׁעֶה Ps. 119: 117, and the Hithpael, נִשְׁתַּחֲוֶה Isa. 41: 23. In a few instances ה is restored as a quiescent before suffixes, הָיִינוּ Hos. 6: 2, הָלַכְנוּ 1 Kin. 20: 35, רָכַשְׁנוּ Ps. 140: 10 K'ri, אֶפְיָהֶם Deut. 32: 26. Examples of the feminine plural: תִּבְרָכֶינָה, תִּדְלָכֶינָה, וְתִהְיֶינָה, וְתִשְׁעֶינָה, וְתִשְׁלָכֶינָה and תִּשְׁנָנָה Mic. 7: 10.

[illegible]

5. The passive participle drops the final י in צָפַיִם Job 15: 22 for צָפַיִם, קָטַיִם Job 41: 25 for קָטַיִם, and fem. plur. נָטִיחַ Isa. 3: 16 K'thibh (K'rī נָטִיחוֹת), טָלוֹת 1 Sam. 25: 18 K'thibh.

§ 175. 1. In the Niphal preterite Yodh may quiesce in either Tsere or Hirik, though the former is more frequent, נָבִילַתְּ and נִבְלֵיתְּ, נִפְלִיחַתְּ and נִפְלִיחַתְּ, נִפְלִיחַתְּ and נִפְלִיחַתְּ.

2. Examples of the infinitive absolute: הָנֶחֱמָה, נִגְלָה, הִנָּחָה. Construct: הִנָּחֹת and הִנָּחֹת, הִנָּחֹת, הִנָּחֹת, הִנָּחֹת; with suffixes, הִנָּחֹתִי, הִנָּחֹתְךָ, הִנָּחֹתָם, once as though it were a plural noun, הִנָּחֹתְכֶם Ezek. 6: 8, so the Kal infin., הִנָּחֹתָם Ezek. 16: 31.

3. Future apocopated and with Vav consecutive: **וְהָיָה**, **וְהָיָה**, **וְהָיָה**, and in one verb with Pattahh before **הָיָה** Gen. 7: 23, Ps. 109: 13, though Baer's edition omits the Daghesh-forte in the former passage, thus making it a Kal future.

§ 176. 1. Piel: Two verbs, **הָיָה** *to be becoming* and **סָמַךְ** *to draw* (the bow), having a guttural for their second radical, double the third instead, which in the reduplication appears as Vav, though the general law is ad-

ultimate) Ps. 39: 14 is for הַשִּׁעָה, the same word Isa. 6: 9 is from שִׁעַע, § 140. 5.

5. Hophal infinitive absolute: הַפְּעִיָּה Lev. 19: 20.

§ 178. 1. Hithpael: One verb שָׁחָה reduplicates its third radical, which appears as ו, הִשְׁתַּחֲוֶה *to worship*, fut. יִשְׁתַּחֲוֶה, with Vav conv. וַיִּשְׁתַּחֲוֶה for וַיִּשְׁתַּחֲוֶה, § 61. 2, plur. וַיִּשְׁתַּחֲוּ, infin. הִשְׁתַּחֲוֶה, and once with suf. הִשְׁתַּחֲוֶה 2 Kin. 5: 18, the accent being thrown back by a following monosyllable. For the inflected participle, מִשְׁתַּחֲוִיָּה Ezek. 8: 16, see § 90, page 126.

2. In the preterite י mostly quiesces in Tsere in the first person singular, and in Hhirik in the other persons, הִשְׁתַּחֲוִיתִי, הִשְׁתַּחֲוִיתָ, הִשְׁתַּחֲוִיתָ, הִשְׁתַּחֲוִיתָ, הִשְׁתַּחֲוִיתָ, הִשְׁתַּחֲוִיתָ, הִשְׁתַּחֲוִיתָ, הִשְׁתַּחֲוִיתָ.

3. The future apocopated and with Vav consecutive: וַיִּשְׁתַּחֲוֶה, וַיִּשְׁתַּחֲוֶה, וַיִּשְׁתַּחֲוֶה, or with Kamets in the accented syllable, וַיִּשְׁתַּחֲוֶה, וַיִּשְׁתַּחֲוֶה, so always in pause, וַיִּשְׁתַּחֲוֶה, וַיִּשְׁתַּחֲוֶה Gen. 24: 65.

4. The shortened imperative: הִשְׁתַּחֲוֶה, הִשְׁתַּחֲוֶה.

§ 179. 1. הָיָה *to be*, fut. יִהְיֶה, Hhirik being retained before the guttural under the influence of the following Yodh, whence the Sh'va, though vocal, remains simple; so in the inf. const. with prep. בְּהִיּוֹת, לְהִיּוֹת, מְהִיּוֹת, though without a prefix it is הִיּוֹת, once הִיּוֹת Ezek. 21: 15. The apocopated future יְהִי (in pause יְהִי) and with Vav consecutive וַיְהִי, is for יְהִי, and יְהִי Nah. 3: 11 is apoc. 2 fem. sing. for יְהִי, the vowel of the prefix returning to the Sh'va from which it arose, § 85. 2. a (1), when the quiescence of the middle radical gives a vowel to the first. The same thing occurs in the peculiar form of the future יְהִי Eccl. 11: 3, where the second radical appears as ו, which it sometimes does in the imperative, הִיּוֹת and הִיּוֹת Gen. 27: 29 or הִיּוֹת Job 37: 6, and in the participle הִיּוֹת Neh. 6: 6, Eccl. 2: 22, fem. הִיּוֹת Ex. 9: 3.

2. הָיָה *to live*. The root חָיָה is usually inflected as a Lamedh He verb pret. חָיָה, fut. יִחְיֶה, apoc. יְחִי, with Vav consecutive וַיְחִי, though in the preterite 3 masc. it occasionally takes an Ayin doubled form, חָיִי, e. g. Gen. 3: 22, 5: 5, and once in the 3 fem. an Ayin Yodh form: חָיִי Ex. 1: 16, or it may be explained as an Ayin doubled form with Dagheshe-forte omitted, § 25.

3. In a few instances נ is substituted for the third radical in Lamedh He verbs, רָצָא Ezek. 43: 27, אָצָא Isa. 21: 12, נָשָׂא Jer. 23: 39, רָדָא 2 Chron. 26: 15, הָבָא Prov. 1: 10 from אָבָה Deut. 33: 21 from אָבָה, אָבָה 2 Chron. 16: 12, הָשָׂא Lam. 4: 1, שָׂא 2 Kin. 25: 29, הָשָׂא Eccl. 8: 1, הָלָא 2 Sam. 21: 12 K'ri for הָלָא Hos. 11: 7, Deut. 28: 66 for הָלָא, § 56. 4, וְיָרָא הַמִּזְרָאִים 2 Sam. 11: 24 from יָרָה; the vowels are those of Lamedh Aleph verbs in אָרָא Jer. 3: 22 for אָרָא 1 Kin. 17: 14 for אָרָא, וְקָרָא Dan. 10: 14 for וְקָרָא; and the full Lamedh Aleph form is adopted in וְקָרָא Hos. 13: 15 for וְקָרָא.

DOUBLY IMPERFECT VERBS.

§ 180. Verbs which have two weak letters in the root, or which are so constituted as to belong to two different classes of imperfect verbs, commonly exhibit the peculiarities of both, unless they interfere with or limit one another. Thus, a verb which is both נ"ב and ה"ב will follow the analogy of both paradigms, the former in its initial and the latter in its second syllable. But in verbs which are both ז"ר and ה"ב the ר is invariably treated as a perfect consonant, and the ה"ב peculiarities alone preserved. All such cases have been remarked upon individually under the several classes of verbs to which they respectively belong.

DEFECTIVE VERBS.

§ 181. 1. It has been seen in repeated instances in the foregoing pages that verbs belonging to one class of imperfect verbs may occasionally adopt forms from another and closely related class. Thus a נ"ב verb may appear with a ה"ב form, or an ז"ר verb with an ז"ז form or *vice versâ*. The occurrence of an individual example, or of a few examples of such divergent forms, may be explained in the manner just suggested without the assumption of an additional verb as their source. Sometimes, however, the number of divergent forms is so considerable, or the divergence itself so wide, that it is simpler to assume two co-existent roots of the same signification, and differing only in the weak letter which they contain, than to refer all to a single root.

a. Thus, שָׁבַע means *to shut up or restrain*, and שָׁבַע means *to be finished*: yet a few ה"ב forms occur in the sense not of the latter but of the former verb. They are accordingly held to be from שָׁבַע, but assimilated in inflection to the ה"ב paradigm. On the other hand, קָרָא means *to call*, and קָרָא means *to meet*; but so many נ"ב forms are found with this latter signification that

it seems necessary to assume a second root קָרָא having that meaning. The verb *to run* is ordinarily רוּץ; but רָצָא Ezek. 1: 14 is too remote from an ע"ו form to be referred to that root; hence it is traced to another verb רָצָא of the same sense. No clear line of distinction can be drawn between the cases in which divergent forms are to be traced to a single root, and those in which the assumption of a second is admissible or necessary. This must be decided in detail, and the best authorities not infrequently differ in their judgment of particular examples.

2. Where two verbs exist which are thus radically connected and identical in signification, it not infrequently happens that they are defective or mutually supplementary, that is to say, that one of them is in usage restricted to certain parts or species, the remainder being supplied by the other.

a. The following are examples of defective verbs: כָּוֹב *to be good*, used in the Kal species only in the preterite, the corresponding future is from רָנַב Kal pret. *to fear*, the fut. and imper. from גִּיר רָק; Kal pret. and inf. *to spit*, fut. from רָקַץ; Kal pret. and inf. *to break or disperse*, fut. and imp. from פָּיץ; Kal pret. *to be alienated*, fut. from רָקַץ; Kal pret. *to be a prince*, fut. from שָׂוֹר; Kal pret. and inf. *to be many*, fut. from רָבָה which is used throughout the species; Kal fut. *to be hot*, pret. and inf. from הָלַם, which is also used in the future; רָצִין *to counsel*, borrows its Kal imper. from שָׂוֹר; Kal fut. *to awake*, pret. from the Hiphil of קִיץ, which is also used in inf. imper. and fut.; נָצַב *to place*, the reflexive is expressed by הִנָּצַב from נָצַב; שָׁתָה *to drink*, the causative is הִשָּׁתָה from שָׁתָה; הִבִּישׁ from הִבִּישׁ is used as the causative of בִּישׁ *to be ashamed*, as well as הִבִּישׁ; הִלָּךְ *to go*, derives many of its forms from הלָךְ; הָיָה *to give*, is only used in the Kal imperative, it is supplemented by הָיָה of totally distinct radicals.

QUADRILITERAL VERBS.

§ 182. Quadriliteral verbs are either primitives formed from quadriliteral roots, whose origin is explained, § 68. a, or denominatives, the formative letter of the noun or adjective being admitted into the stem along with the three original radicals. The former class adopt the vowels and inflections of the Piel and Pual species, while the latter follow the Hiphil.

a. The only examples of quadriliteral verbs are the following, viz.. Piel pret. פָּרְשָׁו *he spread*, Job 26: 9, where the original Pattahh of the

initial syllable of the Piel, § 82. 5. *b* (3), is preserved; fut. with suf. רָבַחְתָּהּ *he shall waste it*, Ps. 80: 14. Pual pret. רִנְּשָׁה *it freshened*, Job 33: 25, the Methegh and the Hhateph Pattahh being used to indicate that the Sh'va is vocal, and that the form is equivalent to רִנְּשָׁה; part. מְרִנְשָׁה *scaled off* or *resembling scales*, Ex. 16: 14, מְרִנְשָׁה *clothed*, 1 Chron. 15: 27. Hiphil pret. הִרְנִיחָהּ *they stank*, Isa. 19: 6 for הִרְנִיחָהּ as הִרְנִיחָהּ for הִרְנִיחָהּ, derived from רִנְּשָׁה *putrescent*, which is simpler than to make it with Gesenius a double or anomalous Hiphil from רָנַח, § 94. *a*, comp. Alexander in loc.; fut. אֶרְנִיחָהּ *I will turn to the left*, Gen. 13: 9; הִרְנִיחָהּ Isa. 30: 21, part. מְרִנְשָׁה 1 Chron. 12: 2 from מְרִנְשָׁה *the left hand*, elsewhere reduced to a trilateral by the rejection of שׁ, מְרִנְשָׁה 2 Sam. 14: 19, הִרְנִיחָהּ Ezek. 21: 21. To these may be added the form, which occurs several times in the K'thibh כְּחִצְצָרִים 1 Chron. 15: 24, etc., and כְּחִצְצָרִים 2 Chron. 5: 12, for which the K'ri substitutes כְּחִצְצָרִים or כְּחִצְצָרִים. As it is a denominative from הִצְצָה *a trumpet*, it has been suspected that the form first mentioned should be pointed כְּחִצְצָרִים; the other, if a genuine reading, is probably to be read כְּחִצְצָרִים.

NOUNS.

THEIR FORMATION (See Paradigm XIII).

§ 183. Nouns, embracing adjectives and participles as well as substantives, may be primitive, i. e. formed directly from their ultimate roots, or derivative, i. e. formed from preexisting words. Those which are derived from verbs are called verbals; those which are derived from nouns are called denominatives. The vast multiplicity of objects to which names were to be applied and the diversity of aspects under which they are capable of being contemplated, have led to a variety in the constitution of nouns greatly exceeding that of verbs, and also to considerable laxity in the significations attached to individual forms. But whatever complexity may beset the details of this subject, its main outlines are sufficiently plain. All nouns are, in respect to their formation, reducible to certain leading types or classes of forms, each having a primary and proper import of its own. The derivation of nouns, as of the verbal species, from their respective roots and themes calls into requisition all the expedients,

whether of internal or external changes, known to the language, § 69. Hence arise four classes of nouns according as they are formed by internal changes, viz.:

1. The introduction of one or more vowels.
2. The reduplication of one or more of the letters of the root. Or by external changes, viz.:
3. The prefixing of vowels or consonants at the beginning of the root.
4. The affixing of vowels or consonants at the end.

a. The mass of nouns are to be regarded as primitives and not as derived from their cognate verbs. Many roots are represented by nouns alone, without any verbs from which they could have sprung, e. g. אב *father*, ארץ *earth*. And where verbs of kindred meaning do exist, it is probable that they are not the source or theme of the nouns, but that both spring alike directly from their common root, as מלך *to reign*, and מלך *king* from the root מלך. Since, however, these roots or elemental themes are destitute of vowels, and consequently are incapable of being pronounced in their primitive or abstract state, it is customary and convenient in referring to them to name the verb which though a derivative form has the advantage of simplicity and regularity of structure, and is often the best representative of the radical signification. Accordingly, מלך *king* may be said to be derived from the root מלך *to reign*, that is, it is derived from the root מלך of which that verbal form is the conventional designation, § 68.

b. Infinitives, participles, nouns which follow the forms of the secondary or derived species, § 189. 2. *a.* and some others, are evidently verbals. Most nouns of the fourth class, as well as some others, are denominatives.

CLASS I.—*Nouns formed by the insertion of vowels.*

§ 184. The first class of nouns, or those which are formed by means of vowels given to the root, embraces three distinct forms, viz.:

1. Monosyllables, or those in which the triliteral root receives but one vowel.
2. Dissyllables, in which the second is the principal vowel and the first a pretonic Kamets or Tsere.
3. Dissyllables, in which the first is the principal vowel and the second a mutable Kamets or Tsere.

1. *Triliteral Monosyllables.*

§ 185. The formative vowel may be given either to the second radical קָטַל, קָטִיל, קָטוּל, קָטוּל, or to the first, קָטַל, קָטִיל, קָטִיל; in the latter case an unaccented Seghol is commonly interposed between the concurring consonants, § 61. 2, to which a preceding Pattahh assimilated, § 63. 2. *a*, קָטַל, קָטִיל, קָטִיל. Forms thus augmented by the introduction of an auxiliary vowel are termed Segholates.

a. In this and the following sections קָטַל is used as a representative root in order more conveniently to indicate to the eye the formation of the different classes of nouns. No root could be selected which would afford examples in actual use of the entire series of derivative forms; קָטַל has but one derivative קָטַל *slaughter*, and this only occurs in Obad. ver. 9.

b. As *ĩ*, *õ* and *ũ* rarely or never occur in mixed accented syllables, § 19, they are excluded from monosyllabic nouns. Every other vowel is, however, found with the second radical, thus *ã*, קָטַל *a little* prop. *paucity*, קָטַל *honey*, קָטַל *man*; *ā*, קָטַל *strength*, קָטַל *writing*, קָטַל *residue*; *ẽ*, קָטַל *shoulder*, קָטַל *bush*; *ē*, קָטַל *howling*, קָטַל *grief*, קָטַל *a wolf*; especially *ĩ*, *õ*, and *ũ*, which occur with greater frequency than any others. When the first radical receives the vowel, *ĩ* and *ũ* are likewise excluded, in as much as they rarely or never stand before concurrent consonants, § 61. 4. Few of these nouns remain without the auxiliary Seghol קָטַל *a valley*, קָטַל *vanity*, קָטַל *sin*, קָטַל *spikenard*, קָטַל *truth*. Kamets is only found before Vav, § 63. 2. *a*, קָטַל, and in pause, § 65, קָטַל.

c. When the second radical receives the vowel, there is a concurrence of consonants at the beginning of the word, which is sometimes relieved by prefixing *א*, § 53. 1. *a*, with a short vowel, mostly *ẽ*, § 60. 1. *a* (5), but occasionally *ā*, קָטַל *finger* for קָטַל, קָטַל *lattice*, קָטַל *belt*, קָטַל and קָטַל *arm*, קָטַל and קָטַל *yesterday*.

§ 186. These nouns, standing at the first remove from the root, express as nearly as possible its simple idea either abstractly, e. g. קָטַל *emptiness*, קָטַל *bereavement*, קָטַל *strength*, קָטַל *righteousness*, קָטַל *help*, קָטַל *greatness*, or as it is realized in some person or object which may be regarded as its embodiment or representative, קָטַל *lord* from קָטַל *to be mighty*, קָטַל *man* from קָטַל *to be sick*, קָטַל *boundary*, קָטַל *libation* prop. *pouring out*, קָטַל *valley* prop. *depth*, קָטַל *vinegar* prop. *sourness*.

a. That the position of the formative vowel before or after the second

radical does not materially affect the character of the form, appears from the following considerations: (1.) The sameness of signification already exhibited, and which may be verified in detail. (2.) The occasional appearance of the same word in both forms, e. g. מַבְרַר and מְבַרֵּר *man*, מַנְעַנְע and מְנַנֵּנ *plant*, מַבְלֵא and מְבַלֵּא *prison*, מַבְחֵן and מְבַחֵן *thumb*, מְנִיחַ and מְנִיחָה *brightness*. (3.) The concurrence of both forms in the Kal construct infinitive מְבַלֵּא and מְבַלֵּא, § 87, מְבַרֵּר and מְבַרֵּר. (4.) The fact that Segholates may arise alike from מְבַלֵּא and מְבַלֵּא, § 61. 1. *b*. (5.) The cognate languages; monosyllables in Arabic, whose vowel precedes the second radical, answer to those whose vowel succeeds the same radical in Aramæan, and both to the Hebrew Segholates, e. g. מְבַרֵּר *servant*, Aram. מְבַרֵּר, Arab. عَبْدٌ.

b. The presence of imperfect letters in the root may occasion the following modifications:

א" roots. Aleph, as a first radical, sometimes receives a long vowel (..) instead of Sh'va (..), § 60. 3. *c*, אֶמֶן *fidelity* for אֲמֵן, אֶזְרוֹר *girdle* for אֲזוֹר.

ג" Guttural and ל" Guttural. If the third radical be a guttural, Pattahh is substituted for the auxiliary Seghol, § 61. 2, מְבַטֵּחַ *confidence*, מְשִׁמֵּעַ *hearing*, מְגַבֵּה *height*; if the second radical be a guttural, the preceding vowel if Hholem remains unchanged, otherwise it also commonly becomes Pattahh מְנַיֵּץ *young man*, מְנַיֵּץ *youth*, מְפַחַד *fear* but מְפַחַד *tent*, מְבַרֵּחַ *bread*.

י" and יו" roots. A vowelless י or ו is in a few instances rejected from the beginning of a word, § 53. 2. *a*, מְפַחַד *produce* for מְפַחַד, מְפַחַד *familiarity* for מְפַחַד, מְפַחַד *elevation* for מְפַחַד, מְפַחַד *lamentation* for מְפַחַד, particularly in feminines and secondary derivatives; thus, מְפַחַד, מְפַחַד, מְפַחַד drop an initial Yodh, and מְפַחַד, מְפַחַד an initial Nun. Nun may also experience assimilation when it is a second radical, מְפַחַד *anger* for מְפַחַד, מְפַחַד *cup* for מְפַחַד.

י" and יו" roots. In Segholates י is preceded by Kamets מְפַחַד (according to Baer מְפַחַד in Ezek. 28: 18) *wickedness*, מְפַחַד *midst*, unless the last radical is a guttural, מְפַחַד *space*; י is preceded by Pattahh and followed by Hhirik, מְפַחַד *night*, מְפַחַד *eye*. These letters frequently give up their consonantal character and become quiescent, § 57. 2. Vav is rejected in a few words as מְפַחַד *brand* for מְפַחַד, מְפַחַד *island* for מְפַחַד, מְפַחַד *watering* for מְפַחַד, § 53. 3.

י" roots. In a very few instances the proper final radical is rejected, as it is in verbs, and the final vowel written ה, as מְפַחַד *bush*, מְפַחַד *weeping*, מְפַחַד *thought*. When י appears as the radical, it prefers the form מְפַחַד *weeping*, מְפַחַד *fruit*, מְפַחַד *vessel*; י retains its consonantal character in מְפַחַד *winter*, מְפַחַד *quail*, or it may be changed to its cognate vowel ū, which combines with the preceding ā to form ō, § 62. 1, מְפַחַד (for d'yaū) *ink*, מְפַחַד *antelope*. In Segholates י quiesces in Shurek, § 57. 2. (4), מְפַחַד *swimming* for מְפַחַד, מְפַחַד *emptiness*; the lexicon of Gesenius contains the forms מְפַחַד *garment*, מְפַחַד *end*, מְפַחַד *security*, but these words only occur in the plural or with suffixes, and the absolute singular is quite as likely to have been מְפַחַד or מְפַחַד, and מְפַחַד may similarly be referred to מְפַחַד *cleft*.

2. *The main vowel in the ultimate.*

§ 187. 1. The second form of this class is a dissyllable with one of the long vowels in the second which is its principal syllable, and in the first a pretonic Kamets, for which Tseré is occasionally substituted when the second vowel is Kamets, thus קָטַל or קֶטַל, קָטַל, קֶטַל, קָטַל, קֶטַל.

2. These are properly adjectives, and have for the most part an intransitive signification when the vowel of the ultimate is \bar{a} , \bar{e} , or \bar{o} , and a passive signification when it is \bar{i} or \bar{u} , קָטַן and קֶטַן *small*, קָטַן *fat*, קָטַן *made of brass*, קָטַן *chosen*. Those with \bar{a} and \bar{i} in the ultimate are, however, prevailing and the others occasionally used as substantives, and designate objects distinguished by the quality which they primarily denote, רָקֶה *herbs* prop. *green*, שֵׁכָר *strong drink* prop. *intoxicating*, נֶמֶר *leopard* prop. *spotted*, זָנוּהָ and זָנוּהָ *turban* prop. *wound around*, כְּבוֹד *glory, that which is glorious*.

a. The intransitive adjectives supply the place of Kal active participles to neuter verbs, § 90, and in פָּעַל verbs they have superseded the regular formation, § 155. 1, קָטַם for קָטַם. Kal passive participles are verbals with \bar{u} . This formation with \bar{i} in the ultimate is adopted in several names of seasons, אֲבִיב *Abib, the time of ears of corn*, אֲסִיף *ingathering* prop. *the being gathered*, בְּצִיר *vintage*, זָמִיר *pruning-time*, חֲרִישׁ *ploughing-time*, קָצִיר *harvest*, Comp. § 203. 1. b.

b. Adjectives with \bar{o} commonly express permanent qualities, those with \bar{e} variable ones, גָּדוֹל *great*, גָּדֹל *growing great*; חָזָק *strong*, חָזֵק *becoming strong*; קָרוֹב *near*, קָרֵב *approaching*; רָחוֹק *remote*, רָחֵק *receding*. Hence the former are used of those physical and moral conditions which are fixed and constant, such as figure, colour, character, etc., אָדָם *long*, עָגֹל *round*, עָמֹק *deep*, גָּבֹהַּ *high*; אָדָם *red*, בָּדֵד *spotted*, נֶקֶד *speckled*, יָרוֹק *green*, עֶקֶד *striped*, זָהָר *white*, שָׁדֵם *bay*, שָׁחֹר *black*; חֲדָשׁ *sweet*, טָהוֹר *pure*, קָדוֹשׁ *holy*. And the latter are employed of shifting and evanescent states of body and of mind, צָמָא *thirsty*, רָעָב *hungry*, שָׂבֵעַ *sated*, עָיָה *weary*, אָבֵל *grieving*, חָשֵׁן *desiring*, חָיֵה *fearing*, עָלָה *exulting*.

c. The active signification asserted for the form קָטַל in a few instances cannot be certainly established; אֲרֵכָה *architect*, prop. *reliable* (in building) is intransitive in Hebrew conception; so perhaps is קָטַשׁ or קָטַשׁ *fowler*, comp. Lat. *aucupari, aucupatus*. Other alleged cases are probably not

nouns but absolute infinitives of Kal, בָּחֵן Jer. 6: 27 may as well be rendered *I have set thee to try* as *for a trier* (of metals); מַדְבִּיר Isa. 1: 17 is not *oppressor* nor *oppressed* but *wrong-doing*, τὸ ἀδικεῖν, see Alexander in loc.; and even מַשְׁחֵךְ Jer. 22: 3 may in like manner be *oppression* instead of *oppressor*.

d. ה' roots are restricted to forms with *i*, in which the radical *h* quiesces, טָרֵי *fresh*, נָזַר *afflicted*, נָזַר or נָזַרָא with otiant א, § 16. 1, *pure*, or with *a* which combines with it to form *ē*, הָ, טָרֵי and טָרֵה *field*, רָפָה *fair*, גָּאָה *high*; in a few nouns this final vowel is dropped, דָּג *fish* for דָּגָה, מָרַק *mark* for מָרָקָה, עֵץ *tree* for עֵצָה, בֶּן *son* for בֶּנָה, פֶּה *mouth* for פִּיהָ, unless, indeed, these and the like are to be regarded as primitive biliterals. Vav, as a final radical, may be preceded by *ā*, מְעֵי *meek*, or *ē*, מְעֵי *secure*.

3. The main vowel in the penult.

§ 188. 1. The third form of this class is a dissyllable having an immutable vowel, mostly Hholem, though occasionally Shurek or Tsere in the first, which is its principal syllable, and a mutable Kamets or Tsere in the second, thus קוּטֵל, קוּטֵל, קוּטֵל, קוּטֵל, קוּטֵל.

2. These indicate the agent, and are either active participles, קוּטֵל *killing*, or substantives, חוֹתֶם *signet-ring* prop. *sealer*, אוֹיֵב *enemy*, one practising hostility, שׁוֹפֵל *fox* prop. *digger*, מַרְתֵּם *hammer* prop. *pounder*, מוֹרֵם *morning* *star* prop. *shining one*.

a. A number of nouns, indicative of occupation, follow the participial form, which thus serves to express permanent and professional activity, בּוֹקֵר *herdsman*, חוֹבֵל *sailor* prop. *rope-handler*, הוֹלֵךְ *ploughman*, יוֹצֵר *potter* prop. *former*, מוֹלֵךְ *fuller*, כוֹהֵן *priest*, בּוֹשֵׁם *vine-dresser*, סוֹחֵר *merchant*, סוֹפֵר *scribe*, רוֹבֵל *trafficker*, רֹעֵה *shepherd*, רֹפֵא *physician*, רֹמֵחַ *dealer in unguents*, רֹבֵם *embroiderer*, שׁוֹמֵר *watchman*, שׁוֹמֵר *porter* prop. *gate-keeper*, שׁוֹפֵט *judge*.

b. In a very few instances *u* in the first syllable is shortened and followed by Daghesh-forte conservative, עֵיטֵב and עֵיטֵב *pipe*, עֵיטֵב *pit*.

c. ה' roots. The contraction of ה' and the quiescence of ה' roots, by reducing them to biliteral monosyllables, obliterates to a considerable extent the distinctions which have been described and which are possible only in trilaterals. The contracted forms which arise from ה' roots are סָב, סָב, סָב, סָב, § 185. b. Of these סָב = סָבָב belongs to the monosyllabic formation, and is chiefly used of abstracts, בָּר *purity*, רַב *multitude*, הַם *integrity*, עֵל *yoke*; and סָב = סָבָב to the first species of dissyllables, embracing adjectives and concrete nouns, מֶפֶט *perfect*, מֶפֶט *feast*; while סָב and סָב may arise indifferently from either, רֹתֵם *rottenness* is an abstract noun for רֹתֵם, but רֹתֵם *tender* is an adjective for רֹתֵם, Kamets being compressed to

Pattahh before the doubled letter, comp. § 135. 3; לֵב *heart* is for the dissyllable לֵבֶט, and פֶּתֶה *fat* for פֶּתֶטֶה, but פָּרוֹן *farour* for the monosyllable פָּרוֹן.

יָ and יָ roots. Nouns from quiescent יָ and יָ roots may be divided into three pairs of forms, קָם, קָם; קָם, קָם; קָם, קָם. Of these the last pair (with the exception of Kal passive participles) belong to the primitive monosyllabic formation, קָם *strife*, קָם *goodness*; the first pair to the first species of dissyllables, קָם *poor*, קָם *proud*, אֵל *God* prop. *the mighty one*; and the second pair may belong to either, קָם = קָם *poverty*, קָם = קָם *empty* קָם = קָם *strength*, קָם = קָם *good*.

CLASS II.—Nouns with reduplicated radicals.

§ 189. 1. The simple form proper to adjectives is explained § 187; it may be converted into an intensive by doubling the middle radical, retaining the long vowel of the second syllable and giving a short *i* or *ā* to the first. This reduplicated or intensive form denotes what is characteristic, habitual, or possessed in a high degree. Adjectives of this nature are sometimes used as descriptive epithets of persons or things distinguished by the quality, which they denote, חָלָשׁ *very weak*, פֶּקֶחַ *seeing* prop. (having eyes) *wide open*, צַדִּיק *righteous*, גִּבּוֹר *mighty man*, מְלֵיל *full of grace*, רַחוּם *merciful*.

a. As a general though not an invariable rule, the first syllable has Pattahh when a pure vowel *ā*, *i*, or *ū* stands in the ultimate, but Hhirik when the ultimate has one of the diphthongal vowels *ē* or *ō*. Several nouns with *ā* in the second syllable are descriptive of occupations or modes of life, comp. § 188. 2. a, אֶזְרָא *husbandman*, דִּיֵּשׁ *fisherman*, שֹׁפֵט *judge*, חֹדֵשׁ (= חֹדֵשׁ) *workman*, טָבַח *cook*, טָבַח *seaman* (from טָבַח salt), טָבַח *bearer of burdens*, צַיִד *hunter*, קַשְׁיָה *bowman*, גָּנֹב *thief*, not a mere equivalent to גָּנֹב one who steals, but one who steals habitually, who makes stealing his occupation.

b. Since the idea of intensity easily passes into that of excess, the form חֲזָק is applied to deformities and defects, physical or moral, חֲזָק *dumb*, חֲזָק *hump-backed*, חֲזָק (= חֲזָק) *deaf*, חֲזָק *blind*, חֲזָק *lame*, חֲזָק *bald*, חֲזָק *perverse*.

c. In a few instances instead of doubling the second radical, the previous Hhirik is prolonged, § 59. a, קָבִישׁ and קָבִישׁ *nettle* prop. *badly pricking*, קָבִישׁ *smoke*, שֶׁחֶרֶד *the Nile* prop. *very black*, כְּסִיּוֹן *prison*, בִּירוֹד *spark*, בִּירוֹד *battle*, בִּירוֹד *spark*.

d. The following double the third radical in place of the second, פֶּרֶחַ *brood*, יָרוֹק *green*, יָרוֹק *quiet*, יָרוֹק *comely* from יָרוֹק, the last radical ap-

pearing as ו, § 170, אָפֶלֶל *feeble*, where the long vowel Tsere is inserted to prevent the concurrence of consonants.

e. ו and more rarely ו roots reduplicate the biliteral formed by their contraction, גָּלָל and גָּלָל *wheel* prop. *roller*, הָרָהוּת *frightful*, גִּירָה *girt*, קָרוֹן *crown of the head* prop. *dividing* (the hair); so fem. הָלָהָה *severe pain*, נָלָהָה *casting down*, גָּלָהָה *skull*, and plur. סָכָסָה *baskets*, מָלָהָה *turning upside down* from מָלָה = מָלָה (sing. מָלָה) *loops* and מָלָה (sing. מָלָה) *winding stairs* from מָלָה = מָלָה; a root מָלָה is needlessly assumed by Gesenius. Sometimes the harsh concurrence of consonants is prevented by the insertion of a long vowel, צָלָל (const. צָלָל) *cymbal* prop. *tinkling*, נָרָהָה *stark naked, totally destitute*, קָלָל *despicable*, or the softening of the former of the two consonants to a vowel, § 57. 1, קָרָלָה *star* for קָרָלָה, בָּרָלָה *bands worn on the forehead* for בָּרָלָה (with the ending ון added) *ignominy* for בָּרָלָה, בָּבֶל *Babylon* for בָּבֶל, or its assimilation to the succeeding consonant, מָרָה *something circular, a circuit* for מָרָה. The second member of the reduplication suffers contraction or change in מָרָה *chain* for מָרָה and מָרָה *floor* for מָרָה.

2. Abstracts are formed with a doubled middle radical by giving *ā* to the second syllable and *ī* to the first, חָבַק *folding the hands*, מָשַׁל *retribution*, מָשַׁל *abomination*, and in the plural מְשַׁלִּים *atonement*, מְשַׁלִּים *commandments*, מְשַׁלִּים *divorce*.

a. These may be regarded as verbals formed from the Piel. A like formation is in a few instances based upon other species, e. g. Hiphil מָלָהָה *melting* from מָלָה, מָשַׁלָה *cessation* from the מָשַׁל root, Niphal מְשַׁלִּים *wrestlings*; מְשַׁלִּים when derived from the Niphal means *repentings*, when from the Piel *consolations*.

b. ו roots reduplicate the biliteral to which they are contracted, חָרָה *inflammation*, מְשַׁלִּים *delight*.

c. A few roots, which are either ו or ט guttural, or have a liquid for their third letter, double the last radical with *ū* in the final syllable, חָרָהָה *thorn-hedge*, מָרָהָה (= מָרָהָה) *ruddy glow*, מָרָהָה *upright columns* designed for way-marks, מְשַׁלִּים *horror*, מְשַׁלִּים *adulteries*, מְשַׁלִּים *ridges*, also with *ō* or *ī* in the last syllable, מְשַׁלִּים *acquiescence*, מְשַׁלִּים *pasture*, מְשַׁלִּים *shower*, מְשַׁלִּים *obscuration*, מְשַׁלִּים (K'thibh מְשַׁלִּים) *tapestry*, מְשַׁלִּים whence מְשַׁלִּים *dark*. The concurrence of consonants is relieved in מְשַׁלִּים (in some editions) *snail* by Daghesh-forte separative.

§ 190. A few words reduplicate the two last radicals. These may express intensity in general, מְשַׁלִּים-מְשַׁלִּים *complete opening*, מְשַׁלִּים-מְשַׁלִּים *very beautiful*, or more particularly repetition, מְשַׁלִּים-מְשַׁלִּים *twisted* prop. *turning again and again*, מְשַׁלִּים-מְשַׁלִּים *slippery*, מְשַׁלִּים-מְשַׁלִּים *crooked*, מְשַׁלִּים-מְשַׁלִּים *perverse*, מְשַׁלִּים-מְשַׁלִּים *mixed*

multitude prop. *gathered here and there*, *הַבְּרִיּוֹת* *spots or stripes*, *הַפְּרִיּוֹת* *moles* prop. *incessant diggers*. As energy is consumed by repeated acts or exhibitions and so gradually weakened, this form becomes a diminutive when applied to adjectives of colour, *אַדְמָדִם* *reddish*, *יִרְקָק* *greenish*, *שְׁחָחָר* *blackish*.

a. The first of two concurring consonants is softened to a vowel in *הַצְצָרָה* *trumpet* for *הַצְצָרָה*, and probably *זִנְאִל* Lev. 16: 8 for *זִנְאִל*.

b. "פ" roots drop their initial radical, *הַמְּהָרִים* *gifts* from *מָהָר*, *אֶצְצָרִים* *offspring*, *אֶצְצָרִים* *issue* from *אָצַר*.

CLASS III.—Nouns formed by prefixes.

§ 191. The third class of nouns is formed by prefixing either a vowel or a consonant to the root. In the following instances the vowel *ā* is prefixed with *ā* in the ultimate to form adjectives of an intensive signification, *אֲכִזָּב* *utterly deceitful*, *אֲכִזָּר* *violent*, *אֲזִיזָה* (= *אֲזִיזָה*) *perennial*, *אֲזִיזָה* (only represented by a derivative, § 94. a) *very foul*, *fetid*, *אֲזִיזָה* *exceedingly gross or thick* (applied to darkness, Isa. 59: 10), or verbal nouns borrowing their meaning from the Hiphil species, *אֲזִיזָה* *memorial*, *אֲזִיזָה* *declaration*.

a. This form corresponds with أَفْتَل the Arabic comparative or superlative. Its adoption for Hiphil derivatives corroborates the suggestion, § 82. 5. b (2), respecting the formation of the Hiphil species and the origin of its causal idea.

b. The letter א is merely the bearer of the initial vowel and has no significance of its own in these forms; ה is substituted for it in *הִיכָל* (= *אֲהִיכָל*) *palace, temple* prop. *very capacious* from *הָכַל* in the sense of its cognate *כָּלַל* *to contain*. So, likewise, in a few verbals with feminine terminations, *הַשְׁמִיעָה* Ezek. 24: 26 *causing to hear* used for the Hiph. infin., § 128, *הַנְּצִלָה* *deliverance* from *נָצַל*, *הַנְּחָה* *grant of rest* (= *הַנְּחָה*) from *נָחַה*, *הַבְּרָה* *aspect* from *בָּרַה*; *הַתְּהִלָה* *praises* from *תָּהַל* may perhaps be regarded as a like formation with the passive vowel *u*, corresponding to the Hophal, § 95. a, and with Daghesh-forte separative, § 24. In some rare instances a sibilant is prefixed instead of א or ה, as in the Shaphel species in Aramaeic, *הַתְּלַחָה* *flame* from *לָחַה*, *הַתְּשָׁכָה* *snail* from *שָׁכַל*, *הַתְּשָׁכָה* *depressions* from *שָׁכַר*.

c. The short vowel prefixed with א to monosyllables of the first species, as explained § 185. c, has no effect upon the meaning, and does not properly enter into the constitution of the form.

§ 192. The consonants prefixed in the formation of nouns are **מ**, **ת**, and **י**. They are sometimes prefixed without a vowel, the stem letters constituting a dissyllable of themselves, **מִקְטָל**, **מִסְיָב**, **תִּבְעָל**, **תִּצְטוֹר**; more commonly they receive *ā* or *ī* followed by a long vowel in the ultimate, e. g. **מִקְטָל**, **מִקְטָל**.

a. Pattahh commonly stands before *ē*, *ī* and *ū*, and Hhirik before *ā* and *ō*, unless the first radical is a guttural or an assimilated Nun when Pattahh is again preferred, **מִאֲכָל** *food*, **מִצְטֵר** *planting*, **מִצְטוֹר** *saw*, **תִּצְטוֹר** *a species of bird*, **תִּצְטוֹר** *a kind of gem*. Seghol is occasionally employed before a guttural or liquid followed by *ā*, § 63. 1. *b.* **מִצְטוֹר** *depth*, **מִצְטוֹר** *chariot*, **מִצְטוֹר** *pair of tongs*. These rules are not invariable, however, as will appear from such forms as **מִצְטוֹר**, **מִצְטוֹר**, **מִצְטוֹר**, **מִצְטוֹר**. A few words have *ā* in the ultimate, **מִצְטוֹר** *harp*, **מִצְטוֹר** *strangling*. The insertion of Dagghesh-forte separative in the first radical is exceptional, **מִצְטוֹר** Ex. 15: 17, **מִצְטוֹר** Job 9: 18, **מִצְטוֹר** Joel 1: 17.

b. **מִצְטוֹר** roots. The first radical appears as **י** resting in Hhirik or Tsere, **מִצְטוֹר** and **מִצְטוֹר** *rectitude*, **מִצְטוֹר** *new wine*, **מִצְטוֹר** *south*, or as **י** resting in Hholem or Shurek, **מִצְטוֹר** *appointed time*, **מִצְטוֹר** *correction*, **מִצְטוֹר** *sojourner*, **מִצְטוֹר** *sorrow*. In a few instances it is rejected, **מִצְטוֹר** *world*, or assimilated to the following radical, **מִצְטוֹר** *bed*, **מִצְטוֹר** *knowledge*.

מִצְטוֹר and **מִצְטוֹר** roots. The root is reduced to a monosyllabic biliteral by the quiescence or rejection of the second radical, the prefix receiving Sh'va, **מִצְטוֹר** *citadel*, **מִצְטוֹר** *sound place*, **מִצְטוֹר** *ocean*, **מִצְטוֹר** *living thing*, or more commonly a pretonic Kamets or Tsere, **מִצְטוֹר** *luminary*, **מִצְטוֹר** and **מִצְטוֹר** *strife*, **מִצְטוֹר** *race*, **מִצְטוֹר** *adversary*. The feminine form is almost always adopted after **ת**, **מִצְטוֹר** *salvation*, **מִצְטוֹר** *oblation*.

מִצְטוֹר roots. The root is mostly contracted to a biliteral and the vowel compressed to *ā*, *ā*, *ē* or *ō*, § 61. 4, the prefix sometimes receiving Sh'va which gives rise to a Segholate form, § 61. 1. *b.* **מִצְטוֹר** *tribute* for **מִצְטוֹר**, **מִצְטוֹר** *bitterness* for **מִצְטוֹר**, **מִצְטוֹר** *defilement* for **מִצְטוֹר**, **מִצְטוֹר** *fear* for **מִצְטוֹר**, **מִצְטוֹר** *mast* for **מִצְטוֹר**; more frequently it receives a pretonic Kamets or Tsere, **מִצְטוֹר** *covering*, **מִצְטוֹר** *shield*, **מִצְטוֹר** *fortress*, **מִצְטוֹר** *anguish*. In **מִצְטוֹר** *running*, the short vowel of the perfect root is preserved by means of Dagghesh-forte in the first radical. **ת** is almost always followed by the feminine ending, **מִצְטוֹר** *folly*, **מִצְטוֹר** *beginning*, **מִצְטוֹר** *prayer*.

מִצְטוֹר roots. The ultimate has **ח**, **מִצְטוֹר** *disease*, **מִצְטוֹר** *pasture*, which is apocopated in a few words, **מִצְטוֹר** *lifting up*, **מִצְטוֹר** *higher part*, **מִצְטוֹר** and **מִצְטוֹר** *on account of*, and always disappears before the feminine ending **ת**, § 62. 2. *c.* **מִצְטוֹר** *ascent*, **מִצְטוֹר** *commandment*, **מִצְטוֹר** *hope*, **מִצְטוֹר** *weariness*. Before the feminine termination **ת** the final radical appears as quiescent **י** or **ו**, **מִצְטוֹר** *interest*, **מִצְטוֹר** *whoredom*, **מִצְטוֹר** *encamping*, **מִצְטוֹר** *pasture*. Yodh is retained as a consonant after *ū*, **מִצְטוֹר** *diseases*.

§ 193. The letter **נ** is a fragment of the pronoun **מי** *who* or **מה** *what*. Nouns, to which it is prefixed, denote

1. The agent *who* does what is indicated by the root, as the participles, § 84. 5, formed by an initial **נ**, and a few substantives, **נִשְׁבֵּל** *didactic psalm* prop. *instructor*, **נִפֵּל** (from **נָפַל**) *chaff* prop. *what falls off*.

2. The instrument *by which* it is done, **מִפָּתָח** *key* from **פָּתַח** *to open*, **מִלְבָּד** *goad* from **לָבַד** *to learn*, **מִשֹּׁר** *saw* from **שָׁרַר** *to saw*.

3. The place or time *in which* it is done, **מִזְבֵּחַ** *altar* from **זָבַח** *to sacrifice*, **מִרְבֵּץ** *lair*, **מִוֶּשֶׁב** *period of residence*.

a. Several denominatives are formed by prefixing **נ** in a local sense, **מִרְאשֵׁי**, **רִאשֵׁי** *place at the head* from **רָאשׁ**, **מִרְגְּלֹת** *place at the feet* from **רָגַל**, **מִדִּבְרֵה** *dunghill* from **דָּבַר**, **מִבְּרֵי** *brickkiln* from **בָּרַךְ**, **מִמְגָּרָה** *storehouse* from **גָּרַה**, **מִנְּגִידָה** *wagon* from **נָגַד**, **מִמְנֵה** *place of fountains* from **נָהַל**, **מִתְּנֵה** *field of cucumbers* from **תָּנַה**, **מִתְּנֵה** *heap of straw* from **תָּנַה**.

4. The action or the quality *which* is expressed by the root, **מִשְׁבַּח** *slaughter*, **מִסְפָּר** *mourning*, **מִרְוָה** *sickness*, **מִשְׁבָּה** *error*, **מִישָׁר** *straightness*. Verbals of this nature sometimes approximate the infinitive in signification and construction, as **מִהִפְכָּה** *overturning*, **מִשְׁאֵחַ** Ezek. 17: 9, § 168. 2. In Palestinian Aramaeic the infinitive regularly takes this form, e. g. **מִקְטֵל** *to kill*.

5. The object upon *which* the action is directed or the subject in *which* the quality inheres, **מִאֲכָל** *food* from **אָכַל** *to eat*, **מִזְמֹר** *psalm* from **זָמַר** *to sing*, **מִלְקָח** *booty* from **לָקַח** *to take*, **מִשְׂמֵנִים** *fat things* from **שָׁמַן** *to be fat*, **מִצְעָר** *that which is small*, **מִרְחֵק** *that which is remote*.

a. These different significations blend into one another in such a manner that it is not always easy to distinguish the precise shade of meaning originally attached to a word: and not infrequently more than one of these senses co-exist in the same word. Thus, **מִנְּוֹר** *luminary*, may suggest the idea of agency, *dispenser of light*, or of place, *reservoir of light*; **מִמְכָּר** *knife*, may be so called as an agent, a *derourer*, or as an instrument, *used in eating*; **מִקְדָּשׁ** means both a *holy thing* and a *holy place*; **מִמְכָּר** *sale* and something *sold* or *for sale*; **מִמְלָכָה** *royal authority* and *kingdom*; **מִנְּוֹר** *the*

act, place, and time of going forth and that which goes forth; בִּיחָבִּיב the place and time of sitting or dwelling as well as they who sit or dwell.

§ 194. Nouns formed by prefixing י or ה denote persons or things to which the idea of the root is attached.

1. י is identical in origin with the prefix of the 3 masc. future in verbs, and is largely used in the formation of names of persons, יִצְחָק *Isaac*, יֵפְתָּה *Jephthah*, but rarely in forming appellatives, אֶרֶב *adversary* prop. *contender*, אֶפְסָר *apostate* prop. *departer*, יִלְקָט *bag* prop. *gatherer*, יָקָם *living thing* prop. *that (which) stands*, יֶצֶד *fresh oil* prop. *that (which) shines*.

2. ה, probably the same with the prefix of the 3 fem. future of verbs, which is here used in a neuter sense, is employed in the formation of a few concrete nouns, תִּדְרֶה *oak* prop. *that (which) endures*, תִּבְרֶה *cloak* prop. *that (which) wraps up*, תִּזְרֶה *furnace* prop. *that (which) burns*, תִּפְנֶה *apple* prop. *that (which) exhales fragrance*. But it more frequently appears in abstract terms like the feminine ending in other forms, תִּבְנֶה *understanding*, תִּבְנֶה *bitterness*, תִּבְנֶה *delight*. It is very rarely found in designations of persons, and only when they occupy a relation of dependence and subordination, and may consequently be viewed as things, תִּלְמִיד *learner*, תִּשְׁבֵּה *one dwelling on another's lands, tenant, vassal*.

a. The great majority of nouns with ה prefixed have likewise a feminine ending, תִּדְרֶה *deep sleep*, תִּבְנֶה *salvation*, תִּפְנֶה *beauty*, תִּבְנֶה *fraud*.

b. The few nouns formed by prefixing Nun are originally Niphal participles, נֶחֱבֶה *handle of a dagger* from נָחַב, נֶחֱבֶה *excrement* from the crop of a bird from נָחַב, נֶחֱבֶה *turn, course of things* from נָחַב.

CLASS IV.—Nouns formed by affixes.

§ 195. The nouns formed by means of an affixed letter or vowel are chiefly denominatives. The consonant י appended by means of the vowel *ō*, or less frequently *ā*, forms

1. Adjectives, *אַחֲרֵי* last from *אַחַר* after, *רִאשׁוֹן* first from *רֹאשׁ* head, *תִּיכוֹן* middle from *תָּקוּה* midst, *נְחֹשֶׁתָן* brazen from *נְחֹשֶׁת* brass. A very few are formed directly from the root, *אֶבְיָן* poor, *עֲלִיָּז* most high, *אַלְמָן* widowed.

2. Abstract substantives, the most common form of which is *קִשְׁלוֹן*, e. g. *עִוְיָן* blindness, *בְּטָחוֹן* confidence, *עֲצָבוֹן* pain, *הַקָּלוֹן* paleness, though various other forms likewise occur, e. g. *אַבְדָּלוֹן* and *אַבְדָּן* destruction, *פְּרִדָּוֹן* dominion, *בְּשָׂרוֹן* success, *קָרְבָּן* offering.

a. In a few words the termination *וֹן* has been thought to be intensive, *שַׁבָּתוֹן* sabbath, *גְּבוּהָוֹן* a great sabbath, *יָדוֹן* proud, *יָדוֹן* exceedingly proud, and once diminutive *אִישׁוֹן* man, *אִישׁוֹן* little man, i. e. the pupil of the eye, so called from the image reflected in it. The word *יֵשׁוּרוּן* Jeshurun from *יָשָׁר* upright, is by some explained as a diminutive or term of endearment, while others think that the termination *וֹן* has no further meaning than to make of the word a proper name, comp. *זְבֻלָּוֹן*. See Alexander on Isaiah 44: 2.

b. *וֹן* is occasionally affixed with the vowel *é*, *גִּזְוֹן* axe, *צַפְוֹן* nail.

c. A few words are formed by appending *וֹם*, e. g. *פְּדוּיָוֹם* and *פְּדוּיָן* ransom, *סִלְוָם* ladder from *סָלַל* to lift up, *חֹרֶטָם* sacred scribe from *חָרַט* stylus, *הַיָּוֹם* south from *הָרַר* to shine; or *ל*, e. g. *פְּרִיָּל* garden from *פָּרַם* vineyard, *גִּבְעָל* calyx or cup of a flower from *גָּבַיַע* cup, *אֶרְסָל* ankle from *אָרַם* joint, *תִּרְעָל* locust from *תָּרַע* indicative of tremulous motion, *קָרְפָּל* thick darkness from *קָרַח* cloud, *בְּרִיָּל* iron probably from *בָּרַז* to pierce.

§ 196. The vowel *י* forms adjectives indicating relation or derivation.

1. It is added to proper names to denote nationality or family descent, *עִבְרִי* Hebrew, *יְבוּסִי* Jebusite, *פִּלְשְׁתִּי* Philistine, *אַרְמִי* Aramæan, *מִצְרִי* Egyptian, *יִשְׂרָאֵלִי* Israelitish, an Israelite, *דָּנִי* Danite, *קֹהַתִּי* Kohathite, *גֵּרְשֹׁנִי* Gershonite.

2. It is also added to other substantives, *צַפְוִי* northerner, *נָכְרִי* foreigner, *פְּרָדִי* villager, *רַגְלִי* footman, *זָמִי* timely, *פְּנִימִי* inner from the plural *פְּנִימִים*; to a few adjectives, *אֶבְיָר* and *אֶבְיָר* violent, *אֶבְלִי* and *אֶבְלִי* foolish, and even to prepositions, *תַּתִּי* lowest from *תַּחַת*, *לְפָנִי* front from *לִפְנֵי*, § 62. 2.

a. The feminine ending *ה* is dropped before this ending, *יְהוּדִי* Jew from *יְהוּדָה*, *בֵּרִיטִי* Bériite from *בֵּרִיטָה*, or the old ending *ה* takes its place, *מַאֲחַתִּי* Maachathite from *מַאֲחָה*, or *נ* is inserted between the vowels,

שֶׁלָנִי *Shelanite* from שֶׁלָה. Final י combines with the appended י into י, § 62. 2, לֵוִי *Levite* and *Levi*, שֻׁנִי *Shunite* and *Shuni*.

b. In a very few instances י takes the place of י, e. g. הוֹרִי *white stuffs*, הוֹרִי *basket*, לֹוִי *loop*, and perhaps הוֹרִי, in a collective sense *wind-ows*, הוֹרִי *uncovered*, בִּרִי (בִּרִי) *crafty*.

MULTILITERALS.

§ 197. 1. Quadriliteral nouns are for the most part evenly divided into two syllables, עֲקָרָב *scorpion*, בִּזְזָר *treasurer*, חֶרְבֵּשׁ *sickle*, בָּלְמִיד *barren*. Sometimes the second radical receives a vowel, that of the first radical being either rejected, דָּמָשֶׁק *damask*, הַחֲבִיל *frost*, כִּסְמוֹרֶת *vine blossom*, or preserved by the insertion of Daghash-forte, חֲלָמִישׁ *flint*, עֲבֵבִישׁ *spider*, פִּלְעָשׁ and פִּלְעָשׁ *concubine*. Occasionally the third radical has Daghash-forte, עֲטָף *bat*, כִּנְפִיר *fin*.

2. Words of five or more letters are of rare occurrence and appear to be chiefly of foreign origin, אֲרָגְמָן *purple*, צִפְצִיף *frog*, שֶׁעִטָּו *cloth*, אֲחֻשָׁתָן *mule*, אֲחֻשָׁתָן *satrap*.

3. Compound words are few and of doubtful character, צֶלֶם מָוֶת *shadow of death*, מִאֲמָרָה *anything* prop. *what and what*, בְּלִיָּה *nothing* prop. *no what*, בְּלִיָּה *worthlessness* prop. *no profit*, מְאֻשְׁלָה *darkness of Jehovah*, שֶׁלֶהֲבַתָּה *flame of Jehovah*, except in proper names, מֶלְכִּי־זֶדֶק *Melchizedek, king of righteousness*, עֹבַדְיָהוּ *Obadiah, serving Jehovah*, יְהוֹיָקִים *Jehoiakim, Jehovah shall establish*.

GENDER AND NUMBER.

§ 198. There are in Hebrew, as in the other Semitic languages, but two genders, the masculine (זָכָר) and the feminine (נְקֵבָה). The masculine, as the primary form, has no characteristic termination; the feminine ends in ה, or ת, e. g. קֵטֵל *masc.*, קֵטְלָה or קֵטְלָת *fem.*

a. The only trace of the neuter in Hebrew is in the interrogative, מָה *what* being used of things as מִי *who* of persons. The function assigned to the neuter in other languages is divided between the masculine and the feminine, being principally committed to the latter.

b. The original feminine ending in nouns as in verbs, § 85. 1. *a* (1), appears to have been ה, which was either attached directly to the word, קִנְיָה which, by § 61. 2, becomes קִנְיָה, or added by means of the vowel *a*, קִנְיָה or קִנְיָה, which by the rejection of the consonant from the end of the word, § 55. 2. *c*, becomes קִנְיָה. The termination ה or ה is still found in a very few words, קִנְיָה *emerald*, קִנְיָה *pelican*, קִנְיָה *company* 2 Kin. 9: 17, קִנְיָה *morrow*, קִנְיָה *portion*, קִנְיָה *end*, קִנְיָה Josh. 13: 13, and the poetic forms, קִנְיָה *song*, קִנְיָה *inheritance*, קִנְיָה *help*, קִנְיָה *fruitful*, קִנְיָה *sleep*. Two other words, קִנְיָה Ps. 74: 19 and קִנְיָה Ps. 61: 1, have been cited as additional examples, but these are in the construct state, which always preserves the original ה final; it is likewise always retained before suffixes and paragogic letters, § 61. 6. *a*, קִנְיָה, קִנְיָה, קִנְיָה.

c. The feminine ending ה receives the accent and is thus readily distinguished from the unaccented paragogic ה. In a few instances grammarians have suspected that forms may perhaps be feminine, though the punctuators have decided otherwise by placing the accent on the penult, e. g. קִנְיָה *burning* Hos. 7: 4, קִנְיָה *Galilee* 2 Kin. 15: 29, קִנְיָה *destruction* Ezek. 7: 25, קִנְיָה *vulture* Deut. 14: 17, קִנְיָה *low* Ezek. 21: 31.

d. The vowel letter א, which is the usual sign of the feminine in Aramaeic takes the place of ה in קִנְיָה *threshing* Jer. 50: 11, קִנְיָה *terror* Isa. 19: 17, קִנְיָה *wrath* Dan. 11: 44, קִנְיָה *lioness* Ezek. 19: 2, קִנְיָה *mark* Lam. 3: 12, קִנְיָה *bitter* Ruth 1: 20, קִנְיָה *baldness* Ezek. 27: 31, קִנְיָה *sleep* Ps. 127: 2. No such form is found in the Pentateuch unless it be קִנְיָה *loathing* Num. 11: 20, where, however, as Ewald suggests, א may be a radical since it is easy to assume a root קִנְיָה cognate to קִנְיָה. The feminine ending in pronouns of the second and third persons, and in verbal futures is י; an intermediate form in *e* appears in קִנְיָה Isa. 59: 5 and קִנְיָה the numeral *ten*, or rather *teen*, as it only occurs in numbers compounded with the units. For like unusual forms in verbs see § 86. *b*, and § 158. 4.

e. The sign of the feminine in the Indo-European languages is a final vowel, corresponding to the vowel-ending in Hebrew; the Latin has *a*, the Greek *α* or *η*, the Sanskrit *ī*. And inasmuch as the feminine in Hebrew covers, in part at least, the territory of the neuter, its consonantal ending ה may be compared with *t*, the sign of the neuter in certain Sanskrit pronouns, represented by *d* in Latin, *id*, *illud*, *istud*, *quid*; in English *it*, *what*, *that*.

§ 199. It is obvious that this transfer to all existing things, and even to abstract ideas, of the distinction of sex found in living beings, must often be purely arbitrary. For although some things have marked characteristics or associations in virtue of which they might readily be classed with a particular sex, a far greater number hold an indeterminate position, and might with quite as much or quite as little reason be assigned to either. It hence

happens that there is no general rule other than usage for the gender of Hebrew words, and that there is a great want of uniformity in usage itself.

a. The following names of females are without the proper distinctive feminine termination:

אִם *mother*. אֶחָת *she-ass*. פְּרִלְקָשׁ *concubine*. מַלְכָּה *queen*.

So the names of double members of the body, whether of men or animals, which are feminine with rare exceptions:

אָזֶן <i>ear</i> .	זְרוֹעַ <i>arm</i> .	פֶּה <i>palm</i> .	קֶרֶן <i>horn</i> .
אֶצְבֶּת <i>finger</i> .	יָד <i>hand</i> .	כַּתֵּף <i>shoulder</i> .	רֶגֶל <i>foot</i> .
בִּמָּה <i>thumb</i> .	יָרֵךְ <i>thigh</i> .	עֵינַיִם <i>eye</i> .	שֵׁן <i>tooth</i> .
בִּרְךָ <i>knee</i> .	כַּנֵּף <i>wing</i> .	צֶלֶע <i>side</i> .	שׁוֹק <i>leg</i> .

The following nouns are also feminine:

אֵת <i>brazier</i> .	חֶרֶב <i>sword</i> .	עִיר <i>city</i> .	פֶּתַח <i>morsel</i> .
אֶשְׁתָּה <i>footstep</i> .	כּוֹס <i>cup</i> .	עָרֵשׁ <i>Great Bear</i> .	צֶהָר <i>light</i> .
בְּאֵר <i>well</i> .	לְוָנָה <i>brightness</i> .	כֶּסֶד <i>couch</i> .	רַבּוּת <i>myriad</i> .
בֶּטֶן <i>belly</i> .	נֶעֱלַם <i>shoe</i> .	מְשָׁחָה <i>workmanship</i> .	עוֹלָם <i>world</i> .

b. The following nouns are of doubtful gender, being sometimes construed as masculine and sometimes as feminine. Those which are commonly masculine are distinguished thus (*); those which are commonly feminine are distinguished thus (†).

אֶבֶן † <i>stone</i> .	דֶּרֶךְ <i>way</i> .	*מִצְדָּה <i>fortress</i> .	פְּעָמַי † <i>time (repetition)</i> .
*אוֹר <i>light</i> .	*הֵיכָל <i>temple</i> .	*מִזְבֵּחַ <i>altar</i> .	
אוֹת <i>sign</i> .	*הַמִּיּוֹן <i>multitude</i> .	מַחֲנֶה <i>camp</i> .	*אֹהֶל <i>host</i> .
אֶרֶץ <i>fleet</i> .	זָקֵן <i>beard</i> .	*מַטֵּה <i>rod</i> .	צָפוֹן <i>north</i> .
אֲרוֹן <i>ark</i> .	חַלּוֹן <i>window</i> .	*מָקוֹם <i>place</i> .	קֶשֶׁת <i>bow</i> .
אֶרֶץ <i>path</i> .	חֲצֵר <i>court</i> .	נְחֹשֶׁת <i>brass</i> .	רוּחַ † <i>spirit</i> .
†אֶרֶץ <i>earth</i> .	חֻבֵּל <i>jubilee</i> .	†נֶפֶשׁ <i>soul</i> .	†רֹחֶב <i>street</i> .
†אֵשׁ <i>fire</i> .	†יְמִינִי <i>right hand</i> .	סִיר <i>pot</i> .	*רֶחֶם <i>womb</i> .
*בִּגְדֵי <i>garment</i> .	רֶחֶל <i>peg</i> .	†סֹלֶת <i>flour</i> .	*רִמֹּן <i>juniper</i> .
*בֵּית <i>house</i> .	*כְּבוֹד <i>glory</i> .	עָבֹל <i>cloud</i> .	שְׁאוֹל <i>Sheol</i> .
גֶּזֶר <i>wall</i> .	כַּד <i>pail</i> .	*עֲבֹת <i>cord</i> .	*שֵׁטֶט <i>sceptre</i> .
נָחַל <i>valley</i> .	†כֶּלֶח <i>circuit</i> .	*עַם <i>people</i> .	שַׁבָּת <i>sabbath</i> .
גֶּן <i>garden</i> .	*כַּרְם <i>vineyard</i> .	†עֶצֶם <i>bone</i> .	שֶׁמֶשׁ <i>sun</i> .
†גֶּפֶן <i>vine</i> .	*לֵב <i>heart</i> .	עָרֶב <i>evening</i> .	שַׁעַר <i>gate</i> .
*גֶּרֶן <i>threshing-floor</i> .	לֶחֶם <i>bread</i> .	†עֵת <i>time (duration)</i> .	תְּהוֹם <i>ocean</i> .
†דֶּלֶת <i>door</i> .	†לְשׁוֹן <i>tongue</i> .	*פָּנִים <i>face</i> .	*תְּיָמָן <i>south</i> .
	*כֹּאֵל <i>food</i> .		*תַּעֲרָז <i>razor</i> .

Gesenius ascribes only one gender to a few of these words, but לֵב is once fem. Prov. 12: 25; so לֵבָבִי fem. Hab. 1: 16, רֵבֶבֶת fem. Hab. 1: 10, קִוְיָה fem. Ezek. 43: 13, עֵבֶב masc. Ezek. 24: 10. The list might be reduced by referring the vacillation in gender, wherever it is possible, to the syntax rather than the noun. Verbs, adjectives, and pronouns, which belong to feminine nouns may in certain cases, as will be shown hereafter, be put in the masculine as the more indefinite and primary form. While, on the other hand, those which belong to masculine names of inanimate objects are sometimes put in the feminine as a substitute for the neuter.

c. Some species of animals exhibit a distinct name for each sex, the feminine being formed from the masculine by the appropriate termination, פָּר bullock, פָּרָה heifer, עֵלֶף calf, fem. עֵלֶפָה, לֵבֶשֶׁת lamb, fem. לֵבֶשֶׁתָּה, or being represented by a word of different radicals, חֲמִיר ass, fem. אֲחִירָה. When this is not the case, the name of the species may be construed in either gender according to the sex of the individual spoken of, as גִּמְלָה camel, בָּקָר cattle, צִפִּיר bird, or it may have a fixed gender of its own irrespective of the sex of the individual; thus, כֶּלֶב dog, זָאֵב wolf, שִׁיר ox, are masculine, אֲרֵנֶת hare, יוֹנָה dove, חֶמֶל sheep, are feminine.

d. The names of nations, rivers, and mountains are commonly masculine, those of countries and cities feminine. Accordingly, such words as אֶדוֹם Edom, מוֹאָב Moab, יְהוּדָה Judah, מִצְרַיִם Egypt, כַּשְׁדִּיִּים Chaldees, are construed in the masculine when the people is meant, and in the feminine when the country is meant.

§ 200. The feminine ending is frequently employed in the formation of abstract nouns, and is sometimes extended to the formation of official designations (comp. *his Honour, his Excellency, his Reverence*), מִשְׁתָּה governor, נֹתֵן colleague, קֹהֵל preacher, and of collectives (comp. *humanity for mankind*), דָּג a fish, דִּגְיָה fish, עָנָן a cloud, עֲנָנִים clouds, עֵץ a tree, עֵצָה timber, אֹהֶל a traveller, אֲרָהָה caravan, חֲלָלָה Zeph. 3: 19 the halting, פְּלִיטָה the escaped.

a. (1) The feminine ending added to Segholates gives new prominence to the originally abstract character of this formation, רָשָׁע and רָשָׁעָה wickedness, distinguished by Ewald as τὸ αἰῶς and αἰκία, חֶרֶף shame, חֶרֶפָה slothfulness.

(2) So to monosyllables whose second radical receives the vowel, צַדִּיקָה righteousness, which is more abstract and at the same time used more exclusively in a moral sense than the Segholate, צַדִּיק rightness, אֲדָמָה darkness, equivalent to אֲדָם, נֹהָה (= נֹהָה) brightness, יִשְׁעָה (= יִשְׁע) salvation. Or nouns of this description might be supposed to have sprung from the adjectives belonging to the second form of Class I., the pretonic vowel falling away upon the addition of the feminine ending, אֲדָם dark, אֲדָמָה the dark, τὸ σκετείνον, יִשְׁעָה the being saved from, יִשְׁעָה justice from

פָּלֵי judge. The following nouns, descriptive of the station or functions of a particular class, follow this form, מֶלֶךְ king, מְלִיכָה *kingly office or sway*, נָבִיא prophet, נְבִיאָה prophecy, כֹּהֵן priest, כֹּהֲנִית priesthood or priestly duty, רֹכֵל merchant, רֶכֶּז traffic.

(3) The feminine ending occasionally gives an abstract signification to reduplicated forms, עִוְרָה blind, עִוְרָה blindness, גִּבְהָה having a bald forehead, גִּבְהָה baldness in front, חַטָּא sinner, חַטָּא and חַטָּא sin, בְּיָהָה terror, בִּזְיָה scoffing, חֲנָחָה anguish, or to those which have a prefixed letter מ, מְהַרְבֵּה overthrow, מְרִשְׁתָּה dominion, מְהִיבָה confusion, or particularly ת, תְּשׁוּבָה salvation, תְּשׁוּבָה testimony, תְּקוּהָה hope, תְּקוּהָה weariness.

(4) It is likewise added to forms in י, עֲדֵינִי judgment, עֲדֵינִי working, רֵאשִׁית beginning, אַחֲרִית end, שְׁאֵרִית remnant, the termination הָ being often found in place of יָ, 2 Chron. 26: 21 K'ri, הַשְׁתוּה K'thibh, disease prop. freedom from duty, חֲפֵזִי free; חֲבֵלָה redness, חֲבֵלָה red; בִּרְרוּהָ bitterness, מְרִירָה bitter; כְּבִדָּה heaviness, אֲבָנִית widowhood. In a very few instances the termination הָ is superimposed upon י, viz.: אֲבָנִית, קִרְבָּנִית. The termination יָ or הָ in abstracts derived from ל"ה roots is of a different origin from that just explained and must not be confounded with it; יָ or הָ is there the final radical softened to a vowel, § 170, as שְׁבִית or שְׁבִית captivity from שָׁבַח to lead captive.

b. In Arabic, nouns of unity, or those which designate an individual, are often formed by appending the feminine termination to masculines which have a generic or collective signification. This has been thought to be the case in a few words in Hebrew, אֲנִי fleet, אֲנִי ship, שֵׁנִי hair, שֵׁנִי a hair, שְׂנִי swarm, דְּבִי a bee.

c. Some names of inanimate objects are formed from those of animated beings or parts of living bodies, which they were conceived to resemble, by means of the feminine ending, taken in a neuter sense, אִמָּה mother, אִמָּה metropolis, יָרֵךְ thigh, יָרֵךְ hinder part, extremity, כַּף palm of the hand, כַּף palm-branch, מִצְחָה forehead, מִצְחָה greave, פֶּה mouth, פֶּה edge.

§ 201. There are three numbers in Hebrew, the singular (לְשׁוֹן יְחִיד), dual (לְשׁוֹן שְׁנַיִם), and plural (לְשׁוֹן רַבִּים). The plural of masculine nouns is formed by adding יִם, or defectively written ם, to the singular, סוּס horse, סוּסִים horses, צַדִּיק righteous (man), צַדִּיקִים or צְדִיקִים righteous (men). The plural of feminine nouns is formed by the addition of וֹת, also written ת, the feminine ending of the singular, if it has one, being dropped as superfluous, since the plural termination of itself distinguishes the gender, כּוֹס cup, כּוֹסוֹת cups, בְּתוּלָה virgin, בְּתוּלוֹת and בְּתוּלוֹת virgins, חַטָּא sin, חַטָּאוֹת sins; in two instances the vowel-

letter **ס** takes the place of **ר**, § 11. 1. *a*, פִּרְאֵת Ezek. 31: 8, בִּצְחָת Ezek. 47: 11.

a. The masculine plural sometimes has **ין**, instead of **ים**, e. g. מַלְכֵּי oftener than מַלְכִּים in the book of Job. מַלְכֵּי Prov. 31: 3, רֹבְדֵי 2 Kin. 11: 13, מִיָּין Mic. 3: 12, שְׂוֹבְבֵי Lam. 1: 4, חֲבֵי Ezek. 4: 9, דָּבְדְּיָן Dan. 12: 13. This ending, which is the common one in Aramaeic, is chiefly found in poetry or in the later books of the Bible.

b. Some grammarians have contended for the existence of a few plurals in **י**, without the final **ם**, but the instances alleged are capable of another and more satisfactory explanation. Thus, מַלְכֵי 2 Kin. 11: 4, כְּרֹמְיָי 2 Sam. 8: 18, שְׂוֹבְבֵי 2 Sam. 23: 8, and חֲבֵי 1 Sam. 20: 38 K'thibh (K'ri חֲבִיּוֹם), are singulars used collectively; מַלְכֵי 2 Sam. 22: 44, Ps. 144: 2, Lam. 3: 14, and רֹבְדֵי Cant. 8: 2, are in the singular with the suffix of the first person; מַלְכֵי Ps. 45: 9 is not for מַלְכֵי *stringed instruments*, but is the poetic form of the preposition מִן *from*; בִּצְחָי Ps. 22: 17 is not for בִּצְחָיִם *piercing*, but is the noun אֲרִי with the preposition כִּי *like the lion*, § 158. 3.

c. There are also a few words which have been regarded as plurals in **י**. But הָיִי Zech. 14: 5 and שְׂוֹיֵי Judg. 5: 15, are plurals with the suffix of the first person. In חֲוִיִּי 2 Chron. 33: 19, which is probably a proper name, and גִּבֹּרֵי Am. 7: 1, Nah. 3: 17, which is a singular used collectively, final **י** is a radical as in שְׂוֹיֵי = שְׂוִיהָ. חֲוִיִּי Isa. 19: 9 is a singular with the formative ending **י**, § 196. *b*; חֲוִיִּי Jer. 22: 14 and חֲוִיִּי Isa. 20: 4, might be explained in the same way, though Ewald prefers to regard the former as an abbreviated dual for חֲוִיִּי double (i. e. *large and showy*) windows, and the latter as a construct plural for חֲוִיִּי; the diphthongal *ē* being resolved into *ay*, comp. § 57. 2 (5). רֵדֵי Ezek. 13: 18 is commonly regarded as an absolute dual for רֵדֵי, though it is always elsewhere *my hands* with 1 pers. suf., and may be so explained here. The divine name שְׁוֹיֵי *Almighty* is best explained as a singular; the name אֲדֹנֵי *Lord* is a plural of excellence, § 203. 2, with the suffix of the first person, the original signification being *my Lord*.

d. In a few words the sign of the feminine singular is retained before the plural termination, as though it were one of the radicals, instead of being dropped agreeably to the ordinary rule, דֶּלֶת door pl. דְּלָתַיִם. So, כִּסֵּי pillow, קֶשֶׁת bow, טֶגֶח trough, חֶבֶר spear, יָתִימָה widowhood, גִּירוּת divorce, זְנוּת whoredom, שֵׁפָה lip pl. שְׂפָתַיִם. To these must be added שְׂחָת, provided it be derived from שְׂחָת in the sense of *pit*; it may, however, signify *destruction*, from the root שָׂחַת, when the final **ח** will be a radical.

e. The Arabic noun has three case-endings, nom. *un*, gen. *in*, acc. *an*, which drop their nasal in the construct nom. *u*, gen. *i*, acc. *a*. Although these have become obsolete in Hebrew, there are traces of their existence in **ו** and **י**, occasionally added to the construct, § 222, and in **ה**, or **ם**, added to nouns in an accusative sense to indicate direction, § 223, or to form adverbs, § 236. 2 (1). The plural endings are formed by lengthening those of the singular, nom. *ūna*, gen. *īna*. The former is identical with the plural ending in verbs, in Heb. **וּ**; the latter corresponds to the Hebrew

plural in ים. In Arabic the fem. sing. ending is *at*, plur. *āt* = וַת, *ā* as in the Kal part. (*kātil* = כַּתִּיל), the Piel of עָנַ verbs (סוּבַב = Arab. 3 conj. *kā-tala*) and the פָּא fut. (*yakul* = יֵאָכַל) answering to *ō* in Heb.

§ 202. The gender of adjectives and participles is carefully discriminated, both in the singular and in the plural, by means of the appropriate terminations. But the same want of precision or uniformity which has been remarked in the singular, § 199, characterizes likewise the use of the plural terminations of substantives. Some masculine substantives take וַת in the plural, some feminines take ים., and some of each gender take indifferently ים. or וַת.

a. The following masculine nouns form their plural by adding וַת: those which are distinguished by an asterisk are sometimes construed as feminine.

אב father.	*גֶּרֶן threshing-	לַיַּל night.	פָּרֵעַ leader.
אֶבֶן bowl.	רֶחַץ floor.	*מִזְבֵּחַ altar.	צִנּוֹר tube.
אֹב familiar	הָרָגֵן goad.	מָטָר rain.	צִבּוּר bundle.
spirit.	זָנָב tail.	מַטְשֵׁר tilth.	קוֹל voice.
אֹצֵר treasure.	חֵדֶן street.	*מַצֵּד summit.	קִיר wall.
*אוֹת sign.	חֶזֶה breast.	*מָקוֹם place.	קָרָב war.
*אֶרֶץ path.	חֵזְיוֹן vision.	מַקָּל staff.	*רְחוֹב street.
אֶרְבֵּון palace.	חֲלֹם dream.	נָאֵר bottle.	רְחוּק chain.
אֶשְׁכָּל cluster.	חֲשִׁבוֹן invention.	נֵר lamp.	טַבָּח table.
בּוֹר pit.	כַּף hand-	עוֹר skin.	שֵׁם name.
גַּג roof.	breadth.	עָפָר dust.	שׁוֹפָר trumpet.
גֹּרֶל lot.	כִּסֵּא throne.	*עֶרֶב evening.	שֵׁת pillar.
	לִיטָה tablet.	עֵשֶׂב herb.	*תְּהוֹם deep.

b. The following feminine nouns form their plural by adding ים.: those marked thus (†) are sometimes masculine:

אֶבֶן stone.	† דֶּרֶךְ way.	קְסָמָה spelt.	פִּשְׁתָּה flax.
אַלֶּה terebinth.	דָּת law.	לִבְנָה brick.	פֶּת morsel.
אַלְמָנוּת widowhood.	זְמוּרָה branch.	מִפָּה word.	רֹחַל sheep.
אִשָּׁה woman.	זָנוּת whoredom.	נִמְלָה ant.	שְׂעִירָה barley.
גַּחְלִית coal.	חִטָּה wheat.	סָאָה measure.	שְׂפֵלָה ear of corn
† גֶּפֶן vine.	חֹשֶׁךְ darkness.	שֵׁי she-goat.	שִׁטָּה acacia.
הֶבֶלָה fig-cake.	יוֹנָה dove.	עִיר city.	תְּאֵנָה fig.
הַבּוֹרֶה bee.	† כִּד pitcher.	פְּגָעָה concubine.	

Also בְּרִיָּים *eggs* which is not found in the singular.

c. The following nouns form their plural by adding either **ים**, or **ות**:

MASCULINE NOUNS.

אַרְלֵם porch.	לֵב heart.	דֶּלִּיָּקָה delicacy.	פְּרִיץ breach.
אַרְיֵן lion.	אֶלֶר light.	מַעְיָן fountain.	צְוֵנָה neck.
דּוֹר generation.	מִגְדָּל tower.	מִשְׁכָּב bed.	קֶבֶר grave.
זֶבַח sacrifice.	מִיָּסֵד foundation.	דִּשְׁמָן dwelling.	קָנָה reed.
זִכְרוֹן memorial.	בֹּנֶד bond.	נָחַר river.	פְּרָדָה axe.
יוֹם day.	מוֹשֵׁב seat.	סָבֵן basin.	שָׂדֶה field.
יָבֵר forest.	כּוֹזֵל bowl.	שָׁוִן iniquity.	שָׁבוּעַ week.
לַוֵּיָר laver.	מַכְאֹב pain.	קָעַל heel.	קִשְׁטָה delight.
פִּנּוֹר harp.	סִסְיָה nail.		

FEMININE NOUNS.

אַרְיָה terror.	אַשְׁמֻלָּה grape-cake.	נֶעֱלֵל shoe.	פֶּרֶסֶף hoof.
אֶלְיָה sheaf.	אַשְׁתָּרֵת Astarte.	הֶחָה heap.	שָׁנָה year.
אֶמְנָה people.	חֶמְלָה spear.		

NOUNS CONSTRUED IN EITHER GENDER.

אַחֲלָיִים aloes.	חַדָּר window.	מַדָּה rod.	עֵצֶם bone.
בִּגְדֵי garment.	חֹמֶר court.	נֶפֶשׁ soul.	עֵת time.
גֶּבֶר rim.	קֶבֶר circle.	סִרֵּי thorn.	פֶּה foot.
הֵיכָל temple.	מִצְדָּה fortress.	עָבֹד cloud.	עֹשֶׂה host.
זְרוֹעַ arm.	מַחֲנֶה camp.	קֶבֶל cord.	צֶלֶה side.

d. The two forms of the plural, though mostly synonymous, occasionally differ in sense as in Latin *loci* and *loca*. Thus **בָּקָרִים** is used of round masses of money, *talents*, **בָּקָרִים** of bread, round *loaves*; **סִיָּחִים** *thorns*, **סִיָּחוֹת** *hooks*; **קַדְמִיָּם** *heels*, **קַדְמִיָּה** *foot-prints*; **פְּתָעִים** *footsteps* of men, **פְּתָעִיָּה** *feet* of articles of furniture. Comp. § 200. c. Sometimes they differ in usage or frequency of employment: thus **יָמִים** *days*, **שָׁנִים** *years*, are poetical and rare, the customary forms being **יָמִים**, **שָׁנִים**.

e. Nouns mostly preserve their proper gender in the plural irrespective of the termination which they adopt; though there are occasional exceptions, in which feminine nouns in **ים** are construed as masculines, e. g. **נָשִׁים** *women* Gen. 7: 13, **כְּתָבִים** *words* Job 4: 4, **נְמָלִים** *ants* Prov. 30: 25, and masculine nouns in **ות** are construed as feminines, e. g. **דִּשְׁמָנוֹת** *dwelling*s Ps. 84: 2.

§ 203. 1. Some substantives are, by their signification or by usage, limited to the singular, such as material nouns taken in a universal or indefinite sense, **אֵשׁ** *fire*, **זָהָב** *gold*, **אֲדָמָה** *ground*; collectives, **טַף** *children*, **עוֹף** *fowl*, **עֲיֹט** *birds of prey*, **בָּקָר** *large cattle* (noun of unity **אֶחָד** *an ox*), **צֹאן** *small cattle* (noun of unity **אֶחָד** *a sheep or goat*);

many abstracts, **יְשׁוּעָה** *salvation*, **עִוְרָה** *blindness*. On the other hand some are found only in the plural, such as nouns, whose singular, if it ever existed, is obsolete, **מַיִם** *water*, **פָּנִים** *face* or *faces*, **שָׁמַיִם** *heaven*, **מְעֵיִם** *bowels*, **מִתִּים** *men*, **מְרַאשׁוֹת** *adjacent to the head*, and abstracts, which have a plural form, **חַיִּים** *life*, **אַהֲבָה** *love*, **רַחֲמִים** *mercy*, **תְּהוֹבִלוֹת** *government*.

a. The intimate connection between a collective and an abstract is shown by the use of the feminine singular to express both, § 200. In like manner the plural, whose office it is to gather separate units into one expression, is used to denote in its totality or abstract form that common quality which pervades them all and renders such a summation possible, comp. *τὰ δίκαια right*, *τὰ ἄδικα wrong*. Some abstracts adopt indifferently the feminine or the plural form, **אֱמוּנָה** and **אֱמוּנִים** *fidelity*, **גְּאֻלָּה** and **גְּאֻלִּים** *redemption*, **חַיָּה** and **חַיִּים** *life*, **הַשְׁכָּחָה** and **הַשְׁכָּחִים** *darkness*, **קִצְצָה** and **קִצְצִים** *setting of gems*.

b. The form **קְטֹנִיּוֹת** is adopted by certain words which denote periods of human life, **קְטֹנִיּוֹת** *childhood*, **נְעֻלִּים** *youth*, **בְּתָרִים** *adolescence*, **בְּהוֹלָת** *virginity*, **בְּלוֹלִית** *period of espousals*, **זָקֵנִים** *old age*.

c. Abstracts, which are properly singular, are sometimes used in the plural to denote a high degree of the quality which they represent, or repeated exhibitions and embodiments of it, **גְּבוּרָה** *might*, **גְּבוּרֹת** *deeds of might*, **תְּבִלּוֹת** *exalted wisdom*, **הִזְלָלוֹת** *intense folly*.

2. There are a few examples of the employment of the plural form when a single individual is spoken of, to suggest the idea of exaltation or greatness. It is thus intimated that the individual embraces a plurality, or contains within itself what is elsewhere divided amongst many. Such plurals of majesty are **אֱלֹהִים** *God*, the supreme object of worship, **אֲדֹנָי** *Supreme Lord* prop. *my Lord*, § 201. c, and some other terms referring to the divine being, **בּוֹרְאֵיךָ** Eccles. 12: 1, **גְּבוּרִים** Eccles. 5: 7, **עֲשֵׂהָ** Isa. 54: 5, **קְדוֹשִׁים** Hos. 12: 1; also, **אֲדֹנִים** (rarely with a plural sense) *lord*, **בָּעֲלִים** (when followed by a singular suffix) *master*, **בְּהֵמוֹת** *Behemoth, great beast*, and possibly **תְּרָפִים** *Teraphim*, which seems to be used of a single image, 1 Sam. 19: 13, 16.

§ 204. The dual is formed by adding **יָם** to the sing-

ular of both genders, ך as the sign of the feminine remaining unchanged, and ה, reverting to its original form ח, § 198. *b*, יד, *hand* du. יָדַי, דָּלַת, *door* du. יָדַיְתִים, לִפְּיָהּ, *lip* du. שְׁפָתַי.

a. The dual ending in Hebrew, as in the Indo-European languages, Bopp Vergleich. Gramm. § 206, is a modified and strengthened form of the plural ending. The Arabic goes beyond the Hebrew in extending the dual to verbs and pronouns. The Aramaeic scarcely retains a trace of it except in the numeral two and its compounds.

§ 205. The dual in Hebrew expresses not merely two, but a couple or a pair. Hence it is not employed with the same latitude as in Greek of any two objects of the same kind, but only of two which belong together and complete each other. It is hence restricted to

1. Double organs of men or animals, אָזְנַיִם *ears*, אֶפְסִים *nostrils*, קַרְנִים *horns*, כַּנְפִים *wings*.

2. Objects of art which are made double or which consist of two corresponding parts, נַעֲלָיִם *pair of shoes*, מִאֲזִנִּים *pair of scales*, בִּלְקָתַיִם *pair of tongs*, דְּלָתַיִם *folding doors*.

3. Objects which are conceived of as constituting together a complete whole, particularly measures of time or quantity, יוֹמַיִם *period of two days*, *biduum*, שָׁבָעַיִם *two weeks*, *fortnight*, שְׁנָתַיִם *two years*, *biennium*, סָאָתַיִם *two measures*, כַּנְבָּיִם *two talents*, דְּרָכַיִם Prov. 28: 6, 18 *double way* (comp. in English *double dealing*), נְהַרִּים *pair of rivers*, i. e. the Tigris and Euphrates viewed in combination.

4. The numerals שְׁנָיִם *two*, כַּפְּלָיִם *double*, מֵאָתַיִם *two hundred*, אֲלָפִים *two thousand*, רַבּוּתַיִם *two myriads*, שִׁבְעָתַיִם *sevenfold*, כְּלָאִים *of two sorts*.

5. A few abstracts, in which it expresses intensity, עֲצִיבִיתַיִם *double-slothfulness*, מִרְיָתַיִם *double-rebellion*, זָהָרִים *double-light*, i. e. noon, רָשָׁעִיתַיִם *double-wickedness*.

a. Names of objects occurring in pairs take the dual form even when a higher number than two is spoken of, שְׁלֹשׁ הַשָּׁמַיִם 1 Sam. 2: 13 *the three*

teeth, אַרְבַּע כְּנָפִים Ezek. 1: 6 *four wings*, שֵׁשׁ כְּנָפִים Isa. 6: 2 *six wings*, שִׁבְעָה עֵינָם Zech. 3: 9 *seven eyes*, וְכָל-יָדָיוּם וְכָל-רַגְלָיוּם Ezek. 7: 17. Several names of double organs of the human or animal body have a plural form likewise, which is used of artificial imitations or of inanimate objects, to which these names are applied by a figure of speech, § 200. *c*, קַרְנִים *horns*, קַרְנֵי הַזֶּבֶחַ *horns of the altar*, כְּנָפִים *wings*, קְצוֹת *extremities*, בְּתָרִים *shoulders*, שְׁפָחוֹת *shoulder-pieces of a garment*, עֵינַיִם *eyes*, עֲיֻנוֹת *fountains*, רַגְלָם *feet*, רָגְלִים *times* prop. beats of the foot. In a few instances this distinction is neglected, שְׁפָתַיִם and שְׁפָחוֹת *lips*, זְרָעִים and זְרוֹת *sides*, קְצוֹתָם *extremities*.

b. The dual ending is in a very few words superadded to that of the plural, חוֹמוֹת *walls of a city*, חוֹמַיִם *double walls*, לִיחוֹת *boards*, לְחִיָּתַיִם *double boarding of a ship*, גִּדְרָתָם name of a town in Judah, Josh. 15: 36.

c. The words מַיִם *water* and שָׁמַיִם *heaven* have the appearance of dual forms; they are, however, commonly regarded as plurals, and compared with such plural forms in Aramaeic as מַיִן Dan. 5: 9 from the singular מַיָּה. In יְרוּשָׁלַיִם *Jerusalem*, or as it is commonly written without the Yodh יְרוּשָׁלַם, the final Mem is not a dual ending but a radical, and the pronunciation is simply prolonged from יְרוּשָׁלַם, comp. Gen. 14: 18, Ps. 76: 3, though in this assimilation to a dual form some have suspected an allusion to the current division into the upper and the lower city.

§ 206. It remains to consider the changes in the nouns themselves, which result from attaching to them the various endings for gender and number that have now been recited. These depend upon the structure of the nouns, that is to say, upon the character of their letters and syllables, and are governed by the laws of Hebrew orthography already unfolded. These endings may be divided into two classes, viz.:

1. The feminine ת, which, consisting of a single consonant, causes no removal of the accent and produces changes in the ultimate only.

2. The feminine ה, the plural ים and וֹת, and the dual ים, which remove the accent to their own initial vowel, and may occasion changes in both the ultimate and the penult.

§ 207. Nouns which terminate in a vowel undergo no change on receiving the feminine characteristic ת, מוֹאָבִי *Moabite*, מוֹאָבִית *Moabiteess*, מוֹצֵא *finding*, fem. מוֹצֵאת.

sinner, שֹׁשֶׁבֶת *sin*, § 200. Nouns which terminate in a consonant experience a compression of their final syllable, which upon the addition of ה, ends in two consonants instead of one, § 66. 2, and an auxiliary Seghol is introduced to relieve the harshness of the combination, § 61. 2. In consequence of this the vowel of the ultimate is changed from *ā* or *ă* to *ē*, § 63. 2. *a*, from *ē* or *ī* to *ē*, or in a few words to *ē*, and from *ō* or *ū* to *ō*, § 61. 4. שֹׁשֶׁבֶת *broken* fem. שֹׁשֶׁבֶת *reddish* fem. הֹלֶכֶת *going* fem. הֹלֶכֶת *master*, הֹלֶכֶת *mistress*, הֹלֶכֶת *five* fem. הֹלֶכֶת *man*, הֹלֶכֶת *woman*, § 216. 1. *b*, שֹׁשֶׁבֶת *scattered* fem. שֹׁשֶׁבֶת *and* שֹׁשֶׁבֶת *brass*. When the final consonant is a guttural, there is the usual substitution of Pattalîh for Seghol, שֹׁשֶׁבֶת *hearing* fem. שֹׁשֶׁבֶת *touching* fem. שֹׁשֶׁבֶת.

a. In many cases the feminine is formed indifferently by ה or by ה; in others usage inclines in favor of one or of the other ending, though no absolute rule can be given upon the subject. It may be said, however, that adjectives in ה almost always receive ה; active participles, except those of שׁ, שׂ and ש׃ verbs, oftener take ה than ה; ה is also found, though less frequently, with the passive participles except that of Kal, from which it is excluded.

b. A final ה, ו or ה is sometimes assimilated to the feminine characteristic ה and contracted with it, § 54, בַּת for בַּת *daughter*, כֶּסֶף for כֶּסֶף *gift*, אֱמֶת for אֱמֶת *truth*, אֶחָד for אֶחָד *one*, 1 Kin. 1: 15 for מִשְׁתָּמֵר *ministering*, מִשְׁתָּמֵר Mal. 1: 14 for מִשְׁתָּמֵר *corrupt*, פָּנֶה for פָּנֶה *pan*. The changes of the ultimate vowel are due to its compression before concurring consonants.

c. The vowel *ū* remains in תְּחִיבָה Lev. 5: 21 *deposit*, and the proper name תַּחְמֶת *Tanhumeth*. From אח brother, חַת *father-in-law* are formed אחות *sister*, חַת *mother-in-law*, the radical ח, which has been dropped from the masculine, retaining its place before the sign of the feminine, comp. § 101. 1. *a*; קָשָׁה *difficult* Deut. 30: 11 is for קָשָׁה from קָשָׁה.

§ 208. The changes which result from appending the feminine termination ה, the plural terminations ים and ו, and the dual termination ים, are of three sorts, viz.:

1. Those which take place in the ultimate, when it is a mixed syllable.

2. Those which take place in the ultimate, when it is a simple syllable.

3. Those which take place in the penult.

§ 209. When the ultimate is a mixed syllable bearing the accent, it is affected as follows, viz.:

1. Tsere remains unchanged, if the word is a monosyllable or the preceding vowel is Kamets, otherwise it is rejected; other vowels suffer no change, *מֵת* *dead* fem. *מֵתָה*, pl. *מֵתִים*; *יָרֵךְ* *thigh* du. *יָרְכִים*, *שָׁלֵם* *complete* fem. *שָׁלְמָה*, pl. *שָׁלְמִים*, f. pl. *שָׁלְמוֹת*; *הֹלֵךְ* *going* fem. *הֹלְכָה*, pl. *הֹלְכִים*, f. pl. *הֹלְכוֹת*.

a. The rejection of Tsere is due to the tendency to abbreviate words which are increased by additions at the end, § 66. 1. It is only retained as a pretonic vowel, § 64. 2, when the word is otherwise sufficiently abbreviated, or its rejection would shorten the word unduly. Tsere is retained contrary to the rule by *שְׁלֹשִׁים*, *שְׁבַע* *children of the third and fourth generations*, by a few exceptional forms, e. g. *בְּגֵדָה* Jer. 3: 8. 11, *מִשְׁפָּחָה* Ex. 23: 26, *נִטְרָה* Cant. 1: 6, *שְׁוִימָה* Isa. 54: 1, and frequently with the pause accents, § 65, e. g. *וְזִלְזָה* Isa. 21: 3, *שְׁוִימָה* Lam. 1: 16, *שְׁוִימָה* Isa. 49: 8, *אֲבָנִים* Ex. 28: 40, *סְגוּרִים* Gen. 19: 11, 2 Kin. 6: 18 (once with Tiphha), *שְׁבַע* Isa. 2: 20, *פְּרָחִים* Eccles. 2: 5, *מִזְבְּחוֹת* Isa. 2: 4. It also appears in several feminine substantives, both singular and plural, e. g. *מִשְׁפָּחָה* *overthrow*, *מוֹעֲצוֹת* *counsels*, *הוֹשְׁעָה* *abomination*, *מִשְׁעָה* *staff*, *מִשְׁעָה* *witch*. On the other hand, the following feminines reject it though preceded by Kamets, *זֵלָה* *will-goat*, fem. *זֵלָה*, *זֵלָה* *ostrich*, fem. *זֵלָה*, *זֵלָה* *thigh*, fem. *זֵלָה*. It is also dropped from the plural of the monosyllable *בֵּן* *son*, and its place supplied by a pretonic Kamets, *בָּנִים* *sons*, *בָּנוֹת* *daughters*, the singular of the feminine being *בַּת* for *בְּנוֹת*, § 207. b; so *מִזְבֵּחַ* *fork* pl. *מִזְבְּחוֹת*.

b. Kamets in the ultimate is retained as a pretonic vowel, *לָבָן* *white*, fem. *לָבָנָה*, pl. *לָבָנִים*, f. pl. *לָבָנוֹת*; *מִצְדָּה* *fortress*, pl. *מִצְדֹּת* and *מִצְדֹּת*, only disappearing in a few exceptional cases, *שֵׁכָר* *hair*, fem. *שֵׁכָרָה*, *טָלִי* *quail*, pl. *טָלִים*, *מִשְׁבָּחוֹת* and *מִשְׁבְּחוֹת* *fords*, *טָלֵת* *talent* du. *טָלִים* but in pause accents *מִשְׁבָּחוֹת* *river* du. *מִשְׁבָּחוֹת*, *מִשְׁבָּחוֹת* *pasture*, pl. *מִשְׁבָּחוֹת* once *מִשְׁבָּחוֹת* (with Hholem). So in the ל"א participles *נִבְּאָה* *prophesying* pl. *נִבְּאִים*, *נִבְּאִים* *polluted* pl. *נִבְּאִים*, *נִבְּאִים* *found* pl. *נִבְּאִים*; but with the pause accents Kamets returns, *נִבְּאִים* Ezek. 13: 2, *נִבְּאִים* Ezr. 8: 25. The foreign word *פְּרִיָּה* *suburbs* forms its plural irregularly *פְּרִיָּה*.

c. Hholem and Hhirik commonly suffer no change; but in a few words Shurek takes the place of the former, and in one Tsere is substituted for the latter, § 66. 2 (c), *מִשְׁכָּן* *terror* pl. *מִשְׁכָּנוֹת*, *מִשְׁכָּן* *habitation* pl. *מִשְׁכָּנוֹת*, *מִשְׁכָּן* *sweet* fem. *מִשְׁכָּנָה* pl. *מִשְׁכָּנוֹת*, *מִשְׁכָּן* *distress* fem. *מִשְׁכָּנָה*, *מִשְׁכָּן* *lodging* fem. *מִשְׁכָּנָה*, *מִשְׁכָּן* *flight* fem. *מִשְׁכָּנָה*, *מִשְׁכָּן* *rest* fem. *מִשְׁכָּנָה*, *מִשְׁכָּן* *fortification* fem. *מִשְׁכָּנָה*, *מִשְׁכָּן* *deep* fem. *מִשְׁכָּנָה* Prov. 23: 27 and *מִשְׁכָּן* *chain* pl. *מִשְׁכָּנוֹת* 1 Kin. 6: 21 K'ri; *מִשְׁכָּן* *escaped* pl. *מִשְׁכָּנוֹת* or *מִשְׁכָּנוֹת* fem. *מִשְׁכָּנָה* or *מִשְׁכָּנָה*.

§ 210. 1. Segholate nouns, or those which have an unaccented vowel in the ultimate, drop it when any addition is made to them, § 66. 2. (a). As this vowel arose from the concurrence of vowelless consonants at the end of the word, the necessity for its presence ceases when that condition no longer exists. Segholates thus revert to their original form of a monosyllable ending in concurrent consonants, § 185.

2. Monosyllables of this description receive the feminine ending with no further change than the shortening due to the removal of the accent, in consequence of which *ō* becomes *ō* or more rarely *ū*, *ē* becomes *ī* or more rarely *ē*; *ē* may be restored to *ā* from which it has commonly arisen, § 185, or like *ē* it may become *ī* or *ē*, **לִּצְמָה** (לִּצְמָה) *strength* fem. **חֵצֶה** (חֵצֶה) fem. **חֵצֶה** *freedom*, **אָמַר** (אָמַר) *saying* fem. **אָמְרָה** and **אָמְרָה**, **מֶלֶךְ** (מֶלֶךְ) *king*, **מַלְכָּה** *queen*, **טָבַח** *slaughter* fem. **טָבַחָה**.

a. Nouns having either of the forms **קִטְלָה**, **קִטְלָה**, **קִטְלָה**, **קִטְלָה**, **קִטְלָה**, are consequently to be regarded as sprung from monosyllables with the vowel given to the first radical.

3. Before the plural terminations a pretonic Kamets is inserted, and the original vowel of the monosyllable falls away, **מֶלֶךְ** (מֶלֶךְ) *king* pl. **מַלְכִּים**, **מַלְכִּים** *queen* pl. **מַלְכוֹת**, **אָמַר** (אָמַר) *saying* pl. **אָמְרִים**, **אָמְרִים** *id.* pl. **אָמְרוֹת**, **פָּעַל** (פָּעַל) *work*, pl. **פָּעֻלִּים**, **הָטָא** *sin* pl. **הָטְאִים**.

a. Pretonic Kamets is not admitted by the numerals **עֶשְׂרִים** *twenty* from **עֶשֶׂר** *ten*, **שִׁבְעִים** *seventy* from **שֶׁבַע** *seven*, **תִּשְׁעִים** *ninety* from **תֵּשֶׁבֶת** *nine*. The words **קִטְלָה** *pistachio-nuts*, **קִטְלָה** *ebony*, **קִטְלָה** Job 40: 21. 22, **קִטְלָה** *mercies*, **קִטְלָה** and **קִטְלָה** *sycamores*, which do not occur in the singular, have been regarded as examples of a like omission; though the first is derived by Fürst from **קִטְלָה**, and the second by Gesenius from **קִטְלָה**. The plural of **קִטְלָה** *wisdom* is not **קִטְלָה** but **קִטְלָה**. Quadriliteral Segholates also receive pretonic Kamets in the plural **קִטְלָה** pl. **קִטְלָה** *merchants*, unless the new letter creates an additional syllable, in which case the introduction of Kamets would prolong the word too much, **קִטְלָה** *concubine* pl. **קִטְלָה**, **קִטְלָה** *nail* **קִטְלָה**.

b. The superior tenacity of Hholem, § 60. 1. a (4), is shown by the

occasional retention of *o*, not only as a compound Sh'va under gutturals אֹרֶץ *way* pl. אֲרָצוֹת, so אֶרֶץ *month*, חֶשֶׁךְ *thicket*, שֶׁבַע *sheaf*, פֶּאֶר *fawn*; but as Hhateph-Kamets or Kamets-Hhatuph in תֹּרֶן *threshing-floor* pl. with art. תֹּרֹת, הִקְדָּשׁ *holiness* pl. הִקְדָּשִׁים and with art. שֹׁרֶשׁ *root* pl. שֹׁרָשִׁים, § 19. 2. *a*, or as a long vowel in אֹהֶל *tent* pl. אֹהֳלִים, אֹרֶן *stall* pl. אֹרָנִים, § 60. 3. *c*, or shifted to the following letter so as to take the place of the pretonic Kamets in תֹּמָךְ *thumb* pl. תֹּמִימוֹת, נֹגַהּ *brightness* pl. נֹגְחוֹת, § 186. *a*. Comp. פָּסֵל (פָּסֵלָה) *graven image* pl. פָּסִילִים. In the other nouns it is rejected, בֹּקֶר *morning* pl. בִּקְרִים; so תֹּרֶן *threshing-floor*, צִפֹּר *cypress*, כֶּמֶץ *handful*, רֶמֶס *spear*, רֶחֶם *juniper*, שֶׁל *hollow of the hand*.

c. Middle Vav quiesces in the plural of the following nouns: מוֹת *death* pl. מוֹתִים, עוֹנֵה *iniquity* pl. עוֹנוֹת. Gesenius regards אֲוִיִּם Prov. 11: 7, Hos. 9: 4, as the plural of אֲוֵן, while others derive it from אֲוֶן, translating it *riches* in the former passage and *sorrow* in the latter, the primary idea out of which both senses spring being that of *toil*. Middle Yodh quiesces in the plural of אֵר *ram* pl. אֵרִים, זֵית *olive* pl. זֵיתִים, לַיִל *night* pl. לַיִלוֹת, but not in חֵזֶק *strength* pl. חֲזָקִים, עֵינָן *fountain* pl. עֵינֹת, עֶרֶב *ass-colt* pl. עֶרְבִים, תֵּשֶׁב *goat* pl. תֵּשְׁבִים. The plural of גֵּיא *valley* is גֵּאִיִּם by transposition from the regular form גֵּיאֹת which is twice found in the K'thibh 2 Kin. 2: 16, Ezek. 6: 3; בַּיִת *house* has as its plural בָּתִּים *bâtîm* § 19. 2. *a*, whether this be explained as for בָּתִּים from בָּנָה *to build* or for בָּתִּיִּם from בָּיִת *to lodge*. Middle Yodh always quiesces before the feminine and dual endings, צִדָּה *provision* fem. צִדָּה, עֵינָה *eye* du. עֵינֶיהָ.

d. Monosyllables in י from ל"ה roots belong properly to this formation, § 57. 2 (4) and § 186. *b*, and follow the rules given above both in the feminine חָלִי (חָלִיָּה) *necklace* fem. חָלִיָּה, and the plural אֲרִי (אֲרִיָּה) *lion* pl. אֲרִיִּים and אֲרִיָּוֹת, אֶבֶר *kid* pl. אֶבְרִים, or with the change of י to א, § 56. 4, which also occurs in verbs, § 179. 3, חָלִי *necklace* pl. חָלָאִים, פֶּחַי *simple* pl. פֶּחָאִים and אֶבְאִים, אֶבְאִים *gazelle* pl. אֶבְאִים, אֶבְאִים and אֶבְאִים; in like manner עֲנָבִים *branches*, לִבְנָם *lions* are referred to עֲנָבִי and לִבְי though these singulars do not occur; כֶּלִי (כֶּלִיָּה) *utensil* does not receive Kamets in the plural כֶּלִּים. No absolute plurals occur of Segholates with final Vav, only the construct forms חֲנִי, חֲנִיָּה.

4. The dual sometimes takes a pretonic Kamets like the plural, but more frequently follows the feminine in not requiring its insertion, דֶּלֶת (דֶּלֶתָה) *door* du. דֶּלֶתָה, דֶּרֶךְ (דֶּרֶךְָה) *way* du. דֶּרֶךְָה, קֶרֶן (קֶרֶןָה) *horn* du. קֶרֶןָה and קֶרְנִים, בֶּרֶךְ (בֶּרֶךְָה) *knee* du. בֶּרֶךְָה, so בֶּחֳמִים, צֶרֶפִּים, עֶרְבִים, נֶגְלִים.

§ 211. When the ultimate is a simple syllable, the following cases occur, viz:

1. Final ה is rejected before the feminine and plural

endings, יָפָה *beautiful* fem. יָפֹת f. pl. עֲשֵׂה *work* pl. מַעֲשִׂים: so בִּחָנָה *camp* du. מִיָּהֲנִים.

a. The last radical in words of this description is properly י, which is rejected after a vowelless letter, § 62. 2. c, so that רָפָה is for רָפִיָה and מַעֲשִׂים for מַעֲשִׂיָים. In a very few instances the radical י remains, e. g. קָנְיָה Cant. 1: 7 from קָנָה (קָנִי) Isa. 25: 6 from קָנְחָה (קָנְחִי) and is even strengthened by Daghesh-forte, § 209. 2, בִּינְיָה Lam. 1: 16 from בִּנְיָה, פָּרְיָה and פָּרָה, § 196. b, fem. of תָּרִיָה Hos. 14: 1, elsewhere תָּרִיָה, פִּיָה *mouth. edge* pl. פִּיָה and פִּיָה, or changed to א, § 56. 4, נִנְיָה (נָנִי) *young lamb* נִנְיָה (נָנִי), so that it is not necessary to assume a singular נִנְיָה which no where occurs; חֲלָכָה Ps. 10: 8 has as its plural חֲלָכָיִים ver. 10.

2. Final י may combine with the feminine and plural endings, so as to form יָהֵ., יָיִם., יָוֹת., or it may in the masculine plural be contracted to יָם., § 62. 2, עָבְרִי *Hebrew* pl. עֲבָרִים and עֲבָרִים fem. עֲבָרָה f. pl. עֲבָרִיָה; צִי *ship* pl. צִים and צִים, חֲפֵצִי *free* pl. חֲפֵצִים, נָקִי *pure* pl. נָקִיָים. So nouns in יָת. upon the exchange of the feminine singular for the plural termination עֲמוֹנִית *Ammonitess* pl. עֲמוֹנִיָה, חִתִּית *Hittitess* חִתִּיָה.

a. In עֲרַבִיָם 2 Chron. 17: 11 *Arabians* from עֲרַבִי an א is interposed, elsewhere עֲרַבִיָם, עֲרַבִיָה *branches*, עֲרַבִיָה *corners* and עֲרַבִיָה *bowls*, which do not occur in the singular, are assumed to be from עֲרַבִיָה, עֲרַבִיָה and עֲרַבִיָה.

b. A few monosyllables in י form their feminines in this manner, though in the masculine plural they follow the rule before given, § 210. 3. d, קִיד *kid* fem. קִידָה, לֵבִי *lion*, לֵבִיָה *lioness*, § 198. d, צִבִי *gazelle* fem. צִבִיָה (צִבִיָה and צִבִיָה are used as proper names), שָׁתִי *drinking* fem. שָׁתִיָה.

3. There are few examples of final ה or ו with added endings. The following are the forms which they assume: שָׁקִי *drink* pl. שָׁקִיָים, מַלְכוּת *kingdom* pl. מַלְכוּתִים, § 62. 2, עֵדוּת *testimony* pl. עֵדוּתִים, אָחוּת *sister* pl. אָחוּתִים and אָחוּתִים for אָחוּתִים, רַבִּי and רַבִּיָה *myriad* pl. רַבִּיָה, רַבִּיָה and רַבִּיָה; the dual רַבִּיָה inserts the sign of the feminine, or as others think of the plural § 205. b.

a. תְּחִיָה or תְּחִיָה Jer. 37: 16 *cells* is referred to the assumed singular תְּחִיָה Isa. 3: 16 K'thibh and עֲשִׂיָה 1 Sam. 25: 18 K'thibh are formed from עָשָׂה abbreviated Kal passive participles, § 174. 5, but in the absence of the appropriate vowel points their precise pronunciation cannot be determined.

b. Nouns ending in a quiescent radical א may be regarded as terminating

in a consonant, since this letter resumes its consonantal power upon an addition being made to the word. Comp. § 164. נִמְצָא found fem. נִמְצָאָה, פָּרָא wild ass pl. פָּרָאִים.

§ 212. The changes, which occur in the penult, arise from the disposition to shorten the former part of a word, when its accent has been carried forward by accessions at the end, § 66. 2. They consist in the rejection of Kamets or Tsere, גָּדוֹל great fem. גְּדוֹלָה pl. גְּדוֹלִים f. pl. בָּלָה, זָכְרָנוּת memorial pl. זָכוֹן, דְּבָרִים word pl. דְּבָר, גְּדוּלוֹת wing du. מְשִׁיבָה, מְשִׁיבִים restoring pl. מְשִׁיבִים, מְשִׁיבָה distress pl. לֵוִי Levite pl. לְוִיִּם, except from nouns in הָ in which the place of the accent is not changed by the addition of the terminations for gender and number, § 211. 1, יָפָה beautiful fem. יָפָה pl. תְּפֹחַ field pl. שָׂדוֹת, קָשָׁה hard pl. קָשִׁים, מֵלֶה pl. מֵלִים and מֵעוֹת bowels, נָכְה smitten pl. נָכְהִים. Other penultimate vowels are mostly exempt from change.

a. Kamets, which has arisen from Pattahh in consequence of the succeeding letter not being able to receive Dagheshe-forte, as the form properly requires, is incapable of rejection. Such a Kamets is accordingly retained without change before ר, e. g. תָּחַשׁ for תָּחַשׁ, § 189. 1, workman pl. תָּחָשִׁים, so פָּחַשׁ horseman, בָּחִית fugitive, סָרִיס (const. סָרִיסִים) eunuch, פָּחִיץ terrible, פָּחִיץ violent, דִּלִּיגִין diligent, or shortened to Pattahh before ח, § 60. 1. a (4), בָּחִיר young man pl. בָּחִירִים. Kamets is also retained in certain טֵז, לֵז, and לֵז derivatives as a sort of compensation for the reduction of the root by contraction or quiescence, e. g. מִגֶּן shield pl. מִגְנֹת and מִגְנֹת, מִצְוֶה fortress pl. מִצְוֹת, מִצְוֶה branch pl. מִצְוֹת, מִצְוֶה corner pl. מִצְוֹת, מִצְוֶה height, du. מִצְוֶה. Other instances of its retention are rare and exceptional, בָּגָד treacherous fem. בָּגָדָה (const. בָּגָדָה) week pl. שָׁבָעִים and שָׁבָעִים but du. שָׁבָעִים, מִלְחָמָה warrior pl. מִלְחָמָה.

b. When Kamets following a doubled letter is rejected, and Dagheshe-forte is omitted in consequence, § 25, the antepenultimate vowel is in a few instances changed from Hhirik to Seghol, § 61. 5, חֲזוֹנוֹת vision pl. חֲזוֹנוֹת, חֲזוֹנוֹת a tenth pl. חֲזוֹנוֹת, but זָכוֹן memorial pl. זָכוֹן.

c. Tsere is not rejected if it has arisen from Hhirik before a guttural in a form which properly requires Dagheshe-forte, e. g. חָלַשׁ for חָלַשׁ, § 189. 1. b, deaf pl. חָלָשִׁים, or if it is commonly represented by ר, § 14. 3, בָּרִיךְ or בָּרִיךְ, § 188, hammer pl. בָּרִיכָה, or a radical ר quiesces in it, אָרֶן or אָרֶן (from רָאן, § 191) perennial pl. אָרְנָה or אָרְנָה, מִצְוֶה temple pl. מִצְוֶה and מִצְוֶה, מִצְוֶה and מִצְוֶה rectitude, מִצְוֶה (from מִצְוֶה or מִצְוֶה) proud. Other cases are rare and exceptional, e. g. אָבִיבִים Neb 3: 34 feeble.

d. Hholem is almost invariably retained in the penult, yet it yields to the strong tendency to abbreviation in the following trisyllables: אֲשְׁדֹדִיתֶם *Ashdodites* pl. אֲשְׁדֹדִיִּם Neh. 13: 23 K'ri (K'thibh אֲשְׁדֹדִיִּים), אֲמֹנִיתֶם *Ammonites* pl. אֲמֹנִיִּם id. (K'thibh אֲמֹנִיִּים, 1 Kin. 11: 1 קִינִיִּים), סִדוֹנִיָּה *Sidonian* f. pl. סִדוֹנִיִּים where long Hhirik becomes Tsere before concurrent consonants, § 61. 4.

e. When the penult is a mixed syllable containing a short vowel, it is ordinarily not subject to change, § 58. 2. The tendency to the greatest possible abbreviation is betrayed, however, in a few examples by the reduction of the diphthongal Seghol to Pattahh, comp. § 60. 3. *b.* אֲשַׁבֵּל *cluster* pl. אֲשַׁבֵּלִים Cant. 7: 8, כֶּרֶבֶת *chariot* fem. כֶּרֶבֶתִּים pl. כֶּרֶבֶתִּים, כִּרְכָּבִים *distance* pl. כִּרְכָּבִים and כִּרְכָּבִים, or of Pattahh to the briefest of the short vowels Hhirik, comp. § 209. 2 *a.* זֶפֶת *fury* pl. זֶפֶתִּים, זֶפֶתִּים *fork* pl. זֶפֶתִּים, § 192. *a.* צִדִּית *dish* pl. צִדִּיתִים by the resolution of Daghesh-forte for צִדִּיתִים, § 59. *a;* אֲחֵר *other* has in the plural אֲחֵרִים, אֲחֵרִים as if from אֲחֵרִים, אֲחֵרִים *coal* has pl. אֲחֵרִים by § 63. 1.

§ 213. As precisely the same changes result from appending the feminine הַ and the plural endings, except in the single case of Segholate nouns or monosyllables terminating in concurrent consonants, § 210, nouns in הַ become plural with no further change than that of their termination מַלְכָּה *kingdom* pl. מַלְכוּתִים; only in the exceptional case referred to a pretonic Kamets must be inserted מַלְכָּה *queen* from מַלְכָּה, pl. by § 210. 3. מַלְכוּתִים. Nouns in ת, after omitting the feminine ending, are liable to the rejection or modification of the vowel of the ultimate in forming the plural, as explained § 209. 1. *d.* and *e.* אֶפְתָּה *epistle* (from אֶפְתָּה) pl. אֶפְתָּהִים, מִשְׁפָּחָה *observance* (from מִשְׁפָּחָה) pl. מִשְׁפָּחָהִים. As the dual ending is not substituted for that of the feminine singular, but added to it, it is simply necessary in applying the rules for the formation of the dual, to observe that the old ending תַּ takes the place of הַ, § 204. Thus שָׁנָה (שָׁנָה) *year*, by § 212, becomes in the dual שְׁנֵי שָׁנִים *door* by § 210. 4, du. שְׁנֵי שָׁנִים *brass* du. שְׁנֵי שָׁנִים.

a. In the following examples a radical, which has been rejected from the singular is restored in the plural, אֲמָהָה (for אֲמָהָה) *maid-servant* pl. אֲמָהָהִים, חֵלֶם (for חֵלֶם from חֵלֶם) *portion* pl. חֵלֶםִים and חֵלֶםִים, comp. § 210. 3. *d.*

קָצָה (for קָצוֹת from קָצָה) pl. קָצִי"ת; in like manner קָנִי"ת *colleagues* is referred to the assumed singular קָנִית. פָּהָה (פָּהוֹה) *governor* has in the plural both פָּהוֹת (const. פָּהוֹת) and פָּחוֹת.

THE CONSTRUCT STATE.

§ 214. When one noun stands in a relation of dependence on another, the second or specifying noun is, in occidental languages, put in the genitive case; in Hebrew, on the other hand, the second noun undergoes no change, but the first is put into what is commonly called the construct state (סְמוּיָהּ or נִסְמָיָהּ *supported*). A noun which is not so related to a following one is said to be in the absolute state (בִּיבְרָת *cut off*). Thus, דָּבָר *word* is in the absolute state; but in the expression דָּבָר הַמֶּלֶךְ *verbum regis, the word of the king*, דָּבָר is in the construct state. By the juxtaposition of the two nouns a sort of compound expression is formed, and the speaker hastens forward from the first noun to the second, which is necessary to complete the idea. Hence results the abbreviation, which characterizes the construct state.

a. The term *absolute state* was introduced by Reuchlin; he called the construct *the state of regimen*.

§ 215. The changes, which take place in the formation of the construct, affect

1. The endings for gender and number.
2. The final syllable of nouns, which are without these endings.
3. The syllable preceding the accent.

§ 216. The following changes occur in the endings for gender and number, viz:

1. The feminine ending הַ is changed to תַּ, שִׁפְחָה *handmaid* const. שִׁפְחָת; the ending ת remains unchanged, מִשְׁפָּחָה *observance* const. מִשְׁפָּחָת.

a. The explanation of this appears to be that the construct state retains the old consonantal ending תַּ, the close connection with the following

noun preserving it as if in the centre of a compound word, § 55. 2. *c*; whereas in the isolation of the absolute state, the end of the word is more liable to attrition and the consonant falls away.

b. Some nouns in ה, preceded by Kamets adopt a Segholate form in the construct, *kingdom* const. מַמְלָכָה instead of מַמְלֶכֶת § 61. 1. *b*, *dominion* const. מְדִינָה, *work* const. מְלָאכָה, *chariot* const. מִרְכָּבָה, *crown* const. מִצְנֶפֶת, *flame* const. לֶהָבֵה, *ten* const. עָשָׂר, or with the Seghols changed to Pattahhs under the influence of a guttural, *family* const. מִשְׁפָּחָה, *four* const. אַרְבָּעָה, so *fig-cake* const. הֶחָלָוֶת, *woman*, though it occurs in the absolute, Deut. 21: 11, 1 Sam. 28: 7, Ps. 58: 9, is mostly used as the construct of אִשָּׁה. On the other hand, *bottle* has in the construct חֶבֶרֶת Gen. 21: 14 (the accent thrown back by § 35. 1) as if from חֶבֶרֶת; *portion* const. מִקְצָה.

2. The ending ים of the masculine plural and ים of the dual are alike changed to י, *nations* const. עַמִּי, *horns* const. קַרְנֵי, of the feminine plural suffers no change *voices* const. קוֹלֹת.

a. In a very few instances the vowel ending of the masculine plural construct is added to feminine nouns בְּרָכָה (the accent invariably thrown back by § 35. 1), commonly in the K'thib בבֹּרַחִי const. of בְּרִיחֹת *high-places*, בְּרָאשָׁי 1 Sam. 26: 12; this takes place regularly before suffixes, § 219. 2.

§ 217. 1. In a mixed final syllable Kamets is commonly shortened to Pattahh: so is Tsere when preceded by Kamets; other vowels remain without change, *hand* const. יָד, *seat* const. בִּרְשִׁיב, *neck* const. צִנְאָה, *old* const. זָקֵן, *heart* const. לֵב, *mighty man* const. גִּבּוֹר.

a. Kamets remains in the construct of אֹיָלָם *porch*, כָּתָב *writing*, מִתָּנָה *gift*, עָבַד *cloud* (once const. עַב Ex. 19: 9), פְּרָדָם *decree* and יָם *sea*, e. g. יָם־הַמֶּלַח *sea of salt*, except in the phrase יָם־סוּף *sea of weed*, i. e. *Red Sea*; so too in מִקְצָה *portion*, and קֵצֶה *end*, which are contracted from לֵוֶה roots, § 213. *a*; חֵלֶב *milk* becomes חֶלֶב, and לָבָן *white* לָבָן Gen. 49: 12 in the construct.

b. Tsere remains in חַיִּי *fire* const. חַיִּי, מִירֵה *mire* const. מִירֵה, נָשָׁם *breathing* const. נָשָׁם, עָקֵב *heel* const. עָקֵב, in the derivative מָגֵן *shield* const. מָגֵן and in אֲבֵל found in several proper names. It is occasionally shortened to Seghol before Makkeph in אֲבֵל *mourning* const. אֲבֵל, *time* const. עֵת, *son* const. בֶּן, and *name* const. שֵׁם, עֵתִי and עֵתִי, *son*, which in the absolute retains Tsere before Makkeph, Gen. 30: 19, Ezek. 18: 10, has in the construct בֶּן־, עֵת־ or בֶּן־. Tsere is shortened to Pattahh in a few cases not embraced in the rule, viz.: בֶּן־ *nest* const. בֶּן־, *rod* const. מַגֵּן, and *perishing* const. of אֲבֵד, the Kal participles of Lamedh guttural verbs, § 126. 1, and the following nouns with prefixed מ

in several of which a preceding Pattahh is likewise changed to Hhirik, § 192. *a.* מִנְשֵׁי *tithe* const. מִנְשֵׁי *mourning* const. מִנְשֵׁי *key* const. מִנְשֵׁי and מִנְשֵׁי *lair* const. מִנְשֵׁי *clamour* const. מִנְשֵׁי *matrix* const. מִנְשֵׁי *corruption* const. מִנְשֵׁי *altar* const. מִנְשֵׁי.

c. Hholem is shortened to Kamets-Hhatuph before Makkeph in the construct of monosyllables from עו roots, חֹק *statute* const. חֹק and חֹק, rarely in other words מִדֹּל Prov. 19: 19, Ps. 145: 8, Nah. 1: 3 (in the last two passages the K'thibh has גִּדּוּל), מִדֹּל Job 17: 9, Prov. 22: 11, מִדֹּל Ex. 30: 23, מִדֹּל Ex. 21: 11; this becomes Pattahh before the guttural in מִדֹּל for מִדֹּל construct of מִדֹּל *high*. כֹּל *köl* construct of כֹּל *all* occurs twice, viz.: Ps. 35: 10, Prov. 19: 7, without a Makkeph following, § 19. 2. *b*; it must not be confounded with כֹּל *kāl* Isa. 40: 12 *he comprehended* pret. of כֹּל.

d. The termination י becomes י in the construct, § 57. 2 (5), מִי *enough* const. מִי, חַי *life* const. חַי.

e. Three monosyllabic nouns form the construct by adding a vowel, אב *father* const. אב Gen. 17: 4, 5, elsewhere אָבִי, אח *brother* const. אחִי, רֵעַ *friend* const. רֵעִי 2 Sam. 15: 37, 1 Kin. 4: 5, or רֵעִי 2 Sam. 16: 16, Prov. 27: 10 K'thibh. These may be relics of the archaic form of the construct, § 222, or the monosyllables may be abridged from ל"ה roots, § 187. 2. *d.*

2. In a simple final syllable ה is changed to ה, שֶׁה *sheep* const. שֶׁה, רֹעֶה *shepherd* const. רֹעֶה, שָׂדֶה *field* const. שָׂדֶה; other vowels remain unchanged.

a. This is an exception to the general law of shortening, which obtains in the construct. It has, perhaps, arisen from the increased emphasis thrown upon the end of the word, as the voice hastens forward to that which is to follow. In like manner the brief and energetic imperative ends in Tsere in ל"ה verbs, while the future has Seghol, § 170. *c.* An analogous fact is found in the Sanskrit vocative. The language of address calls for a quick and emphatic utterance; and this end is sometimes attained by shortening the final vowel, and sometimes by the directly opposite method of lengthening it. Bopp Vergleich. Gramm. § 205.

b. פֶּה *mouth* has פִּי in the construct.

c. Nouns ending in quiescent א preserve their final vowel unchanged in the construct, חָלָא *fearing* const. חָלָא, חֹבֶל *host* const. חֹבֶל.

§ 218. 1. Kamets and Tsere are commonly rejected from the syllable preceding the accent, מָקוֹם *place* const. מָקוֹם, שָׁנָה *year* const. שָׁנָה, שָׁנִים *years* const. שָׁנִים, אוֹצְרוֹת *treasures* const. אוֹצְרוֹת, יָדַי *hands* const. יָדַי, לֵבָב *heart* const. לֵבָב, חֲמָה *wrath* const. חֲמָה.

a. Kamets preceding the accented syllable is retained (1) when it has arisen from Pattahh before a guttural in consequence of the omission of Daghesht-forse, חָלָשׁ (for חָלָשׁ) *workman* const. חָלָשׁ, חֲרָשׁ (חֲרָשׁ) *horseman*

const. פָּרִשׁ, פָּרִיזָה (פָּרִיזָה) *rail* const. פָּרִיזָה, צָרָה (צָרָה) *dist. ess* const. צָרָה; (2) in words from ט"ו and ט"ו roots, צָרָה (from צָרָה) *cities* const. עָרִי, בָּאִים (from בָּאִים) *coming* const. בָּאִי; so likewise where Kamets quiesces in א, ראשִׁים *heads* const. ראשִׁי; (3) under ח prefixed to ע"ו roots, מָסָה (from מָסָה) *covering* const. מָסָה, מָגֵן (from מָגֵן) *shield* const. מָגֵן, מָצֹד (from מָצֹד) *fortress* const. מָצֹד; (4) in ל"ה derivatives of the form מָלִיחַ (from מָלִיחַ) *exile* const. מָלִיחַ, מְדִינָה *meditation* const. מְדִינָה. (5) in the construct dual and plural of trilateral monosyllables or Segholates from ל"א and ל"ה roots, לְחָיִים (from לְחָיִים) *cheeks* const. לְחָיִים, לְבָרִים (from לְבָרִים) *kids* const. לְבָרִים, מְחַיִּים (from מְחַיִּים) *sins* const. מְחַיִּים; (6) in the following nouns in most of which it stands immediately before or after a guttural, § 60. 3. *c*, אָלָה *curse*, מְעָלָה *cave*, מְעָלָה *conduit*, and the plurals, מְעָלָה, מְעָלָה, מְעָלָה Lev. 7: 38, מְעָלָה, מְעָלָה, מְעָלָה 2 Kin. 12: 8, מְעָלָה Ezek. 27: 9, מְעָלָה Job 34: 25, מְעָלָה Eccles. 9: 1, מְעָלָה.

b. Tsere is retained in words in which it quiesces in the vowel-letters א or י, ראשִׁית *beginning* const. ראשִׁית, מִדְּבָר *temple* const. מִדְּבָר, and in addition in the following, אֵרִיב *erib*, גִּירָה *girdle*, אֶתֶּן *thread*, נָכָר *foreign land* const. נָכָר, אֶבֶדָה *loss* const. אֶבֶדָה, so אֶבֶדָה Isa. 58: 10 *darkness*, בְּרִיבָה *pool*, גְּנוּבָה *robbery*, גְּנוּבָה Ex. 22: 2 *theft*, מַגָּפָה *plague*, מְעָלָה *overthrow*, מְעָלָה Gen. 49: 5 *sword*, מְעָלָה *molten-image*, מְעָלָה Job 16: 13 *gall*, מְעָלָה *heap*, מְעָלָה *excrement*, מְעָלָה *fig-tree*, מְעָלָה *deep sleep*, and the plurals מְעָלָה *mourning* from אֶבֶדָה (אֶבֶדָה), so מְעָלָה *desiring*, מְעָלָה *sleeping*, מְעָלָה and מְעָלָה *rejoicing*, מְעָלָה *forgetting*, מְעָלָה *wolves* from מְעָלָה (מְעָלָה); מְעָלָה *weary* becomes מְעָלָה in the construct, and מְעָלָה *escaped* מְעָלָה. Tsere also remains in the const. מְעָלָה *sweat*, מְעָלָה from מְעָלָה *dead*, מְעָלָה from מְעָלָה *witness*, which are from ט"ו roots, and מְעָלָה, מְעָלָה from מְעָלָה *friend*, root מְעָלָה.

c. Hholem is rejected from the syllable before the accent in מְעָלָה const. pl. of מְעָלָה *palace*, מְעָלָה and מְעָלָה const. pl. of מְעָלָה *cluster*, מְעָלָה Cant. 4: 5 and מְעָלָה Cant. 7: 4 *twins*, מְעָלָה from מְעָלָה *high-places*, see § 216. 2. a; it is changed to *u* in מְעָלָה from מְעָלָה *treasures*, comp. § 88.

d. Medial Vav and Yodh, though they may retain their consonantal power in the absolute, quiesce in Hholem and Tsere in the construct, מְעָלָה *midst* const. מְעָלָה, מְעָלָה *cups* const. מְעָלָה, מְעָלָה *house* const. מְעָלָה, מְעָלָה *fountains* const. מְעָלָה, מְעָלָה *valley* const. מְעָלָה, pl. מְעָלָה, § 210. 3. c, const. מְעָלָה Ezek. 35: 8. Exceptions are rare, מְעָלָה (according to Kimchi and Baer עֵיל) Ezek. 28: 18 *iniquity*, מְעָלָה Prov. 19: 13 *contentions*, מְעָלָה *neck* const. מְעָלָה and מְעָלָה, מְעָלָה *iniquity* const. מְעָלָה.

e. A few nouns of the forms מְעָלָה, מְעָלָה, מְעָלָה have מְעָלָה or מְעָלָה in the construct instead of מְעָלָה, § 61. 1. b, מְעָלָה *wall* const. מְעָלָה, מְעָלָה *robbery* const. מְעָלָה, מְעָלָה *thigh* const. מְעָלָה, מְעָלָה *heavy* const. מְעָלָה and מְעָלָה, מְעָלָה *shoulder* const. מְעָלָה, מְעָלָה *uncircumcised* const. מְעָלָה and מְעָלָה, מְעָלָה *smoke* const. מְעָלָה and מְעָלָה, מְעָלָה *side* const. מְעָלָה and מְעָלָה; מְעָלָה *long* is only found in the construct, the corresponding absolute was probably מְעָלָה; מְעָלָה *helmet* simply shifts its accent in the construct, מְעָלָה. On the other hand, while most Segholate nouns suffer no change in the construct, a few adopt the form מְעָלָה, מְעָלָה *chamber* const. מְעָלָה, מְעָלָה *seed* const. מְעָלָה Num. 11: 7 else-

where *נָחַשׁ*, *נֶזֶד* *plant* const. *נֶזֶד*, *נֶזֶד* *fetus* const. *שֶׁבַע*, *שֶׁבַע* *seven* const. *שֶׁבַע*, *שֶׁבַע* *nine* const. *הַשֵּׁשׁ*; in like manner *הַבֶּל* *vanity* const. *הַבֶּל*.

2. When this rejection occasions an inadmissible concurrence of vowelless consonants at the beginning of a syllable, § 61. 1, it is remedied by inserting a short vowel between them, commonly Hhirik, unless it is modified by the presence of gutturals, *זִנְזַל* *tinkling* const. *זִנְזַל* for *זִנְזַל*, *דְּבָרִים* *words* const. *דְּבָרִי* for *דְּבָרִי*, *צְדָקָה*, *צְדָקָה* *righteousness* const. *צְדָקָה*, pl. *צְדָקוֹת* const. *צְדָקוֹת*, *בְּהֵמָה* *beast* const. *בְּהֵמָה*, *חָכְמָה* *wise* const. *חָכְמִי*. In the construct plural and dual of Segholates, however, the vowel is frequently regulated by the characteristic vowel of the singular which has been dropped, comp. § 210. 2, *מְלָכִים* from *מֶלֶךְ* (*מֶלֶךְ*) *kings* const. *בִּלְבָּי*, *שִׁבְטִים* (*שִׁבְטִי*) *tribes* const. *גִּרְנוֹת* (*גִּרְנוֹת*) *threshing-floors* const. *הִרְפּוֹת* (*הִרְפּוֹת*) *reproaches* const. *דִּלְתִּים*, *דִּלְתִּים* (*דִּלְתִּים* or *דִּלְתִּים*) *folding doors* const. *דִּלְתִּי*; yet not invariably *שְׁעָלִים* (*שְׁעָלִים*) *handfuls* const. *שְׁעָלִי*, *שְׁקָת*, *שְׁקָת* (pl. *שְׁקָתוֹת*) const. *שְׁקָתוֹת*.

a. When in the construct plural the introduction of a new vowel is demanded by the concurrence of consonants, the syllable so formed is an intermediate one, so that the following Sh'va is vocal, and the next letter, if an aspirate, does not receive Dagheshe-lene, thus, *מְלָכִי*, *מְלָכִי*, *מְלָכִי* not *מְלָכִי* etc. § 22. a. 3. Exceptions are infrequent as *אֲשֶׁר* Deut. 3: 17, *חֲסִידִי* Lam. 3: 22 (in some editions) but *חֲסִידִי* Ps. 89: 2, *חֲרָפוֹת* Ps. 69: 10, *חֲרָפוֹת* Ezek. 17: 9, *חֲרָפוֹת* Isa. 5: 10, *חֲרָפוֹת* Cant. 8: 6 but *חֲרָפוֹת* Ps. 76: 4; so with grave suff. *חֲרָפוֹת* Gen. 42: 25, 35, *חֲרָפוֹת* Lev. 23: 18 and in some editions *חֲרָפוֹת* Neh. 4: 7. In a few instances Dagheshe-forte separative is inserted to indicate more distinctly the vocal nature of the Sh'va, § 24. 5, *חֲרָפוֹת* Isa. 57: 6, *חֲרָפוֹת* Lev. 25: 5, *חֲרָפוֹת* Isa. 58: 3, *חֲרָפוֹת* Gen. 49: 17, *חֲרָפוֹת* Ps. 89: 52, *חֲרָפוֹת* Prov. 27: 25, or compound Sh'va is taken instead of simple for the same reason, *חֲרָפוֹת* Gen. 30: 38. The presence or absence of Dagheshe-lene in the dual construct depends upon the form of the absolute, thus *חֲרָפוֹת* from *חֲרָפוֹת* *lips* but *חֲרָפוֹת* from *חֲרָפוֹת* *knees*. When the concurring consonants belong to different syllables a new vowel is not needed between them; one is sometimes inserted, however, after a guttural, *חֲרָפוֹת* but *חֲרָפוֹת*. In the opinion of Ewald *חֲרָפוֹת* Ezek. 7: 24 is for *חֲרָפוֹת* from *חֲרָפוֹת*, and *חֲרָפוֹת* Ex. 26: 23, 36: 28 for *חֲרָפוֹת*; they may be better explained, however, as Piel and Pual participles.

b. The second syllable before the accent rarely undergoes any change. In a very few instances Seghol becomes Hhirik or Pattahh, the pure vowels

being reckoned shorter than the diphthongal, comp. § 212. *e.* **חַרְצָבָה** *chariot* const. **חַרְצָבָת**. The changes in **לְהַבָּה** *flame* const. **לְהַבָּת** pl. **לְהַבֹּת** const. **לְהַבֹּת**, **קְהָלִים** *coals* const. **קְהָלִי** are due to the influence of the proximate vowels, § 63. 1; those in **הַזִּיּוֹן** *vision* const. **הַזִּיּוֹן**, **קְהָלִים** *coats* const. **קְהָלִים** are consequent upon the dropping of Daghesh-forte, § 61. 5; that in **אֹהֶלִים** (from **אֹהֶל**) *tents* const. **אֹהֶלִי** arises from the conversion of a simple into an intermediate syllable, § 18. 3.

NOUNS WITH SUFFIXES.

§ 219. The pronominal suffixes, whose forms are given § 72, are appended to nouns in the sense of possessive pronouns, **יָד** *hand*, **יָדִי** *my hand*, etc. They suffer, in consequence, the following changes, viz:

1. Of the suffixes, which begin with a consonant, **הָ**, **כָּ**, **כֶּן** of the second person are connected with nouns in the singular by a vocal Sh'va, **נִי** of the first person plural and **הָ** of the second fem. singular by Tsere, and **הָ**, **הָ**, **הָ** of the third person by Kamets; **הָ** is invariably contracted to **וְ**, rarely written **וֹ**, § 62. 1, and **הָ** to **וֹ**, § 101. 2.

a. There is one example of a noun in the construct before the full form of the pronoun, **יָמֵי הָרָא** *her days* Nah. 2: 9; but this is best explained as an abbreviated relative clause *the days that she has existed*.

b. First person: **נִי** is in a few instances preceded by Kamets, **מִיָּנִי** Ruth 3: 2, **מִיָּנִי** Job 22: 20.

Second person. The final vowel of **הָ** is occasionally expressed by the vowel letter **ה**, **יָדָה** Ex. 13: 16, **בְּשִׁמְכָה** Jer. 29: 25. In pause the Sh'va before **הָ** becomes Seghol, § 65, **עֲבָדָה** Gen. 33: 5, **זָבָה** Ps. 139: 5, or Kamets may be inserted as a connecting vowel, particularly after nouns in **הָ**, whereupon the final Kamets is dropped to prevent the recurrence of like sounds, **חֲלָה** Ps. 53: 6. In the feminine the connecting vowel *e* is rarely written **יָ**, **נִשְׁמַחְתִּי** Ezek. 5: 12; **יָ**, which belongs to the full form of the pronoun, § 71. *a* (2), is sometimes added to the suffix, **רָקִיעִי** Jer. 11: 15, **בְּרִיָּה** Ps. 116: 19, **נִשְׁמַחְתִּי** 2 Kin. 4: 7 K'thibb, where the K'ri has **נִשְׁמַחְתִּי**. Sometimes the distinction of gender is neglected in the plural and **כָּ** is used in place of the feminine **כֶּן**, **אֲבִיכָם** Gen. 31: 9, **אֲבִיכָם** Jer. 9: 19; **הָ** is sometimes added to the feminine suffix as to the full pronoun, **זִמְתִּי** Ezek. 23: 49.

Third person. The connecting vowel before **הָ** and **הָ** is occasionally *e*, **לִיָּהוּ** Gen. 1: 12, **פִּלְגִּישִׁהוּ** Judg. 19: 24, **מִיָּהוּ** Nah. 1: 13, **אִיָּהוּ** Job 25: 3, so **רִגְתִּי** from **רָגַע** and **מִיָּהוּ** from **מִיָּהוּ** and frequently with nouns in **הָ**.

מְרֹאֶה and מְרֹאֶה from מְרֹאֶה, מְרֹאֶה from מְרֹאֶה, מְרֹאֶה from מְרֹאֶה; *e* does not occur before the plural ם unless it is represented by the vowel-letter י in מְרֹאֶה 2 Chron. 34: 5 K'thibh, where the K'rī has מְרֹאֶה; it is once found in the fem. plural מְרֹאֶה Gen. 41: 21. The form ה in the masc. sing. is commonly reckoned an archaism, מְרֹאֶה Gen. 12: 8, מְרֹאֶה Ps. 42: 9, מְרֹאֶה Jer. 2: 21, so several times in the K'thibh מְרֹאֶה Gen. 49: 11, מְרֹאֶה Ex. 22: 4, מְרֹאֶה Ex. 22: 26, מְרֹאֶה Lev. 23: 13, מְרֹאֶה 2 Kin. 9: 25, מְרֹאֶה Ezek. 48: 18, where the K'rī in each instance substitutes י. In a few instances the consonant is rejected from the feminine, ה being retained simply as a vowel-letter; where this occurs it is commonly indicated in modern editions of the Bible by Raphe, מְרֹאֶה Lev. 13: 4, מְרֹאֶה Num. 15: 28, or by a Massoretic note in the margin, מְרֹאֶה Isa. 23: 17. 18 for מְרֹאֶה; once נ is substituted for ה, מְרֹאֶה Ezek. 36: 5. The longer forms of the plural suffixes מְרֹאֶה, מְרֹאֶה are rarely affixed to nouns in the singular, מְרֹאֶה Gen. 21: 28, מְרֹאֶה Ezek. 13: 17, מְרֹאֶה Ezek. 16: 53, or with the connecting vowel Kamets, מְרֹאֶה 2 Sam. 23: 6, or with ה appended, מְרֹאֶה 1 Kin. 7: 37, מְרֹאֶה Ezek. 16: 53. The vowel ה is also sometimes added to the briefer form of the fem. plural, מְרֹאֶה Gen. 21: 29, מְרֹאֶה Gen. 42: 36. The distinction of gender is sometimes neglected in the plural, ם or ם being used for the feminine, מְרֹאֶה Cant. 4: 2, 6: 6 for מְרֹאֶה, מְרֹאֶה Job 1: 14 for מְרֹאֶה.

c. The nouns מְרֹאֶה *father*, מְרֹאֶה *brother*, מְרֹאֶה *mouth* take the ending י. before suffixes, as they do likewise in the construct state, מְרֹאֶה, מְרֹאֶה; so too מְרֹאֶה *father-in-law* מְרֹאֶה, מְרֹאֶה; י. of the first person coalesces with this vowel, מְרֹאֶה, מְרֹאֶה, מְרֹאֶה and מְרֹאֶה of the third person, commonly becomes ו § 62. 2, מְרֹאֶה more frequent than מְרֹאֶה, מְרֹאֶה. In מְרֹאֶה Zeph. 2: 9 the vowel-letter י of the first person suffix is dropped after the final י of the noun.

2. The masculine plural termination ים and the dual ים are changed to י before suffixes as in the construct state; the same vowel is likewise inserted as a connective between suffixes and feminine plural nouns § 216. 2. *a.* This י remains unchanged before the plural suffixes; but before ה the second masc. singular and ה third fem. singular it becomes י, and before the remaining suffixes the diphthongal vowel is resolved into י, which combined with י the first singular forms י, with ה the second feminine י, and with ה the third masculine י, § 62. 2.

a. In a very few instances suffixes are appended to feminine plurals without the vowel י or its modifications, מְרֹאֶה 2 Kin. 6: 8 for מְרֹאֶה, מְרֹאֶה Ps. 132: 12 for מְרֹאֶה, מְרֹאֶה Deut. 28: 59 for מְרֹאֶה, מְרֹאֶה Ezek. 16: 52 for מְרֹאֶה, מְרֹאֶה and מְרֹאֶה Ps. 74: 4, מְרֹאֶה, מְרֹאֶה, מְרֹאֶה. On the other hand, suffixes proper to plural nouns are occasionally

appended to feminine nouns in the singular, perhaps to indicate that they are used in a plural or collective sense, *תַּשְׁאִיִּר* Lev. 5: 24, *תַּחֲשִׁיף* Ps. 9: 15, *תַּנְאִיִּר* Ezek. 35: 11, *תַּנְאִיִּר* Isa. 47: 13.

b. The vowel-letter *י* is not infrequently omitted after plural and dual nouns, *תַּרְבִּי* Ex. 33: 13 for *תַּרְבִּיִּי*, *תַּרְבִּי* Ps. 134: 2 for *תַּרְבִּיִּי* Ex. 32: 19 *K'thibh* (*K'ri* *תַּרְבִּיִּי*), *עַבְדִּי* 1 Sam. 18: 22 *K'thibh* (*K'ri* *עַבְדִּי*), *גִּירָה* Gen. 10: 5 for *גִּירָהִם*, *תַּלְבִּי* Gen. 4: 4 for *תַּלְבִּיִּי*.

c. *Second person.* The vowel *י* remains unchanged before the fem. sing. *י* in *אֲחִיִּי* Eccl. 10: 17 and with *ה* appended: *תַּלְבִּיִּי* Nah. 2: 14. Sometimes, as in the full pronoun, *י* is appended to the fem. sing. suffix and *ה* to the plural, *תַּלְבִּיִּי* Ps. 103: 3, *תַּלְבִּיִּי* ver. 4, *תַּלְבִּיִּי* Ezek. 13: 20.

Third person. The uncontracted form of the masc. sing. *יָהוּ* occurs in *יָהוּ* Nah. 2: 4 for *יָהוּ* Hab. 3: 10, *יָהוּ* Job 24: 23; *chū* = *aihu* by transposition of the vowels becomes *aihi* = *ōhi* *יָהוּ* which is found once in *יָהוּ* Ps. 116: 12, and is the ordinary form of this suffix in Palestine Aramaic. The final *a* of the fem. sing. is once represented by *א*, *אֲחִיִּי* Ezek. 41: 15. In a few instances *י* is appended to the plural of either gender, *אֲחִיִּי* Ezek. 40: 16, *יָהוּ* Ezek. 1: 11, and *י* to the abbreviated masc. *יָהוּ* Deut. 32: 37, *יָהוּ* ver. 38, *יָהוּ* Job 27: 23, *יָהוּ* Ps. 11: 7.

3. The suffixes thus modified are as follows, viz.:

Appended to	SINGULAR.					PLURAL.				
	1 c.	2 m.	2 f.	3 m.	3 f.	1 c.	2 m.	2 f.	3 m.	3 f.
Sing. Nouns	יָ	יָהּ	יָהּ	וֹ	וָהּ	יָהּ	יָהּ	יָהּ	יָהּ	יָהּ
Dual and } Plur. Nouns	יָ	יָהּ	יָהּ	יָ	יָהּ	יָהּ	יָהּ	יָהּ	יָהּ	יָהּ

§ 220. Certain changes likewise take place in nouns receiving suffixes, which arise from the disposition to shorten words, which are increased at the end, § 66. 2. These are as follows, viz.:

1. The grave suffixes, § 72, *בָּם*, *בָּן*, *בָּהֶם*, *בָּהֶן* shorten the nouns, to which they are attached, to the greatest possible extent. Before them, therefore, nouns of both genders and all numbers take the form of the construct, *לֵבָב* heart, *לֵבָבְךָ* your heart, *לֵבָבָם* their hearts; *לִפְּךָ* lip du. *לִפְּיָם* pl. *לִפְּיָם* their lips.

a. *בָּם* blood becomes *בָּם* and *בָּן* hand, §§ 58. 2, 63. 2. a.

2. Feminine nouns, both singular and plural, take the construct form before the light suffixes likewise, with

the exception that in the singular the ending **ל** becomes **לְ** in consequence of the change from a mixed to a simple syllable, § 59, **שִׁפָּה** *lip*, **שִׁפָּתוֹ** *his lip*, **שִׁפְתָּם** *their lip*, **שִׁפְתוֹתֶיהָ** *thy lips*, **שִׁפְתוֹתָיו** *his lips*.

a. If the construct has a Segholate form it will experience the change indicated in 5, **מִרְשָׁלָה** const. **מִרְשָׁלָהוּ** suf. **מִרְשָׁלָהוּ**. If two consonants have coalesced in the final letter, it will receive Daghesch-forte agreeably to 6, **בָּחוּ** from **בַּח**, **אָמְתוֹ** from **אִמְתָּה**; **מִבְּעֵתָהּ** 1 Sam. 16: 15 from the fem. of **מִבְּעֵיתָהּ**, § 207. b.

b. In a few exceptional instances the absolute form is preserved before suffixes, **נִבְלָהוּ** Isa. 26: 19 from **נִבְלָה** but **נִבְלָהוּ**, **נִבְלָהוּ** Cant. 2: 10 from **נִבְלָה** const. **נִבְלָהוּ**; so **אָלְתָיו**, **גִּדְּרָתָיו**, **רִתְּרָתָיו** but const. **אָלְתָיו**, **גִּדְּרָתָיו**, **רִתְּרָתָיו** comp. **מִיָּדָיו** const. **מִיָּדָיו**.

3. Masculine nouns, both singular and plural, on receiving light suffixes take the form which they assume before the absolute plural termination, **לֵבָבִי** *heart*, **לֵבָבִי** *my heart*, **לֵבָבֵינוּ** *thy heart*, **לֵבָבֵינוּ** *our hearts*.

a. Tsere in the ultimate is shortened to Hhirik or Seghol before **הּ**, **כֶּם**, **כֶּן**, e. g. **מִדְּשָׁאִים**, **מִדְּשָׁאִים**, **מִדְּשָׁאִים**, or with a guttural to Pattahh, **אֲחֵהָ**, **אֲחֵהָ**, though with occasional exceptions, **אֲחֵהָ** Isa. 22: 21, **אֲחֵהָ** 1 Sam. 21: 3, **אֲחֵהָ** from **אֲחֵהָ**. Before other suffixes it is rejected from some monosyllables, which retain it in the plural, **שָׁמוֹ** from **שָׁמוֹ** plur. **שָׁמוֹת**, **בָּנוּ** from **בָּנוּ** plur. **בָּנוֹת** but **בָּנוֹת** **בָּנוֹת**, **רָגְלוֹ**, **רָגְלוֹ**, **רָגְלוֹ**, **רָגְלוֹ** Ezek. 5: 7 from **רָגְלוֹתָיו** is exceptional.

4. Dual nouns retain before light suffixes the form which they have before the absolute dual termination, **שִׁפְתָיו** *my lips*, **שִׁפְתָיו** *our lips*, **אָזְנוֹי** *my ears*, **אָזְנוֹי** *our ears*; **קַרְנָיו** and **קַרְנָיו** *horns*, **קַרְנָיו** and **קַרְנָיו** *his horns*.

5. Segholate nouns in the dual and plural follow the preceding rules, but in the singular they assume before all suffixes, whether light or grave, their original monosyllabic form as before the feminine ending **הָ**, § 210, **מֶלֶךְ** *king*, **מֶלֶכִּי** *my king*, **מֶלֶכְךָ** *your king*; **אָזֶן** *ear*, **אָזְנִי** *my ear*; in like manner **יֹדְקָהּ** *sucker*, **יֹדְקָהּ** *his sucker*.

a. Tsere in the first syllable of Segholates is commonly shortened to Hhirik before suffixes, § 210. 2, but if the first radical be **ר** or **ז** it usually becomes Seghol e. g. **חֲלָבִי**, **חֲלָבִי**, **חֲלָבִי** and **חֲלָבִי** retain the Seghol of the first syllable. Hholem is commonly shortened to **ו**, but in a few instances to **ו**, **קִמְצוֹ**, **קִמְצוֹ** and **קִמְצוֹ**, **בָּסָר**, **הִזְנָן** and **הִזְנָן** irregularly take Hhirik before **ו** 3 pers. suf. **הִזְנָנוּ** but **הִזְנָנוּ**. When the middle radical is a guttural it takes

compound instead of simple Sh'va before suffixes, which before ה, and כ, is changed into the corresponding short vowel, גַּזְזִי, חַזְזִי. When the first radical has Hholem in the absolute, Hhateph-Kamets or Kamets-Hhatuph is sometimes given to the second radical before suffixes, סַחֲבִי and סַחֲבִי from סַחֲבָה Hos. 13: 14, with Daghes-forte separative, חַבְבִּי Ezek. 26: 9, 1 Kib. 12, 10, סַחֲבִי Isa. 9: 3, סַחֲבִי Jer. 4: 7; *garment* has גַּמְרִי, instead of גַּמְרִי, גַּמְרִי.

b. Middle Yodh and Vav mostly quiesce in ē and ō before suffixes, עֵינִי from עֵינַי *eye*, מוֹתִי from מוֹתַי *death*; but יוֹנֶה Gen. 49: 11 from יוֹנֶה *young ass*, יוֹנֶה Isa. 10: 17 from יוֹנֶה *thorn*, עֵינִי Ezek. 18: 26, 33: 13 from עֵינִי *iniquity*. Final Yodh, which quiesces in the abs. sing. resumes its consonant character before suffixes פָּרִי from פָּרָה, חָלִי from חָלָה; so Vav וֹלֵי, וֹלֵי.

c. Triliteral monosyllables sometimes shift their vowel from the second radical to the first, thus assuming the same form with Segholates, comp. § 186. a, מַחֲבִי from מַחֲבָה, מַחֲבִי from מַחֲבָה, but מַחֲבִי from מַחֲבָה, מַחֲבִי from מַחֲבָה, מַחֲבִי from מַחֲבָה, מַחֲבִי from מַחֲבָה, מַחֲבִי from מַחֲבָה, מַחֲבִי from מַחֲבָה. By a like transposition מַחֲבִי Ezek. 36: 8 is for מַחֲבִי from מַחֲבָה.

d. The noun בְּרָכָה *blessedness*, which only occurs in the plural construct and with suffixes, preserves before all suffixes the construct form, אֲבָרְכָה, אֲבָרְכָה not אֲבָרְכָה, אֲבָרְכָה.

6. Nouns in whose final letter two consonants have coalesced, or which double their final letter in the plural, § 209. 2, receive Daghes-forte likewise before suffixes, the vowel of the ultimate being modified accordingly, אֲחֵי from אֲחֵי (root אֲחֵי), בָּתִּים from בָּתִּים (בָּתִּים), אֲחֵי from אֲחֵי (pl. אֲחֵי).

a. אֲחֵי *lattice*, בָּתִּים *garden*, מַחֲבִי *refuge*, which do not occur in the plural, take Daghes-forte before suffixes; מַחֲבִי has in the plural מַחֲבִי but before suffixes מַחֲבִי, מַחֲבִי; בָּתִּים (root בָּתִּים) *base* has בָּתִּים, בָּתִּים. Patiah becomes Hhirik before the doubled letter as in the fem. and plur., § 209. 2. a, in the following from בָּתִּים roots, חָרָה *fear*, בָּתִּים *garment* (בָּתִּים and בָּתִּים), בָּתִּים *basin*, מַחֲבִי *morsel*, בָּתִּים *side*.

b. In a very few instances a final liquid is repeated instead of being doubled by Daghes, comp. § 209. 2. a, חָרָה Jer. 17: 3, חָרָה Ps. 30: 8, חָרָה Gen. 14: 6 from חָרָה, חָרָה Job 40: 22 and חָרָה from חָרָה Ezek. 16: 4 and חָרָה Cant. 7: 3. Once Daghes-forte is resolved by the insertion of ה, חָרָה Isa. 23: 11 for חָרָה, § 54. 3.

7. Nouns ending in ה, drop this vowel before suffixes as before the plural terminations, § 211. 1, שָׂדֵה *field* שָׂדֵה, מִשְׁכָּה *cattle* מִשְׁכָּה.

a. The vowel e commonly remains as a connecting vowel before suf-

fixes of the third person singular, § 219. 1. *b*; and in a few instances the radical ך is restored, giving to singular nouns the appearance of being plural, עֲשָׂרָה Isa. 22: 11, חֲמֵשָׁיִם Hos. 2: 16, נִשְׁרָיָה Isa. 42: 5, צֶהָ *sheep* becomes צֹהָ or צִהָ.

§ 221. As the changes produced by the terminations for gender and number, the construct state and suffixes are thus dependent upon the character of the syllables, of which the nouns so affected severally consist, the declension of nouns may be best represented by dividing them according to their syllabic structure. Hence results the following scheme.

A. MASCULINE NOUNS.

DECLENSION 1. Segholates.

Segholates drop their unessential vowel and revert to their primary monosyllabic form in the singular before suffixes; if the second radical is a guttural, it will take compound Sh'va, which before ך, ךָ, becomes a short vowel § 220. 5; in the plur. (as other nouns in both numbers) they take with light suffixes the same form as before the abs. plur. ending, with grave suffixes the form of the construct, § 220. 1 and 3. In the plur. abs. they drop their principal vowel and take pretonic Kamets § 210. 3; this too is dropped in the plur. const., which gives rise to a new syllable § 218. 1 and 2. Medial Vav and Yodh quiesce except in the sing. abs. § 210. 3. *c*, 218. 1. *d*, 220. 5. *b*.

DECLENSION 2. Mutable Kamets or Tsere in the penult.

Nouns of this declension may be dissyllables or polysyllables whose first vowels are unchangeable as יָדָיון.

These vowels are dropped in the const. § 218, before fem. and plur. endings, § 212, and suffixes. Kamets in the ultimate and Tsere preceded by Kamets are in the const. sing. changed to Pattahh, § 217. 1, and in the const.

plur. rejected, thus giving rise to a new syllable § 218. 1 and 2.

DECLENSION 3. Kamets or Tsere in the ultimate and no other mutable vowel.

Nouns belonging to this declension may be monosyllables or may have in the penult either a long unchangeable vowel as **חַיִּים** or a short vowel in a mixed syllable as **מִצֵּי**. The few words in which Kamets in the ultimate is unchangeable as **בְּהֵמָה**, **מִצֵּה**, **קָצֵה** § 217. 1. *a* do not belong to this declension.

Kamets becomes Pattahh in the const. sing. § 217. 1, and is dropped in the const. plur. § 218. 1. Tsere commonly becomes **ִ** or **ֶ** before **ה**, **ם** and **ן**, § 220. 3. *a*; it is dropped in the plur. and before light suffixes except from monosyllables, which retain it in the abs. plur., § 209. 1, and sometimes also before light suffixes, § 220. 3. *a*.

DECLENSION 4. With final **ה** (accented).

These nouns are from **לְ** roots; **ה** becomes **הַ** in the const. sing., § 217. 2, and is dropped before fem. and plur. endings, § 211, and before light suffixes. Kamets or Tsere in the penult, though rejected in the const., § 218. 1, is retained before fem. and plur. endings, § 212.

DECLENSION 5. Nouns which double their final consonant.

These are mostly from **ע"ע** roots and shorten their last vowel (if long) before the doubled letter.

a. The first three declensions, as above given, correspond remarkably with the three divisions of Class I of nouns according to their formation, § 184. Declension 1 is identical with the first division. Declension 2 embraces the second division and in addition all other nouns, of whatever class they may be, which have mutable Kamets or Tsere in the penult. Declension 3 embraces the third division and in addition all other nouns which have but one mutable vowel and that a Kamets or Tsere in the ultimate. The two remaining declensions include peculiar forms arising from imperfect roots. Those belonging to 4 are from **לְ**, and a large proportion of 5 are from **ע"ע** roots. Declension 1 in feminine nouns answers to masc. declension 1; fem. 2 and 3 embrace to a certain extent forms derived from masc. 2 and 3.

B. FEMININE NOUNS.

DECLENSION 1. The feminines of Segholates.

This embraces the forms קטָלָה, קטָלָה, קטָלָה, קטָלָה, קטָלָה, which reject their first vowel in the plur. abs. and insert pretonic Kamets §§ 210. 3, 213, which in its turn is rejected in the construct thus causing the return of the original vowel, § 218. 1 and 2. Nouns in הַ have חַ in the const. sing., § 216. 1, and חַ in the plur. § 201; before suffixes they take the form of the const. except that they have חַ in the sing. before light suffixes § 220. 2.

DECLENSION 2. Nouns in הַ with pretonic Kamets or Tsere.

These are rejected in the const. and before suffixes, thus giving rise to a new syllable, if an initial vowelless consonant precedes § 218. 1 and 2.

DECLENSION 3. Nouns with the fem. ending חַ.

See §§ 213, 209. 1. *d* and *e*.

These declensions are shown in Paradigms XIV, XV and XVI. Nouns not embraced in these declensions undergo no change in the body of the word, whether in the construct or on receiving fem. and plur. endings or suffixes; they may be represented by סִיחַ and סִיחָה, which are shown in all the forms that they assume in both numbers and with suffixes in Paradigm XV.

PARAGOGIC VOWELS.

§ 222. The termination יַ or יִ is sometimes added to nouns in the construct singular, § 61. 6, בְּנֵי Gen. 49:11 for בָּן, מְלֵאכֵי Isa. 1:21 for מְלָאכָה, רְבֵחֵי Lam. 1:1 for רֵבֶחַ, מְשִׁפִּילֵי Ps. 113:6 for מְשַׁפֵּל, חֲיָיו Gen. 1:24 for חַיָּה. This occurs chiefly in poetry and is regarded as an

archaism, § 201. *c*. These vowels for the most part receive the accent, and commonly occasion the rejection of Pattahh or Tseré from the ultimate.

a. Examples of this antique formation of the construct are likewise preserved in proper names, as מֶלְכִּיזֶדֶק *Melchizedek*, מֶתְשֶׁלַח *Methuselah*.

§ 223. 1. The unaccented vowel הַ added to nouns indicates motion or direction towards a place, § 201. *e*, צָפוֹנָה *northward*, נֹכְבָּה *southward*, שָׁמַיְמָה *heavenward*, הַבַּיְתָה *to the house*, הַהָרָה *to the mountain*, whence it is called *He directive* or *He local*. The subsidiary vowel of Segholates is rejected before this ending, § 66. 2 (2) *a*, but other vowels are mostly unaffected, גֵּרָנָה from גֵּרָן *from אֶרֶץ*, מִדְבָּרָה from מִדְבָּר *1 Kin. 19:15 from the construct state מִדְבָּר*.

a. *He directive* is appended to the adverb שָׁם *there*, שָׁמָּה *thither*, and to the adjective הָלֵל *profane* in the peculiar phrase הָלֵלָה *ad profanum* i. e. *be it far from*, etc. It is rarely used to indicate relations of time, הַיּוֹמִים *1 Sam. 1: 3 from days to days* i. e. *yearly*, שְׁלִישִׁיתָה *Ezek. 21: 19 for the third time*, עַתָּה *now* prop. *at (this) time*. For the sake of greater force and definiteness a preposition denoting direction is sometimes prefixed to words, which receive this ending, so that the latter becomes in a measure superfluous, לָמַעְלָה *upwards*, לָמַטָּה *downwards*, לַמִּזְרֵחַ *2 Chron. 31: 14 to the east*, לַשְּׂאוֹלָה *Ps. 9: 18 to Sheol*, comp. ἀπὸ μακρόθεν.

b. The ending הַ rarely receives the accent מִזְרֵחָה *Deut. 4: 41*; in פָּרָנָה אֲרָם it receives in some editions an alternate accent, § 39. 4. *a*, in others the secondary accent *Methegh*, § 35. 1. In הָרָה *Gen. 14: 10* and פָּרָנָה *a* is changed to *e* before this ending, § 63. 1, in הָרָה *Ezek. 25: 13*, לָבָה *1 Sam. 21: 2* the vowel of the ending is itself changed to *e*.

2. *Paragogic הַ* is sometimes appended to nouns, particularly in poetry, for the purpose of softening the termination without affecting the sense, § 61. 6.

NUMERALS.

§ 224. 1. The Hebrew numerals (שְׁמוֹת הַמִּסְפָּרִים) are of two kinds, cardinals and ordinals. The cardinals from one to ten are as follows, viz.:

	MASCULINE.		FEMININE.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
One	אֶחָד	אֶחָד	אֶחָת	אֶחָת
Two	שְׁנַיִם	שְׁנֵי	שְׁתֵּי	שְׁתֵּי
Three	שְׁלֹשָׁה	שְׁלֹשָׁה	שְׁלֹשׁ	שְׁלֹשׁ
Four	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
Five	חֲמִשָּׁה	חֲמִשָּׁה	חֲמִשׁ	חֲמִשׁ
Six	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ
Seven	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע
Eight	שְׁמֹנֶה	שְׁמֹנֶה	שְׁמוֹנֶה	שְׁמוֹנֶה
Nine	תְּשֻׁעָה	תְּשֻׁעַת	תְּשֻׁעַ	תְּשֻׁעַ
Ten	עֶשְׂרֵה	עֶשְׂרֵה	עֶשְׂרִי	עֶשְׂרִי

a. אֶחָד is for אֶחָד, § 63. 1. *a*; the Seghol returns to Pattahh from which it has arisen, upon the shortening of the following Kamets in the construct and in the feminine, אֶחָת for אֶחָדָה, § 54. 2, but in pause אֶחָת; אֶחָד occurs in the absolute in Gen. 48: 22, 2 Sam. 17: 22, Isa. 27: 12, Ezek. 33: 30, Zech. 11: 7, and once חָד Ezek. 33: 30. The plural אֶחָדִים is also in use in the sense of *one* or *the same*, Gen. 11: 1, *joined in one* Ezek. 37: 17, or *some*, Gen. 27: 44, 29: 20. Comp. Span. *unos*.

שְׁתֵּים is for שְׁנֵים; for the Daghes in ה see § 22. *b*; this is once omitted after Daghes-forte, כִּשְׁתֵּי Judg. 16: 28.

A dual form is given to some of the units to denote repetition, אַרְבַּעַתִּים *fourfold*, שִׁבְעַתִּים *sevenfold*.

שִׁבְעָה occurs once with a paragogic syllable, שִׁבְעָה Job 42: 13, and once with a suffix in the form שִׁבְעָתָם 2 Sam. 21: 9 K^ri.

2. In all the Semitic languages the cardinals from *three* to *ten* are in form of the singular number, and have a feminine termination when joined to masculine nouns, but omit it when joined to feminine nouns. The explanation of this curious phenomenon appears to be that they are properly collective nouns like *triad*, *decad*, and as such of the feminine gender. With masculine nouns they appear in their primary form, with feminine nouns, for the sake of distinction, they undergo a change of termination.

a. An analogous anomaly meets us in this same class of words in Indo-

European tongues. The Sanskrit cardinals from *five* to *ten*, though they agree in case with the nouns to which they belong, are in form of the neuter gender and in the nominative, accusative and vocative they are of the singular number. In Greek and Latin they are not declined.

§ 225. The cardinals from *eleven* to *nineteen* are formed by combining עָשָׂר or עֶשְׂרִי modifications of the numeral *ten* with the several units, those which end in ה, preserving the absolute form and the remainder the construct. Thus,

	MASCULINE.	FEMININE.
Eleven	אֶחָד עָשָׂר עֶשְׂרִי עָשָׂר	אֶחָת עֶשְׂרִי עֶשְׂרִי עֶשְׂרִי
Twelve	שְׁנַיִם עָשָׂר שְׁנֵי עָשָׂר	שְׁנַיִם עֶשְׂרִי שְׁנֵי עֶשְׂרִי
Thirteen	שְׁלֹשָׁה עָשָׂר	שְׁלֹשָׁה עֶשְׂרִי
Fourteen	אַרְבָּעָה עָשָׂר	אַרְבָּע עֶשְׂרִי
Fifteen	חֲמִישָׁה עָשָׂר	חֲמִשָּׁה עֶשְׂרִי
Sixteen	שֵׁשָׁה עָשָׂר	שֵׁשׁ עֶשְׂרִי
Seventeen	שִׁבְעָה עָשָׂר	שִׁבְעַת עֶשְׂרִי
Eighteen	שְׁמֹנֶה עָשָׂר	שְׁמֹנֶה עֶשְׂרִי
Nineteen	תְּשֻׁעָה עָשָׂר	תְּשֻׁעַת עֶשְׂרִי

a. There have been many vain conjectures as to the origin of עֶשְׂרִי, the alternate of אֶחָד in the number *eleven*. R. Jona thought it to be an abbreviation for עָשָׂר עַד שְׁנַיִם *next to twelve*. Comp. Lat. *undeviginti*, *nineteen*. Kimchi derived it from קָשָׁה *to think*, *ten* being reckoned upon the finger, and *eleven* the first number which is mentally conceived beyond. It has now been discovered to be another form of the numeral *one*, of which this is the only trace in Hebrew, but which has been preserved in the Assyrian *istin* = *one*.

חֲמִישָׁה עָשָׂר *fifteen* occurs Judg. 8: 10, 2 Sam. 19: 18, and שְׁמֹנֶה עָשָׂר *eighteen* Judg. 20: 25.

§ 226. 1. The tens are formed by adding the masculine plural termination to the units, עֶשְׂרִים *twenty* being, however, derived not from *two* but from *ten* עָשָׂר.

Twenty	עֶשְׂרִים	Forty	אַרְבָּעִים
Thirty	שְׁלֹשִׁים	Fifty	חֲמִשָּׁים

Sixty	שְׁשִׁים	Eighty	שְׁמֹנִים
Seventy	שִׁבְעִים	Ninety	תִּשְׁעִים

a. These numbers have no distinct form for the feminine, and are used indifferently with nouns of either gender. קִשְׁלָה Ex. 18: 21, 25, Deut. 1: 15 means not *twenty* but *tens*.

2. The units are added to the tens by means of the conjunction וְ *and*; the order of the precedence is not invariable, though it has been remarked that the earliest writers of the Old Testament commonly place the units first, e. g. שְׁתַּיִם וְשִׁשִּׁים *two and sixty* Gen. 5: 18, while the latest writers as commonly place the tens first, שִׁשִּׁים וְשְׁתַּיִם *sixty and two* Dan. 9: 25.

§ 227. Numerals of a higher grade are בִּיאָה *one hundred*, אֶלֶף *one thousand*, רֶבֶב, רִבְבָּה, or רְבֹוא *ten thousand*. These are duplicated by affixing the dual termination בָּאתִים *two hundred*, אֲלָפִים *two thousand*, רְבֹואִים or שְׁתַּיִ רְבֹוא *twenty thousand*. Higher multiples are formed by prefixing the appropriate units שְׁלֹשׁ בִּיאֹת *three hundred*, שְׁלֹשָׁת אֲלָפִים *three thousand*, שֵׁשׁ רְבָאוֹת *sixty thousand*, אֶלֶף אֲלָפִים *one million*.

§ 228. 1. The ordinals are formed by adding י. to the corresponding cardinals, the same vowel being likewise inserted in several instances before the final consonant; ראשון *first* is derived from ראש *head*.

First	ראשון	Sixth	שִׁשִּׁי
Second	שֵׁנִי	Seventh	שִׁבְעִי
Third	שְׁלִישִׁי	Eighth	שְׁמֹנִי
Fourth	רְבִיעִי	Ninth	תִּשְׁעִי
Fifth	חֲמִישִׁי or חֲמִשִּׁי	Tenth	עֲשָׂרִי

The feminine commonly ends in ית, occasionally in יָה.

a. There are two examples of the orthography ראִשִׁיִּן Josh. 21: 10, Job 15: 7, and one of רִשִׁיִּן Job 8: 8, in all of which the K'ri restores the customary form.

2. There are no distinct forms for ordinals above ten, the cardinal numbers being used instead.

3. Fractional parts are expressed by the feminine ordinals, שְׁלִישִׁית *one third*, רְבִיעִית *one fourth*, etc., and by the following additional terms, חֲצִי *one half*, רָבַע and רִבְעָה *one quarter*, חֲמִשָּׁה *one fifth*, עֲשָׂרִית *one tenth*.

PREFIXED PARTICLES.

§ 229. The remaining parts of speech are indeclinable, and may be comprehended under the general name of particles. These may be divided into

1. Prefixed particles, which are only found in combination with a following word, viz. the article, He interrogative, the inseparable prepositions, and Vav conjunctive.

2. Those particles, which are written as separate words, and which comprise the great majority of adverbs, prepositions, conjunctions, and interjections.

a. No word in Hebrew has less than two letters; all particles of one letter are consequently prefixes. There is one example of two prefixes combined constituting a word הָל Deut. 32: 6, though editions vary; three are combined in בָּשָׁל Eccles. 8: 17.

THE ARTICLE.

§ 230. 1. The Definite Article (הַ הַיְיָהּ) consists of ה with Pattahh followed by Daghesh-forte in the first letter of the word to which it is prefixed, מֶלֶךְ *a king*, הַמֶּלֶךְ *the king*.

a. As the Arabic article اَلْ is in certain cases followed by a like doubling of the initial letter, it has been imagined that the original form of the Hebrew article was הָל and that the Daghesh-forte has arisen from the assimilation of ל and its contraction with the succeeding letter. Since, however, there is no trace of such a form, it seems better to acquiesce in the old opinion, which has in its favour the analogy of other languages, that the article ה is related to the personal pronoun הוּא, whose principal consonant it retains, and that the following Daghesh is conservative, § 24.3.

The Arabic article is supposed to be found in the proper name אֶלְמוֹדָר Gen. 10: 26, אֶלְגָּבִישׁ *hail*, the equivalent of גָּבִישׁ, and possibly in אֶלְקִים Prov. 30: 31.

b. There is, properly speaking, no indefinite article in Hebrew, although the numeral אֶחָד *one* is so employed in a few instances, as נְבִיא אֶחָד *a prophet* 1 Kin. 20: 13.

2. If the first letter of the word have Sh'va, Daghesheforte may be omitted except from the aspirates, § 25, הַיָּאֵר, הַבְּרָכָה but הַבְּרִיָּה.

a. Daghesheforte though usually omitted in this case is occasionally retained e. g. הַמִּשְׁנָה 2 Kin. 9: 11, הַמִּצְרָהִים Jer. 6: 2, הַצִּפְרָהִים Ex. 8: 1 but הַצִּפְרָהִים ver. 2, הַיִּצְפִּים Judg. 8: 15, הַיִּזְעִלִים 1 Sam. 24: 3, and it is always written in הַיְּהוּדִי *the Jew* and הַיְּהוּדִים *the Jews*.

3. Before gutturals, which cannot receive Daghesheforte, § 60. 4, Pattahh is lengthened to Kamets; the short vowel Pattahh is, however, commonly retained before ה and הָ, and sometimes before ע, the syllable being converted into an intermediate, § 18. 3, instead of a simple one, הַחֹלִי, הַחֹשֶׁן but הַחֹשֶׁעַ Gen. 15: 11, הַחֹרֵר, הַחֹרֵל but הַחֹרֵל Jer. 12: 9.

a. The article very rarely has Kamets before ה, הָ Gen. 6: 19, הַחֲמִימִים Isa. 17: 8; in a very few instances initial א quiesces in the vowel of the article, הַאֲסַפְסָף Num. 11: 4.

4. Before ה with Kamets or Hhateph-Kamets, Pattahh is changed to Seghol: before ה or ע with Kamets, it is likewise changed to Seghol if it stands in the second syllable before the accent, and consequently receives the secondary accent Methegh, הַתְּהִלִּים, הַתְּהַלָּם, הַתְּהַלֵּם, הַתְּהַלֵּם, הַתְּהַלֵּם.

a. This change very rarely occurs before א, הַאֲבִיר Mic. 2: 7. When ח is followed by Kamets-Hhatuph, Pattahh remains הַחֲבִיבָה.

b. The article does not usually affect the vowels of the word before which it stands; in הַר *mountain* and הָם *people*, however, Pattahh is changed to Kamets to correspond with the vowel of the article הָרִים, הָאֵרֶץ, so הָאֵרֶץ but הָאֵרֶץ. The plurals of אֶתֶל *tent* and קֹדֶשׁ *holiness* without the article are אֶתְלִים Gen. 25: 27, קֹדֶשִׁים Ex. 29: 37, but with the article אֶתְלִים Gen. 25: 27, קֹדֶשִׁים Ex. 26: 33, § 210. 3. b. קַאֲרִי *pelican* Isa. 34: 11, Zeph. 2: 14, is pointed קַאֲרִי Lev. 11: 18, Deut. 14: 17 upon

receiving the article; so פֶּר Num. 7: 15, but הָפֶר Judg. 6: 26. 28. The emphasis due to the article has in these few instances an effect analogous to that of the pause accent in prolonging the principal vowel of the word.

5. When preceded by the inseparable prepositions the letter ה of the article is mostly rejected, and its vowel given to the preposition, § 53. 3, בַּהֲשִׁימִים for בְּהַשְׁמִימִים, see § 232. 5.

HE INTERROGATIVE.

§ 231. 1. The letter ה (הַשְׁאֵלָה) may also be prefixed to words to indicate an interrogation; it is then pointed with Hhateph-Patahh, הַנֵּלֶךְ *shall we go?* הַלֹא־הִיא *is he not?*

2. Before a vowelless letter this becomes Patahh, § 61. 1, הַבְּזוּזָה Gen. 34: 31, הַלְּמַעֲנֹךְ Job 18: 4, הַחֲרִי Jer. 8: 22.

a. The new syllable thus formed is an intermediate one, § 22, and the succeeding Sh'va remains vocal, as is shown by the absence of Dagheshe-lene in such forms as הַרְדֵּמָה Gen. 29: 5. In order to render this still more evident recourse is frequently had to Daghesh-forte separative, § 24. 5, הַחֲבִיבִי Gen. 17: 17, הַפְּעִיזָה 18: 21, Methagh, § 45. 2, הַחֲנִיכִי Judg. 9: 2, הַחֲשִׁיחַ Job 38: 35, or compound Sh'va, § 16. 3. b. He interrogative has Patahh and Daghesh-forte in one instance before a letter with a vowel of its own, הַחֲיִיבִי Lev. 10: 19.

3. Before gutturals it likewise usually becomes Patahh, הַחֲאֵלֶךְ Ex. 2: 7, הַחֲאֲשֵׁר 2 Kin. 6: 22, הַחֲיִימִיר Jer. 2: 11, הַחֲיַח Hag. 1: 4, הַחֲחִיץ Job 22: 3.

a. There are a few examples of He interrogative with Kamets before א, הַחֲאִי Num. 16: 22, Neh. 6: 11, הַחֲאֲחֵם Judg. 6: 31, הַחֲאֲפָרָה 12: 5, הַחֲיָה Jer. 8: 19 (in some editions) pointed as if before אָרֶץ: so too most probably הַחֲאֲחֵם Deut. 20: 19.

4. Before gutturals with Kamets it is changed to Seghol, הַחֲחֲמִיר Ezek. 28: 9, הַחֲחֲרָה Joel 1: 2, הַחֲחֲבִים Eccles. 2: 19; see also Num. 11: 12, 13: 18, 2 Sam. 19: 43, Job 13: 25, 21: 4.

a. This rule does not apply to Resh, הַחֲרָפָה Num. 13: 18, הַחֲרָאָה 1 Kin. 20: 13.

INSEPARABLE PREPOSITIONS.

§ 232. 1. The prepositions ב *in*, כ *according to*, ל *to*, are regularly prefixed with Sh'va, בְּרֵאשִׁית *in the beginning*, כְּלָל *according to all*, לְאַבְרָהָם *to Abraham*.

2. Before vowelless letters this Sh'va is changed to Hhirik, בֶּרֶקֶת for בֶּרֶקֶת, לְמִשְׁלַל for לְמִשְׁלַל, פְּדִיבֵר for פְּדִיבֵר, in which Yodh quiesces בְּיָהוּדָה, פִּינְחָד.

3. Before gutturals with compound Sh'va it is changed to the corresponding short vowel, פֶּאֶרֶר, לֵאֵלֶל, פֶּאֶרֶר.

a. Occasionally ל takes Pattahh or Seghol before an infinitive, whose first letter is a guttural with simple Sh'va, לְאָסֵר Ps. 105: 22, לְחַבֵּב Deut. 19: 5. Initial א quiesces in the following words after the inseparable prepositions, § 57. 2. (2) a, אֲדֹנָי *master* when connected with singular suffixes, אֲדֹנָי *Lord*, אֲלֹהִים *God*, and also in the inf. const. אָמַר *to say* after ל, אֲדַרְשִׁי, אֲבַרְכֶּנּוּ, אֲבַדְנָהּ, אֲבַדְנָהּ for אֲבַדְנָהּ the Seghol lengthened to Tsere in the simple syllable, אֲבַדְנָהּ but אֲבַדְנָהּ, אֲבַדְנָהּ but אֲבַדְנָהּ. Before the divine name יהוה the inseparable prepositions are pointed as they would be before אֲדֹנָי or אֲלֹהִים, whose vowels it receives, § 47, לְיְהוָה Gen. 4: 3, לְיְהוָה Ps. 68: 21.

b. In a very few instances א with Pattahh and י with Hhirik give up their vowel to the preposition and become quiescent, פֶּאֱזֵר Isa. 10: 13 for פֶּאֱזֵר Eccles. 2: 13 for פֶּאֱזֵר, § 57. 2. (3).

4. Before monosyllables and before dissyllables, accented upon the penult, these prepositions frequently receive a pretonic Kamets, § 64. 2, בְּאֵיזָה, בְּיוֹזֵחַ, לְנֶפֶשׁ.

a. This regularly occurs with the Kal construct infinitive of פָּ, פִּ, פִּי, פִּי, פִּי and פִּי verbs when preceded by ל, e. g. לְפָנָי, לְפִנָּי, לְפִי, לְפִי, לְפִי; also with different forms of the demonstrative הָ and with personal suffixes; and with monosyllabic or Segholate nouns when accompanied by disjunctive and especially pause accents. Before the pronoun הָ *what* they are commonly pointed בְּפִי, בְּפִי, בְּפִי or followed by a guttural, לְפִי, לְפִי; occurs three times, all in the same verse 1 Sam. 1: 8.

5. Before the article its ה is rejected and the vowel given to the preposition, פֶּהֶדְרִי for פֶּהֶדְרִי, לְאֶרֶץ for לְאֶרֶץ, בְּהַרִים for בְּהַרִים.

a. ה remains eight times in בְּהִיּוֹם e. g. Gen. 39: 11; also in such individual instances as בְּהַשְׁמִים Ps. 36: 6, בְּהַלְהֶה Neh. 9: 19, בְּהַחֲזִים Eccles. 8: 1, בְּהַחֲזִים Ezek. 40: 25, לְהַחֲזִים 1 Sam. 13: 21, לְהַחֲזִים Neh. 12: 38, לְהַחֲזִים

2 Chron. 10: 7, לְהַזְדִּיר 25: 10, לְהַמְזִיחַ 29: 27, לְהַגְלִים Ezek. 47: 22, לְהַזְזִי Dan. 8: 16. The initial ה of the Hiphil and Niphal infinitives is occasionally rejected in like manner, לְהַשְׁבִּיר Am. 8: 4 for לְהַשְׁבִּיר, לְהַשְׁבִּיר Prov. 24: 17 for לְהַשְׁבִּיר.

§ 233. The preposition מִן *from*, though used in its separate form, may also be abbreviated to a prefix by the assimilation and contraction of its final Nun with the initial letter of the following word, which accordingly receives Daghesh-forte, מִן־לֶחֶם for מִן לֶחֶם. Before ה Hhirik is commonly retained in an intermediate syllable, but before other gutturals it is for the most part lengthened to Tsere, מִן־הַיָּם for מִן הַיָּם, but מִן־הַיָּם 1 Sam. 12: 23; מִן־הַיָּם, מִן־הַיָּם, but מִן־הַיָּם, מִן־הַיָּם.

a. If the first letter of the word have Sh'va, Daghesh-forte may be omitted. This is occasionally the case even when it is an aspirate כְּבִיזִיר Judg. 8: 2, כְּבִיזִיר Ezek. 32: 30. Daghesh-forte is twice retained in an initial vowelless Yodh, כְּבִיזִיר 2 Chron. 20: 11, כְּבִיזִיר Dan. 12: 2, but commonly it is dropped and the Jodh quiesces כְּבִיזִיר, כְּבִיזִיר, כְּבִיזִיר. מִן is sometimes poetically lengthened to מִיִּי, and once has the form of a construct plural, מִיִּי Isa. 30: 11.

§ 234. These prepositions are combined with the nominal suffixes in the following manner:

SINGULAR.

1 c.	בִּי	לִי	מִיִּי	מִיִּי, מִיִּי, מִיִּי
2 m.	בְּךָ, בְּךָ	לְךָ, לְךָ	מִיִּי	מִיִּי, מִיִּי
2 f.	בְּךָ	לְךָ	—	מִיִּי
3 m.	בוֹ	לוֹ	מִיִּי	מִיִּי, מִיִּי, מִיִּי
3 f.	בָּהּ	לָהּ	מִיִּי	מִיִּי

PLURAL.

1 c.	בָּנוּ	לָנוּ	מִיִּי	מִיִּי
2 m.	בָּכֶם	לָכֶם, בָּכֶם	מִיִּי	מִיִּי
2 f.	בָּכֶן	לָכֶן	—	מִיִּי
3 m.	בָּם, בָּהֶם	לָם, לָהֶם, לָם	מִיִּי	מִיִּי, מִיִּי
3 f.	בָּהֶן, בָּהֶן	לָהֶן	—	מִיִּי

a. The syllable נו inserted between כ and the suffixes, and which is in

poetry sometimes added to **ב**, **כ** and **ל** without suffixes to convert them into independent words, **בְּמוֹ**, **כְּמוֹ**, **לְמוֹ**, is commonly thought to be related in its origin to the pronoun **כִּה** *what*, so that **כְּמוֹנִי** would in strictness denote *like what I am*, i. e. *like me*. The preposition **מִן**, with the exception of some poetical forms, reduplicates itself before the light suffixes, **מִנִּי** = **מִנִּינִי**. Comp. a similar reduplication of a short word, **מַיִי** or **מִי** construct of **מַיִם** *water*.

VAV CONJUNCTIVE.

§ 235. The conjunction *and* is expressed by **ו** prefixed with Sh'va, **וְהָאֵלֶּךְ**, **וְהָאֵלֶּךְ**. Before one of the labials **ב**, **בּ**, **פ**, § 57. 2 (1), or before a vowelless letter Vav quiesces in Shurek, **וּבִי**, **וּמִלֵּךְ**, **וּפָנִים**. Before a vowelless Yodh it receives Hhirik, in which the Yodh quiesces, **וְיָדֶיךָ**, **וְיָדֶיךָ**. Before a guttural with compound Sh'va it receives the corresponding short vowel, **וְאֵלֶיךָ**, **וְאֵלֶיךָ**. Before a monosyllable or a dissyllable accented on the penult it frequently receives a pretonic Kamets, particularly if it be the second of two closely connected words, **וְאֵלֶיךָ** Gen. 1: 2, **וְאֵלֶיךָ** 2: 9, **וְאֵלֶיךָ** 8: 22. See also 12: 19, 41: 11, Num. 16: 16, Deut. 32: 7, Job 4: 16, Ps. 55: 18, 63: 6, Eccles. 4: 8; and Prov. 24: 21, 25: 3, Isa. 65: 17, where a word is interposed.

a. After Vav with Shurek, compound Sh'va is sometimes substituted for simple Sh'va in order to indicate more distinctly its vocal character, **וְהָאֵלֶּךְ** Gen. 2: 12, **וְהָאֵלֶּךְ** Ezek. 26: 21, **וְהָאֵלֶּךְ** 1 Kin. 13: 7, **וְהָאֵלֶּךְ** Jer. 22: 20.

b. Vav receives Hhirik before He or Hheth followed by Yodh in the forms **וְהָיָה**, **וְהָיָה**, **וְהָיָה** 2 plur. preterite and imperative of the verbs **הָיָה** *to be* and **חָיָה** *to live*; before the 2 masc. sing. imperative of the same verbs it has Seghol, **וְחָיֶה**, **וְחָיֶה** for **וְחָיֶה**.

c. The short vowel appropriate to the guttural is taken in a very few instances, even when the latter has simple Sh'va, **וְהָיָה** Gen. 32: 16, **וְהָיָה** Job 4: 2. **א** quiesces after Vav conjunctive as after the inseparable prepositions, § 232. 3. a, in **אֲדֹנָי** *master* when connected with singular suffixes, **אֲדֹנָי** *Lord* and **אֲדֹנָי** *God*, **אֲדֹנָי**, **אֲדֹנָי**, **אֲדֹנָי** the Seghol being lengthened to Tsere in the simple syllable. Hence also **וְיָהוָה** when **יהוה** has the vowels of **אֲדֹנָי**. A very few instances occur in which **א** with Patahh and **י** with Hhirik give up their vowel to Vav conjunctive and become quiescent, **וְאֲנִשְׁרָה** Zech. 11: 5 for **וְאֲנִשְׁרָה**, **וְיִקְלָה** Jer. 25: 36 for **וְיִקְלָה**.

d. The rule for pretonic Kamets is sometimes extended to the last of three connected words, *וְלֹא יִשְׁעֶנָּה* Lev. 7: 23, *וְלֹא יִשְׁעֶנָּה* Deut. 2: 10, 21, and even the last two *וְלֹא יִשְׁעֶנָּה* Ezek. 27: 17; and to Vav conversive of the Preterite at or near the end of a clause *וְלֹא* Gen. 44: 9. 22. 31, *וְלֹא* Ex. 1: 16, Lev. 18: 5, 2 Kin. 7: 4, Prov. 24: 16, Isa. 6: 10. Other cases are rare and exceptional e. g. *וְלֹא* Isa. 26: 19, the first vowel of *וְלֹא* being as usual assimilated to a preceding Kamets, § 63. 2. b.

SEPARATE PARTICLES.

ADVERBS.

§ 236. 1. A few adverbs of negation, place and time, are commonly classed as primitive, although they are probably related to pronominal roots, as *לֹא* and *כֵּן* *not*, *אֵי* *there*, *אָז* *then*.

a. It is natural to suspect that the pronominal root *ל*, which gave rise to the near demonstrative *לֵאלֹהִים* *these* and to the prepositions indicative of nearness or approach, *ל* *to*, *לְ* *unto*, and which has a remote demonstrative force in *הַלְלָא* *yonder*, *beyond*, may also be the basis of *לֹא* and *לְ* the idea of remoteness taken absolutely forming a negation. The same idea, in a less absolute sense, may be traced in the conditional conjunction *אִם* *if*. The pronoun *הָ*, of which probably *אֵי* is originally only a modification (comp. the relative use of *הָ*, § 73. 1), is plainly connected with *אֵי* *at that time* and *אֵי* *in that place*.

2. Derivative adverbs are formed

(1.) By affixing the terminations *אֵם* or *אֵם*, § 201. e, *אֵם* and *אֵם* *truly* from *אֵם* *truth*, *אֵם* *gratuitously* from *אֵם* *grace*, *אֵם* *by day* from *אֵם* *day*, *אֵם* *in vain* from *אֵם* *empty*, *אֵם* *suddenly* from *אֵם* *moment*, *אֵם* *the day before yesterday* from *אֵם* *three*.

(2.) By abbreviation, as *אֵם* *surely*, *אֵם* *only* from *אֵם*.

(3.) By composition, as *אֵם* *why?* from *אֵם* *quid edoctus*, *אֵם* *from above* from *אֵם*, *אֵם* and *אֵם*.

3. Besides those adverbs, which are such originally and properly, other parts of speech are sometimes used as adverbs. Thus

(1.) Nouns, *אֵם* *mightily*, *אֵם* *exceedingly* prop. *might*, *אֵם* *around* prop. *circuit*, *אֵם* *again* prop. *repetition*, *אֵם* *no*

more prop. *cessation*; with a preposition, **בְּיָאֵר** *exceedingly*, **לְבַד** *apart* prop. *to separation*, or a suffix **יְהִי** *together* prop. *in its union*. Compare the adverbial accusative and adverbial phrases of Greek and other languages.

(2.) Absolute infinitives, which are really verbal nouns, **וְיָטֵב** *well* prop. *recte faciendo*, **הַרְבֵּה** *much*, **בְּיָרָה** *quickly*.

(3.) Adjectives, particularly in the feminine, which is used as a neuter, **טוֹב** *well*, **כָּלֵל** *fully*, **רִאשׁוֹנָה** *at first*, **שְׁנִיָּת** *the second time*, **רַבָּה** and **רַבַּת** *much*, **יְהוּדִית** *in Jewish* i. e. *Hebrew*, **אַרְמֵיָה** *in Aramæic*, **נִפְלְאוֹת** *wonderfully*.

(4.) Pronouns, **זֶה** *here, now* prop. *this place, this time*, **הֵנָּה** *hither* prop. *to these places*, with a preposition **כֵּן** *thus* prop. *according to it*, **כֵּן** *so* perhaps for **כִּיֵּן** *according to these things*, though others explain it as an adverbial of the participle **כֵּן** *right, true*, **כֵּן** *here* probably for **בּוֹ** *in this (place)*.

§ 237. A few adverbs are capable of receiving nominal suffixes, as **הֵן** or **הִנֵּה** *behold*, **עוֹד** *yet*, **אֵי** *where*, to which may be added **אֵין** *there is not* prop. *non existence* and **יֵשׁ** *there is* prop. *existence*. As the idea of action or of existence is suggested by them, they take the verbal suffixes, frequently with **נ** epenthetic. Thus

1. **הִנֵּה**. *First person* **הִנֵּנִי**, **הִנֵּנִי** and **הִנֵּנִי**; **הִנֵּנִי** and **הִנֵּנִי**. *Second person* masc. **הִנֵּנְךָ** once **הִנֵּנְךָ**; **הִנֵּנְךָ**, fem. **הִנֵּנְךָ**. *Third person* **הִנֵּנוּ** and **הִנֵּנּוּ**; **הִנֵּנּוּ**.

2. **עוֹד**. *First person* **עוֹדֵנִי** and **עוֹדִי**; once with *plur.* **עוֹדֵנִי** Lam. 4: 17 K'ri. *Second person* masc. **עוֹדְךָ** fem. **עוֹדְךָ**. *Third person* masc. **עוֹדָנִי**, **עוֹדָנִי** fem. **עוֹדָנִי**.

3. **אֵי**, *Second person* **אֵינְךָ**. *Third person* **אֵינוּ**, **אֵינָם**.

4. **אֵין**. *First person* **אֵינִי**. *Second person* masc. **אֵינְךָ**, fem. **אֵינְךָ**. *Third person* masc. **אֵינָם**, **אֵינָם** and **אֵינָם** fem. **אֵינָם**.

5. **יֵשׁ**. *Second person* **יֵשְׁךָ**, **יֵשְׁכֶם** and **יֵשְׁכֶם**. *Third person* **יֵשְׁנוּ**.

a. The plural form אֲתָרִי occurs without suffixes more frequently than אֲתָרִי, אֲתָרִי, אֲתָרִי, אֲתָרִי also occur in poetry; אֲתָרִי from the absolute אֲתָרִי, which appears only in this single form, is used as an alternate of אֲתָרִי from אֲתָרִי with the 1 pers. sing. suffix.

b. אֲתָרִי in a very few instances takes a verbal suffix, אֲתָרִי 2 Sam. 22: 37, 40, 48, and once has Nun Epenthetic before the suffix אֲתָרִי Gen. 2: 21; with the 3 masc. plur. suffix it is אֲתָרִי oftener than אֲתָרִי.

§ 240. The preposition אֲתָרִי *with* is to be distinguished from אֲתָרִי the sign of the definite object, which is prefixed to a pronoun or definite noun, to indicate that it is the object of an active verb. With pronominal suffixes the א of the preposition is doubled and its vowel shortened to Hhirik, thus אֲתָרִי, אֲתָרִי, אֲתָרִי (once אֲתָרִי Isa. 54: 10), אֲתָרִי; the sign of the accusative becomes אֲתָרִי before suffixes or before grave suffixes commonly אֲתָרִי, thus אֲתָרִי, אֲתָרִי, אֲתָרִי rarely אֲתָרִי, אֲתָרִי (rarely אֲתָרִי) and אֲתָרִי.

a. Sometimes, particularly in the books of Kings, Jeremiah, and Ezekiel, the preposition takes the form אֲתָרִי, אֲתָרִי.

CONJUNCTIONS.

§ 241. 1. In addition to the prefixed copulative וְ, § 235, the following are the simple conjunctions in most common use, אוּ *or*, אֲתָרִי *also*, אֲתָרִי and לוּ *if*, אֲתָרִי and כִּי *that*, *because*, כִּי *lest*.

2. Compound conjunctions are formed by combining

(1.) Two conjunctions אֲתָרִי כִּי *but*, אֲתָרִי כִּי *how much more* prop. *also that*.

(2.) The conjunction כִּי or אֲתָרִי with a preposition, as אֲתָרִי *as*, אֲתָרִי *in order that*, אֲתָרִי and אֲתָרִי *because*, אֲתָרִי *until*, אֲתָרִי *because*.

(3.) An adverb with a preposition or conjunction, אֲתָרִי *before*, אֲתָרִי or אֲתָרִי *therefore*, אֲתָרִי *unless* from לוּ *if* לא *not*.

INTERJECTIONS.

§ 242. The Hebrew interjections, like those of other languages, are of two sorts, viz.:

1. Natural sounds expressive of various emotions, as
 אָה, הָה, אָה־הָ *ah! oh!* אָה־הָ *aha!* הוֹי *ho! woe!* אוֹי, אוֹי־הָ, אָבֹי, אָבֹי־הָ *woe! alas!* הָשׁ *hush!*

2. Words originally belonging to other parts of speech, which by frequent use were converted into interjections,
 הָבֵה *come!* prop. *give*, לָבֵה *come!* prop. *go*, הִיֵּה *behold!* prop. a demonstrative adverb, הָלֵיֵה *far be it!* בִּי *pray:* from בְּעִי *entreaty*, נָא *now! I pray thee!*

I. PARADIGM. PERSONAL PRONOUNS, § 71.

SINGULAR.		PLURAL
1. I	אֲנִי, אַנְכִי	We אֲנֵנוּ, נִחְנֵנוּ, אֶלְנָחֵנוּ
2. {	Thou <i>m.</i> אַתָּה, אַתָּה	Ye <i>m.</i> אַתֶּם
	Thou <i>f.</i> אַתְּ, אַתְּ	Ye <i>f.</i> אַתֶּן, אַתֶּן
3. {	He הוּא	They <i>m.</i> הֵם, הֵמָּה
	She הִיא, הִיא	They <i>f.</i> הֵנָּה, הֵנָּה

SUFFIXES, §§ 72, 101, 219.

Simple	With union Vowels of Verbs			With Sing. Nouns	With Dual and Plur. Nouns
<i>c.</i> י, יְ	יְ	יְ	יְ (יְ)	יְ	יְ
<i>pl.</i> נוּ	נוּ	נוּ	נוּ	נוּ (נוּ)	יְנוּ
<i>m.</i> הָ (הָ), הָ	הָ (הָ)	הָ (הָ)	הָ (הָ)	הָ (הָ)	יְהָ
<i>pl.</i> כֶּם				כֶּם	יְכֶם
<i>f.</i> הָ (הָ), הָ	הָ	הָ, הָ	הָ	הָ	יְהָ
<i>pl.</i> כֶּן				כֶּן	יְכֶן
<i>m.</i> הוּא, הוּא	הוּא, הוּא	הוּא, הוּא	הוּא (הוּא)	הוּא (הוּא)	יְהוּא (יְהוּא)
<i>pl.</i> הֵם (הֵם), הֵם	הֵם, הֵם	הֵם, הֵם	הֵם	הֵם	יְהֵם (יְהֵם)
<i>f.</i> הִיא, הִיא	הִיא	הִיא	הִיא	הִיא	יְהִיא
<i>pl.</i> הֵן (הֵן), הֵן	הֵן	הֵן	הֵן	הֵן	יְהֵן

DEMONSTRATIVE, § 73.

<i>Masc.</i>	<i>Fem.</i>	<i>Common.</i>
SING. הַ (זֶה)	זֶה, זֶה, זֶה <i>this.</i>	PLUR. אֵלֶּה, אֵלֶּה <i>these.</i>

RELATIVE, § 74.

אֲשֶׁר *who* or *which*; abbreviated form אֲשֶׁר (אֲשֶׁר, אֲשֶׁר, אֲשֶׁר)

INTERROGATIVE AND INDEFINITE, § 75.

מִי *who?* or *whoever.* מַה (מַה, מַה, מַה) *what?* or *whatever.*

II. PARADIGM OF

		KĀL.	NIPHAL.	PIEL.	PUAL.
PRES. (PERF.)	3 m.	קָטַל	נִקְטַל	קָטַל	קָטַל
	3 f.	קָטְלָה	נִקְטְלָה	קָטְלָה	קָטְלָה
	2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
	2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
	1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי
	Plur. 3 m.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ
	2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
	2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן
	1 c.	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ
INFIN.	absol.	קָטוּל	הִקְטִיל	קָטַל	קָטַל
	constr.	קָטֹל	הִקְטִיל	קָטֹל	(קָטֹל)
FUT. (IMPF.)	3 m.	יִקְטֹל	יִקְטֹל	יִקְטֹל	יִקְטֹל
	3 f.	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל
	2 m.	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל
	2 f.	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי
	1 c.	אֶקְטֹל	אֶקְטֹל	אֶקְטֹל	אֶקְטֹל
	Plur. 3 m.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
	3 f.	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה
	2 m.	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ
	2 f.	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה	תִּקְטְלֶנָּה
	1 c.	נִקְטֹל	נִקְטֹל	נִקְטֹל	נִקְטֹל
IMPER.	2 m.	קָטֹל	הִקְטִיל	קָטֹל	
	2 f.	קָטְלִי	הִקְטִילִי	קָטְלִי	
	Plur. 2 m.	קָטְלוּ	הִקְטִילוּ	קָטְלוּ	wanting
	2 f.	קָטְלֶנָּה	הִקְטִילֶנָּה	קָטְלֶנָּה	
PART.	act.	קָטֵל		מִקְטֵל	
	pass.	קָטִיל	נִקְטֵל		מִקְטֵל

PERFECT. VERBS, § 81.

HIPHIL.	HOPHAL.	HITHPAEL.	KAL (<i>mid. ē</i>).	KAL (<i>mid. ō</i>).
הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	קָטַל	שָׁחַט
הִקְטִילָהּ	הִקְטִילָהּ	הִתְקַטְּלָהּ	קָטְלָהּ	שָׁחָהּ
הִקְטִילָתָּ	הִקְטִילָתָּ	הִתְקַטְּלָתָּ	קָטַלְתָּ	שָׁחַלְתָּ
הִקְטִילָתְּ	הִקְטִילָתְּ	הִתְקַטְּלָתְּ	קָטַלְתְּ	שָׁחַלְתְּ
הִקְטִילָתִי	הִקְטִילָתִי	הִתְקַטְּלָתִי	קָטַלְתִּי	שָׁחַלְתִּי
הִקְטִילֹהוּ	הִקְטִילֹהוּ	הִתְקַטְּלוּ	קָטְלוּ	שָׁחוּ
הִקְטִילְתֶּם	הִקְטִילְתֶּם	הִתְקַטְּלְתֶּם	קָטַלְתֶּם	(שָׁחַלְתֶּם)
הִקְטִילְתָּן	הִקְטִילְתָּן	הִתְקַטְּלְתָּן	קָטַלְתָּן	(שָׁחַלְתָּן)
הִקְטִילֻהוּ	הִקְטִילֻהוּ	הִתְקַטְּלוּ	קָטְלוּ	שָׁחוּ
הִקְטִיל	הִקְטִיל	(הִתְקַטֵּל)	קָטַד	שָׁחַד
הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	קָטַד	שָׁחַד
יִקְטִיל	יִקְטִיל	יִתְקַטֵּל	יִקְטֹד	יִשָּׁחַד
תִּקְטִיל	תִּקְטִיל	תִּתְקַטֵּל	תִּקְטֹד	תִּשָּׁחַד
תִּקְטִיל	תִּקְטִיל	תִּתְקַטֵּל	תִּקְטֹד	תִּשָּׁחַד
תִּקְטִילִי	תִּקְטִילִי	תִּתְקַטֵּלִי	תִּקְטֹדִי	תִּשָּׁחַדִי
אִקְטִיל	אִקְטִיל	אִתְקַטֵּל	אִקְטֹד	אִשָּׁחַד
יִקְטִילוּ	יִקְטִילוּ	יִתְקַטֵּלוּ	יִקְטֹדוּ	יִשָּׁחַדוּ
תִּקְטִילְנָה	תִּקְטִילְנָה	תִּתְקַטֵּלְנָה	תִּקְטֹדְנָה	תִּשָּׁחַדְנָה
תִּקְטִילוּ	תִּקְטִילוּ	תִּתְקַטֵּלוּ	תִּקְטֹדוּ	תִּשָּׁחַדוּ
תִּקְטִילְנָה	תִּקְטִילְנָה	תִּתְקַטֵּלְנָה	תִּקְטֹדְנָה	תִּשָּׁחַדְנָה
נִקְטִיל	נִקְטִיל	נִתְקַטֵּל	נִקְטֹד	נִשָּׁחַד
הִקְטִיל		הִתְקַטֵּל	קָטַד	
הִקְטִילִי		הִתְקַטֵּלִי	קָטְדִי	
הִקְטִילוּ	wanting	הִתְקַטֵּלוּ	קָטְדוּ	
הִקְטִילְנָה		הִתְקַטֵּלְנָה	קָטְדְנָה	
מִקְטִיל		מִתְקַטֵּל		
	מִקְטִיל			

III. PARADIGM OF THE PERFECT

SINGULAR.					
	1 com.	2 masc.	2 fem.	3 masc.	3 fem.
KAL PRETERITE OR PERFECT.					
SING. 3 masc.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּהוּ קָטַלְנוּ	קָטַלְתָּ
3 fem.	קָטַלְתִּי	קָטַלְתָּהּ	קָטַלְתְּהָ	קָטַלְתָּהוּ קָטַלְתָּ	קָטַלְתָּהּ
2 masc.	קָטַלְתָּנִי } קָטַלְתָּהּ }	—	—	קָטַלְתָּהוּ } קָטַלְתָּ }	קָטַלְתָּהּ
2 fem.	קָטַלְתִּינִי	—	—	קָטַלְתִּיָּהוּ קָטַלְתִּי	קָטַלְתִּיָּהּ
1 com.	—	קָטַלְתִּיָּהּ	קָטַלְתִּיָּהּ	קָטַלְתִּיָּהוּ	קָטַלְתִּיָּהּ
PLUR. 3 com.	קָטַלְנוּנִי	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּםהוּ	קָטַלְתֶּםהָ
2 masc.	קָטַלְתֶּםנִי	—	—	קָטַלְתֶּםהוּ	קָטַלְתֶּםהָ
1 com.	—	קָטַלְתֶּםהּ	קָטַלְתֶּםהָ	קָטַלְתֶּםהוּ	קָטַלְתֶּםהָ
INFINITIVE.	קָטַלְנִי } קָטַלְתִּי }	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּהוּ	קָטַלְתָּ
FUTURE OR IMPERFECT.					
SING. 3 masc.	יִקָּטַלְנִי } יִקָּטַלְתִּי }	יִקָּטַלְתָּ } יִקָּטַלְתָּהּ }	יִקָּטַלְתְּ	יִקָּטַלְתָּהוּ } יִקָּטַלְתָּ }	יִקָּטַלְתָּ } יִקָּטַלְתָּהּ }
PLUR. 3 masc.	יִקָּטַלְנוּנִי	יִקָּטַלְתֶּם	יִקָּטַלְתֶּם	יִקָּטַלְתֶּםהוּ	יִקָּטַלְתֶּםהָ
IMPERATIVE.					
SING. 2 masc.	קָטַלְנִי	—	—	קָטַלְתָּהוּ	קָטַלְתָּ
PIEL PRETERITE OR PERFECT.					
SING. 3 masc.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּהוּ	קָטַלְתָּ
HITHIL PRETERITE OR PERFECT.					
SING. 3 masc.	הִקָּטַלְנִי	הִקָּטַלְתָּ	הִקָּטַלְתְּ	הִקָּטַלְתָּהוּ	הִקָּטַלְתָּ

VERBS WITH SUFFIXES, § 101.

1 <i>com.</i>	PLURAL.			
	2 <i>masc.</i>	2 <i>fem.</i>	3 <i>masc.</i>	3 <i>fem.</i>
קטלמו	קטלכם	קטלכן	קטלם	קטלן
קטלחננו	קטלחכם	קטלחכן	קטלחם	קטלחן
קטלחננו	—	—	קטלחם	קטלחן
קטלחננו	—	—	קטלחים	קטלחין
—	קטלחיכם	קטלחיכן	קטלחים	קטלחין
קטלחננו	קטלחיכם	קטלחיכן	קטלחים	קטלחין
קטלחננו	—	—	קטלחים	קטלחין
—	קטלחיכם	קטלחיכן	קטלחים	קטלחין
קטלמו	קטלכם	קטלכן	קטלם	קטלן
יקטלמו	יקטלכם	יקטלכן	יקטלם	יקטלן
יקטלחננו	יקטלחכם	יקטלחכן	יקטלחים	יקטלחין
יקטלחננו	—	—	יקטלחים	יקטלחין
—	יקטלחיכם	יקטלחיכן	יקטלחים	יקטלחין
קטלמו	—	—	קטלם	
קטלמו	קטלכם	קטלכן	קטלם	קטלן
הקטלמו	הקטלכם	הקטלכן	הקטלם	הקטלן

IV. PARADIGM OF PE GUTTURAL VERBS, § 108.

		KAL.	NIPHAL.	HIPHAL.	HOPHAL.	KAL (fut. a)
PRET. (PERF.)	3 m.	עָמַד	נָעַמַד	הָעָמַיִד	הָעָמַד	הָעָמַד
	3 f.	עָמְדָה	נָעַמְדָה	הָעָמְדָה	הָעָמְדָה	הָעָמְדָה
	2 m.	עָמַדְתָּ	נָעַמַדְתָּ	הָעָמַדְתָּ	הָעָמַדְתָּ	הָעָמַדְתָּ
	2 f.	עָמַדְתְּ	נָעַמַדְתְּ	הָעָמַדְתְּ	הָעָמַדְתְּ	הָעָמַדְתְּ
	1 c.	עָמַדְתִּי	נָעַמַדְתִּי	הָעָמַדְתִּי	הָעָמַדְתִּי	הָעָמַדְתִּי
	Plur. 3 c.	עָמְדוּ	נָעַמְדוּ	הָעָמְדוּ	הָעָמְדוּ	הָעָמְדוּ
	2 m.	עָמַדְתֶּם	נָעַמַדְתֶּם	הָעָמַדְתֶּם	הָעָמַדְתֶּם	הָעָמַדְתֶּם
	2 f.	עָמַדְתֶּן	נָעַמַדְתֶּן	הָעָמַדְתֶּן	הָעָמַדְתֶּן	הָעָמַדְתֶּן
	1 c.	עָמַדְנוּ	נָעַמַדְנוּ	הָעָמַדְנוּ	הָעָמַדְנוּ	הָעָמַדְנוּ
INFIN. Absol.		עָמֹד	הָעָמַד	הָעָמַד	הָעָמַד	
	Constr.	עָמַד	הָעָמַד	הָעָמַד	הָעָמַד	
FUT. (IMPF.)	3 m.	יַעֲמֹד	יִנְעֹמַד	יִעָמְדוּ	יַעֲמֹד	יַעֲמֹד
	3 f.	תַּעֲמֹד	תִּנְעֹמַד	תִּעָמְדוּ	תַּעֲמֹד	תַּעֲמֹד
	2 m.	תַּעֲמֹד	תַּעֲמֹד	תַּעֲמֹד	תַּעֲמֹד	תַּעֲמֹד
	2 f.	תַּעֲמֹדִי	תַּעֲמֹדִי	תַּעֲמֹדִי	תַּעֲמֹדִי	תַּעֲמֹדִי
	1 c.	אֶעֱמֹד	אֶנְעֹמַד	אֶעָמְדוּ	אֶעֱמֹד	אֶעֱמֹד
	Plur. 3 m.	יַעֲמֹדוּ	יִנְעֹמְדוּ	יִעָמְדוּ	יַעֲמֹדוּ	יַעֲמֹדוּ
	3 f.	תַּעֲמֹדְנָה	תִּנְעֹמְדְנָה	תִּעָמְדְנָה	תַּעֲמֹדְנָה	תַּעֲמֹדְנָה
	2 m.	תַּעֲמֹדוּ	תַּעֲמֹדוּ	תַּעֲמֹדוּ	תַּעֲמֹדוּ	תַּעֲמֹדוּ
	2 f.	תַּעֲמֹדְנָה	תַּעֲמֹדְנָה	תַּעֲמֹדְנָה	תַּעֲמֹדְנָה	תַּעֲמֹדְנָה
	1 c.	נֶעֱמַד	נֶעֱמַד	נֶעֱמַד	נֶעֱמַד	נֶעֱמַד
IMPER.	2 m.	עָמַד	הָעָמַד	הָעָמַד		הָעָמַד
	2 f.	עָמְדִי	הָעָמְדִי	הָעָמְדִי	wanting	הָעָמְדִי
	Plur. 2 m.	עָמְדוּ	הָעָמְדוּ	הָעָמְדוּ		הָעָמְדוּ
	2 f.	עָמְדְנָה	הָעָמְדְנָה	הָעָמְדְנָה		הָעָמְדְנָה
PART.	Act.	עָמֵד		בִּנְעֹמֵד		
	Pass.	עָמֹד	נָעַמֵד		בִּנְעֹמֵד	

V. PARADIGM OF AYIN GUTTURAL VERBS, § 116.

		KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
PRET. (PERF.)	3 m.	בָּאַל	נִבְּאַל	בָּאַל	בָּאַל	הִתְבָּאַל
	3 f.	בָּאַלָה	נִבְּאַלָה	בָּאַלָה	בָּאַלָה	הִתְבָּאַלָה
	2 m.	בָּאַלְתָּ	נִבְּאַלְתָּ	בָּאַלְתָּ	בָּאַלְתָּ	הִתְבָּאַלְתָּ
	2 f.	בָּאַלְתְּ	נִבְּאַלְתְּ	בָּאַלְתְּ	בָּאַלְתְּ	הִתְבָּאַלְתְּ
	1 c.	בָּאַלְתִּי	נִבְּאַלְתִּי	בָּאַלְתִּי	בָּאַלְתִּי	הִתְבָּאַלְתִּי
	Plur. 3 c.	בָּאַלּוּ	נִבְּאַלּוּ	בָּאַלּוּ	בָּאַלּוּ	הִתְבָּאַלּוּ
	2 m.	בָּאַלְתֶּם	נִבְּאַלְתֶּם	בָּאַלְתֶּם	בָּאַלְתֶּם	הִתְבָּאַלְתֶּם
	2 f.	בָּאַלְתֶּן	נִבְּאַלְתֶּן	בָּאַלְתֶּן	בָּאַלְתֶּן	הִתְבָּאַלְתֶּן
	1 c.	בָּאַלְנוּ	נִבְּאַלְנוּ	בָּאַלְנוּ	בָּאַלְנוּ	הִתְבָּאַלְנוּ
INFIN. Absol.		בְּאוֹל	הִבְּאוֹל	בְּאוֹל		
Constr.		בֹּאֵל	הִבְּאֵל	בֹּאֵל		הִתְבְּאֵל
FUT. (IMPF.)	3 m.	יִבְּאוֹל	יִבְּאוֹל	יִבְּאוֹל	יִבְּאוֹל	יִתְבְּאוֹל
	3 f.	תִּבְּאוֹל	תִּבְּאוֹל	תִּבְּאוֹל	תִּבְּאוֹל	תִּתְבְּאוֹל
	2 m.	תִּבְּאוֹל	תִּבְּאוֹל	תִּבְּאוֹל	תִּבְּאוֹל	תִּתְבְּאוֹל
	2 f.	תִּבְּאוֹלִי	תִּבְּאוֹלִי	תִּבְּאוֹלִי	תִּבְּאוֹלִי	תִּתְבְּאוֹלִי
	1 c.	אֶבְּאוֹל	אֶבְּאוֹל	אֶבְּאוֹל	אֶבְּאוֹל	אֶתְבְּאוֹל
	Plur. 3 m.	יִבְּאוּ	יִבְּאוּ	יִבְּאוּ	יִבְּאוּ	יִתְבְּאוּ
	3 f.	תִּבְּאוּנָה	תִּבְּאוּנָה	תִּבְּאוּנָה	תִּבְּאוּנָה	תִּתְבְּאוּנָה
	2 m.	תִּבְּאוּ	תִּבְּאוּ	תִּבְּאוּ	תִּבְּאוּ	תִּתְבְּאוּ
	2 f.	תִּבְּאוּנָה	תִּבְּאוּנָה	תִּבְּאוּנָה	תִּבְּאוּנָה	תִּתְבְּאוּנָה
	1 c.	נִבְּאוֹל	נִבְּאוֹל	נִבְּאוֹל	נִבְּאוֹל	נִתְבְּאוֹל
IMPER.	2 m.	בְּאוֹל	הִבְּאוֹל	בְּאוֹל		הִתְבְּאוֹל
	2 f.	בְּאוֹלִי	הִבְּאוֹלִי	בְּאוֹלִי	wanting	הִתְבְּאוֹלִי
	Plur. 2 m.	בְּאוּ	הִבְּאוּ	בְּאוּ		הִתְבְּאוּ
	2 f.	בְּאוּנָה	הִבְּאוּנָה	בְּאוּנָה		הִתְבְּאוּנָה
PART.	Act.	בֹּאֵל		מִבְּאוֹל		מִתְבְּאוֹל
	Pass.	בֹּאֵל	נִבְּאוֹל		מִבְּאוֹל	

VI. PARADIGM OF LAMEDH GUTTURAL VERBS, § 123.

		KAL.	NIPHAL.	PIEL.	HIPHL.	HITHPAEL.
PRET. (PERF.)	3 m.	שָׁלַח	נִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	הִשְׁתַּלַּח
	3 f.	שָׁלְחָה	נִשְׁלְחָה	שִׁלְחָה	הִשְׁלִיחָה	הִשְׁתַּלְּחָה
	2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
	2 f.	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שִׁלַּחְתְּ	הִשְׁלַחְתְּ	הִשְׁתַּלַּחְתְּ
	1 c.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
	Plur. 3 c.	שָׁלְחוּ	נִשְׁלְחוּ	שִׁלְחוּ	הִשְׁלִיחוּ	הִשְׁתַּלְּחוּ
	2 m.	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
	2 f.	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
	1 c.	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
INFIN. Absol.		שִׁלֹּחַ	נִשְׁלַחַ	שִׁלַּחַ	הִשְׁלִיחַ	—
	Constr.	שִׁלְחָה	הִשְׁלִיחָה	שִׁלַּחָה	הִשְׁלִיחָה	הִשְׁתַּלַּחָה
FUT. (IMPF.)	3 m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלִיחַ	יִשְׁתַּלַּח
	3 f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
	2 m.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
	2 f.	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלִיחִי	תִּשְׁתַּלַּחִי
	1 c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלִיחַ	אֶשְׁתַּלַּח
	Plur. 3 m.	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלִיחוּ	יִשְׁתַּלְּחוּ
	3 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
	2 m.	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁתַּלַּחוּ
	2 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
	1 c.	נִשְׁלַחַ	נִשְׁלַחַ	נִשְׁלַחַ	נִשְׁלִיחַ	נִשְׁתַּלַּח
IMPER.	2 m.	שִׁלַּח	הִשְׁלַח	שִׁלַּח	הִשְׁלַח	הִשְׁתַּלַּח
	2 f.	שִׁלְחִי	הִשְׁלְחִי	שִׁלְחִי	הִשְׁלְחִי	הִשְׁתַּלְּחִי
	Plur. 2 m.	שִׁלְחוּ	הִשְׁלְחוּ	שִׁלְחוּ	הִשְׁלְחוּ	הִשְׁתַּלְּחוּ
	2 f.	שִׁלַּחְנָה	הִשְׁלַחְנָה	שִׁלַּחְנָה	הִשְׁלַחְנָה	הִשְׁתַּלַּחְנָה
PART. Act.		שֹׁלֵחַ		מְשַׁלֵּחַ	מְשַׁלֵּחַ	מְשַׁתַּלֵּחַ
Pass.		שֹׁלְחָה	נִשְׁלָחַ			

VII. PARADIGM OF PE NUN VERBS, § 129.

		KAL.	NIPHAL.	HIPHAL.	HOPHAL.	KAL.
PRET. (PERF.)	3 m.	נָכַשׁ	נִכְּשׁ	הִנְכִּישׁ	הִנְכִּישׁ	נָכַח
	3 f.	נִכְּשָׁה	נִכְּשָׁה	הִנְכִּיֶּשֶׁה	הִנְכִּיֶּשֶׁה	נִכְּחָה
	2 m.	נִכְּשָׁתָּ	נִכְּשָׁתָּ	הִנְכִּיֶּשְׁתָּ	הִנְכִּיֶּשְׁתָּ	נִכְּחָתָּ
	2 f.	נִכְּשָׁתְּ	נִכְּשָׁתְּ	הִנְכִּיֶּשְׁתְּ	הִנְכִּיֶּשְׁתְּ	נִכְּחָתְּ
	1 c.	נִכְּשָׁתִי	נִכְּשָׁתִי	הִנְכִּיֶּשְׁתִּי	הִנְכִּיֶּשְׁתִּי	נִכְּחָתִי
	Plur. 3 c.	נִכְּשׁוּ	נִכְּשׁוּ	הִנְכִּיֶּשׁוּ	הִנְכִּיֶּשׁוּ	נִכְּחָנוּ
	2 m.	נִכְּשָׁתֶם	נִכְּשָׁתֶם	הִנְכִּיֶּשְׁתֶּם	הִנְכִּיֶּשְׁתֶּם	נִכְּחָתֶם
	2 f.	נִכְּשָׁתֶן	נִכְּשָׁתֶן	הִנְכִּיֶּשְׁתֶּן	הִנְכִּיֶּשְׁתֶּן	נִכְּחָתֶן
	1 c.	נִכְּשָׁנוּ	נִכְּשָׁנוּ	הִנְכִּיֶּשְׁנוּ	הִנְכִּיֶּשְׁנוּ	נִכְּחָנוּ
INFIN. Absol.		נִכְּשׁ	הִנְכִּשׁ	הִנְכִּשׁ	הִנְכִּשׁ	נִכְּחֹן
Constr.		נִכְּשָׁתָּ	הִנְכִּשׁ	הִנְכִּשׁ	הִנְכִּשׁ	נִכְּחָתָּ
FUT. (IMPF.)	3 m.	יִכְּשׁ	יִכְּשֹׁשׁ	יִכְּשִׁי	יִכְּשִׁי	יִכְּחֹן
	3 f.	תִּכְּשֶׁה	תִּכְּשֶׁה	תִּכְּשִׁי	תִּכְּשִׁי	תִּכְּחֹן
	2 m.	תִּכְּשֶׁשׁ	תִּכְּשֶׁשׁ	תִּכְּשִׁי	תִּכְּשִׁי	תִּכְּחֹן
	2 f.	תִּכְּשִׁי	תִּכְּשִׁי	תִּכְּשִׁי	תִּכְּשִׁי	תִּכְּחֹן
	1 c.	אִכְּשֶׁה	אִכְּשֶׁה	אִכְּשִׁי	אִכְּשִׁי	אִכְּחֹן
	Plur. 3 m.	יִכְּשׁוּ	יִכְּשׁוּ	יִכְּשִׁי	יִכְּשִׁי	יִכְּחֹנוּ
	3 f.	תִּכְּשֶׁנָּה	תִּכְּשֶׁנָּה	תִּכְּשֶׁנָּה	תִּכְּשֶׁנָּה	(תִּכְּחֶנָּה)
	2 m.	תִּכְּשֶׁוּ	תִּכְּשֶׁוּ	תִּכְּשֶׁוּ	תִּכְּשֶׁוּ	תִּכְּחֶנָּה
	2 f.	תִּכְּשֶׁנָּה	תִּכְּשֶׁנָּה	תִּכְּשֶׁנָּה	תִּכְּשֶׁנָּה	(תִּכְּחֶנָּה)
	1 c.	נִכְּשֶׁה	נִכְּשֶׁה	נִכְּשֶׁה	נִכְּשֶׁה	נִכְּחֶה
IMPER.	2 m.	כְּשֵׁ	הִנְכִּשׁ	הִנְכִּשׁ		כְּחֵ
	2 f.	כְּשִׁי	הִנְכִּשִׁי	הִנְכִּשִׁי	wanting	כְּחִי
	Plur. 2 m.	כְּשׁוּ	הִנְכִּשׁוּ	הִנְכִּשׁוּ		כְּחֹה
	2 f.	כְּשֶׁנָּה	הִנְכִּשֶׁנָּה	הִנְכִּשֶׁנָּה		(כְּחֶנָּה)
PART. Act.		נִכְּשָׁן		מִכְּשֵׁן		נִכְּחָן
Pass.		נִכְּשָׁן	נִכְּשָׁן		מִכְּשָׁן	נִכְּחָן

VIII. PARADIGM OF AYIN

		KAL.	NIPHAL.	PIEL.
PRET. 3 m.		סָבַב	סָב	סִבֵּב
(PERF.) 3 f.		סָבְבָהּ	סָבְהָ	סִבְבְּהָ
2 m.		(סָבְבָתָּהּ)	סָבִיחַ	סִבְבְּחָהּ
2 f.		(סָבְבָתְּהָ)	סָבִיחַ	סִבְבְּחָהּ
1 c.		סָבְבָתִּי	סָבִיחִי	סִבְבְּחִי
Plur. 3 c.		סָבְבוּ	סָבוּ	סִבְבוּ
2 m.		(סָבְבָתֶם)	סָבוּתֶם	סִבְבְּתֶם
2 f.		(סָבְבָתְּנָהּ)	סָבוּתְּנָהּ	סִבְבְּתְּנָהּ
1 c.		סָבְבֵנוּ	סָבוּנוּ	סִבְבֵנוּ
INFIN. Absol.		סָבוֹב	סֵב	הִסְבִּיב
Constr.		סָבֵב	סֵב	הִסְבֵּב
PRET. 3 m.		יָסַב	יָסַב	יִסְבֵּב
(IMPF.) 3 f.		תָּסַבְהָ	תָּסַבְהָ	תִּסְבְּבָהּ
2 m.		תָּסַבְהָ	תָּסַבְהָ	תִּסְבְּבָהּ
2 f.		תָּסַבְתִּי	תָּסַבְתִּי	תִּסְבְּבִי
1 c.		אָסַבְתִּי	אָסַבְתִּי	אִסְבְּבִי
Plur. 3 m.		יָסַבוּ	יָסַבוּ	יִסְבְּבוּ
3 f.		תָּסַבְתֶּנָּהּ	תָּסַבְתֶּנָּהּ	תִּסְבְּבֶנָּהּ
2 m.		תָּסַבְתֶּנָּהּ	תָּסַבְתֶּנָּהּ	תִּסְבְּבֶנָּהּ
2 f.		תָּסַבְתֶּנָּהּ	תָּסַבְתֶּנָּהּ	תִּסְבְּבֶנָּהּ
1 c.		נָסַבְתִּי	נָסַבְתִּי	נִסְבְּבִי
IMPER. 2 m.		סֵב	הִסְבֵּב	סִבֵּב
2 f.		סֵבִי	הִסְבֵּבִי	סִבְבִּי
Plur. 2 m.		סֵבוּ	הִסְבֵּבוּ	סִבְבוּ
2 f.		סֵבִינָהּ	הִסְבֵּבִינָהּ	סִבְבִּינָהּ
PART. Act.		סֹבֵב		נִסְבֵּב
Pass.		סָבִיב	נָסַב	

DOUBLED VERBS, § 133.

HIPHIL.	HOPHAL.	HITHPAEL.	PIEL.
הִסָּב	הוּסַב	הִסְתַּוְּבַב	סָבַסָּב
הִסְבָּת	הוּסְבַת	הִסְתַּוְּבַת	סָבַסְבָּה
הִסְבֹּת		הִסְתַּוְּבַת	סָבַסְבֹּת
הִסְבֹּת		הִסְתַּוְּבַת	סָבַסְבֹּת
הִסְבֹּתִי		הִסְתַּוְּבַתִּי	סָבַסְבֹּתִי
הִסְבּוּ	הוּסְבּוּ	הִסְתַּוְּבּוּ	סָבַסְבּוּ
הִסְבִּיחֻם		הִסְתַּוְּבִיחֻם	סָבַסְבִּיחֻם
הִסְבִּיחֵן		הִסְתַּוְּבִיחֵן	סָבַסְבִּיחֵן
הִסְבִּיחוּ		הִסְתַּוְּבִיחוּ	סָבַסְבִּיחוּ
הִסָּב			סָבַסָּב
הִסָּב		הִסְתַּוְּבַב	סָבַסָּב
יָסַב	יּוּסַב	יִסְתַּוְּבַב	יָסַבְסָב
תָּסַב	תּוּסַב	תִּסְתַּוְּבַב	תָּסַבְסָב
תָּסַב	תּוּסַב	תִּסְתַּוְּבַב	תָּסַבְסָב
תָּסַבִּי	תּוּסַבִּי	תִּסְתַּוְּבַבִּי	תָּסַבְסָבִי
אָסַב	אּוּסַב	אִסְתַּוְּבַב	אָסַבְסָב
יָסְבּוּ	יּוּסְבּוּ	יִסְתַּוְּבּוּ	יָסַבְסָבּוּ
תָּסַבְיָנָה		תִּסְתַּוְּבְיָנָה	תָּסַבְסָבְיָנָה
תָּסַבּוּ	תּוּסַבּוּ	תִּסְתַּוְּבּוּ	תָּסַבְסָבּוּ
תָּסַבְיָנָה		תִּסְתַּוְּבְיָנָה	תָּסַבְסָבְיָנָה
נָסַב	נּוּסַב	נִסְתַּוְּבַב	נָסַבְסָב
הָסַב		הִסְתַּוְּבַב	סָבַסָּב
הָסַבִּי	wanting	הִסְתַּוְּבַבִּי	סָבַסָּבִי
הָסַבּוּ		הִסְתַּוְּבּוּ	סָבַסָּבּוּ
הָסַבְיָנָה		הִסְתַּוְּבְיָנָה	סָבַסָּבְיָנָה
מִסָּב		מִסְתַּוְּבַב	מִסָּבְסָב
	מוּסָב		

IX. PARADIGM OF AYIN VAV

		KAL.	NIPHAL.	PIEL.	PUAL.
PRET. (PERF.)	3 m.	קם	נקום	קוי'ם	קוי'ם
	3 f.	קמה	נקומה	קוי'מה	קוי'מה
	2 m.	קמית	נקיבות	קוי'מית	קוי'מית
	2 f.	קמית	נקיבות	קוי'מית	קוי'מית
	1 c.	קמית	נקיבות	קוי'מית	קוי'מית
	Plur. 3 c.	קמו	נקומו	קוי'מו	קוי'מו
	2 m.	קמיתם	נקומותם	קוי'מיתם	קוי'מיתם
	2 f.	קמיתן	נקיבותן	קוי'מיתן	קוי'מיתן
	1 c.	קמיה	נקומיה	קוי'מיה	קוי'מיה
INFIN. Absol.		קום	הקום		
Constr.		קום	הקום	קוי'ם	
FUT. (IMPF.)	3 m.	יקום	יקום	יקוי'ם	יקוי'ם
	3 f.	תקום	תקום	תקוי'ם	תקוי'ם
	2 m.	תקום	תקום	תקוי'ם	תקוי'ם
	2 f.	תקומי	תקומי	תקוי'מי	תקוי'מי
	1 c.	אקום	אקום	אקוי'ם	אקוי'ם
	Plur. 3 m.	יקומו	יקומו	יקוי'מו	יקוי'מו
	3 f.	תקומנה	תקומנה	תקוי'מנה	תקוי'מנה
	2 m.	תקומי	תקומי	תקוי'מי	תקוי'מי
	2 f.	תקומנה	תקומנה	תקוי'מנה	תקוי'מנה
	1 c.	נקום	נקום	נקוי'ם	נקוי'ם
IMPER.	2 m.	קום	הקום	קוי'ם	
	2 f.	קומי	הקומי	קוי'מי	wanting
	Plur. 2 m.	קומו	הקומו	קוי'מו	
	2 f.	קומנה	הקומנה	קוי'מנה	
PART.	Act.	קם		מיקוי'ם	
	Pass.	קום	נקום		מיקומם

AND AYIN YODH VERBS, § 154.

HIPHIL.	HOPHAL.	HITHPAEL.	KAL.
הָקִים	הוֹקֵם	הִתְקוֹמֵם	קָבַ
הִקְיָמָה	הוֹקְמָה	הִתְקוֹמְמָה	קָבָה
הִקְיִמּוּת	(הוֹקְמָת)	הִתְקוֹמְמִית	קָבַת
הִקְיִמוּת	(הוֹקְמָת)	הִתְקוֹמְמִית	קָבַת
הִקְיִמּוּתִי	(הוֹקְמָתִי)	הִתְקוֹמְמִיתִי	קָבַתִּי
הִקְיִמּוּ	הוֹקְמוּ	הִתְקוֹמְמוּ	קָבוּ
הִקְיִמּוּתָם	(הוֹקְמָתָם)	הִתְקוֹמְמִיתָם	קָבַתָּם
הִקְיִמּוּתָן	(הוֹקְמָתָן)	הִתְקוֹמְמִיתָן	קָבַתָּן
הִקְיִמּוּנִי	(הוֹקְמָנִי)	הִתְקוֹמְמִנִי	קָבַנִי
הָקִים		הִתְקוֹמֵם	קָבַ
הָקִים		הִתְקוֹמֵם	קָבַ
הָקִים	יִהְיֶה	יִתְקוֹמֵם	יִקְבֹּב
הָקִים	תִּהְיֶה	תִּתְקוֹמֵם	תִּקְבֹּב
הָקִים	תִּהְיֶה	תִּתְקוֹמֵם	תִּקְבֹּב
הִקְיָמִי	תִּהְיֶינִי	תִּתְקוֹמְמִי	תִּקְבֹּבִי
אָקִים	אִהְיֶה	אִתְקוֹמֵם	אִקְבֹּב
הִקְיָמוּ	יִהְיֶימוּ	יִתְקוֹמְמוּ	יִקְבֹּבוּ
הִקְיָמְנָה	(תִּהְיֶינָה)	תִּתְקוֹמְמֶנָה	תִּקְבֹּבְנָה
הִקְיָמוּ	תִּהְיֶימוּ	תִּתְקוֹמְמוּ	תִּקְבֹּבוּ
הִקְיָמְנָה	(תִּהְיֶינָה)	תִּתְקוֹמְמֶנָה	תִּקְבֹּבְנָה
נָקִים	נִהְיֶה	נִתְקוֹמֵם	נִקְבֹּב
הָקִים		הִתְקוֹמֵם	קָבַ
הִקְיָמִי	wanting	הִתְקוֹמְמִי	קָבִי
הִקְיָמוּ		הִתְקוֹמְמוּ	קָבוּ
הִקְיָמְנָה		הִתְקוֹמְמֶנָה	(קָבְנָה)
מִקְיָם		מִתְקוֹמֵם	קָבַ
מִקְיָם		מִתְקוֹמֵם	קָבוּ

X. PARADIGM OF PE YODH VERBS, § 144.

		KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.	
PRET. (PERF.)	3 m.	יָשַׁב	נִישַׁב	הוֹשִׁיב	הוֹשִׁב	יָשַׁב	
	3 f.	יָשְׁבָה	נִישְׁבָה	הוֹשִׁיבָה	הוֹשִׁבָה	יָשְׁבָה	
	2 m.	יָשַׁבְתָּ	נִישַׁבְתָּ	הוֹשִׁיבְתָּ	הוֹשִׁבְתָּ	יָשַׁבְתָּ	
	2 f.	יָשַׁבְתְּ	נִישַׁבְתְּ	הוֹשִׁיבְתְּ	הוֹשִׁבְתְּ	יָשַׁבְתְּ	
	1 c.	יָשַׁבְתִּי	נִישַׁבְתִּי	הוֹשִׁיבְתִּי	הוֹשִׁבְתִּי	יָשַׁבְתִּי	
	Plur.	3 c.	יָשְׁבוּ	נִישְׁבוּ	הוֹשִׁיבוּ	הוֹשִׁיבוּ	יָשְׁבוּ
		2 m.	יָשַׁבְתֶּם	נִישַׁבְתֶּם	הוֹשִׁיבְתֶּם	הוֹשִׁבְתֶּם	יָשַׁבְתֶּם
		2 f.	יָשַׁבְתֶּן	נִישַׁבְתֶּן	הוֹשִׁיבְתֶּן	הוֹשִׁבְתֶּן	יָשַׁבְתֶּן
1 c.		יָשַׁבְנוּ	נִישַׁבְנוּ	הוֹשִׁיבְנוּ	הוֹשִׁבְנוּ	יָשַׁבְנוּ	
INFIN. Absol.		יָשׁוּב		הוֹשִׁיב		יָשׁוּב	
Constr.		שֹׁבֵת	הוֹשִׁיב	הוֹשִׁיב	הוֹשִׁיב	יָשׁוּב	
FUT. (IMPF.)	3 m.	יָשֵׁב	יִשָּׁב	יִהְיֶה	יִהְיֶה	יָשֵׁב	
	3 f.	יָשֻׁב	תִּשָּׁב	תִּהְיֶה	תִּהְיֶה	יָשֻׁב	
	2 m.	יָשֵׁב	תִּשָּׁב	תִּהְיֶה	תִּהְיֶה	יָשֵׁב	
	2 f.	תִּשָּׁבִי	תִּשָּׁבִי	תִּהְיֶיךָ	תִּהְיֶיךָ	תִּשָּׁבִי	
	1 c.	אֵשֵׁב	אִשָּׁב	אִהְיֶה	אִהְיֶה	אֵשֵׁב	
	Plur.	3 m.	יָשְׁבוּ	יִשָּׁבוּ	יִהְיֶינָה	יִהְיֶינָה	יָשְׁבוּ
		3 f.	תִּשָּׁבְנָה	תִּשָּׁבְנָה	תִּהְיֶינָה	תִּהְיֶינָה	תִּשָּׁבְנָה
		2 m.	תִּשָּׁבוּ	תִּשָּׁבוּ	תִּהְיֶינָה	תִּהְיֶינָה	תִּשָּׁבוּ
		2 f.	תִּשָּׁבְנָה	תִּשָּׁבְנָה	תִּהְיֶינָה	תִּהְיֶינָה	תִּשָּׁבְנָה
		1 c.	נִשָּׁב	נִשָּׁב	נִהְיֶינָה	נִהְיֶינָה	נִשָּׁב
IMPER.	2 m.	שֵׁב	הִשָּׁב	הִשָּׁב	wanting	יָשֵׁב	
	2 f.	שָׁבִי	הִשָּׁבִי	הִשָּׁבִי		יָשֻׁבִי	
	Plur.	2 m.	שָׁבוּ	הִשָּׁבוּ		יָשְׁבוּ	
		2 f.	שָׁבְנָה	הִשָּׁבְנָה		יָשְׁבְנָה	
PART. Act.		יֹשֵׁב		מוֹשִׁיב		יֹשֵׁב	
Pass.		יָשׁוּב	נֹשֵׁב		מוֹשִׁב	יָשׁוּב	

XI. PARADIGM OF LAMEDH ALEPH VERBS, § 164.

		KAL	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
PRET. (PERF.)	3 m.	לָמַד	נִלְמַד	לָמַד	הִלְמִיד	הִתְלַמֵּד
	3 f.	לָמְדָה	נִלְמְדָה	לָמְדָה	הִלְמִידָה	הִתְלַמְּדָה
	2 m.	לָמַדְתָּ	נִלְמַדְתָּ	לָמַדְתָּ	הִלְמִידְתָּ	הִתְלַמֵּדְתָּ
	2 f.	לָמַדְתְּ	נִלְמַדְתְּ	לָמַדְתְּ	הִלְמִידְתְּ	הִתְלַמֵּדְתְּ
	1 c.	לָמַדְתִּי	נִלְמַדְתִּי	לָמַדְתִּי	הִלְמִידְתִּי	הִתְלַמֵּדְתִּי
	Plur. 3 c.	לָמְדוּ	נִלְמְדוּ	לָמְדוּ	הִלְמִידוּ	הִתְלַמְּדוּ
	2 m.	לָמַדְתֶּם	נִלְמַדְתֶּם	לָמַדְתֶּם	הִלְמִידְתֶּם	הִתְלַמֵּדְתֶּם
	2 f.	לָמַדְתֶּן	נִלְמַדְתֶּן	לָמַדְתֶּן	הִלְמִידְתֶּן	הִתְלַמֵּדְתֶּן
	1 c.	לָמַדְנוּ	נִלְמַדְנוּ	לָמַדְנוּ	הִלְמִידְנוּ	הִתְלַמֵּדְנוּ
INFIN. Absol.		לָמַד	לְלַמֵּד	לָמַד	לְהִלְמִיד	
Constr.		לָמַדְתָּ	לְלַמְּדָה	לָמַדְתָּ	לְהִלְמִידָה	לְהִתְלַמְּדָה
FUT. (IMPF.)	3 m.	יִלְמַד	יִלְמַד	יִלְמַד	יִלְמִיד	יִתְלַמֵּד
	3 f.	תִּלְמַד	תִּלְמַד	תִּלְמַד	תִּלְמִידָה	תִּתְלַמְּדָה
	2 m.	תִּלְמַדְתָּ	תִּלְמַדְתָּ	תִּלְמַדְתָּ	תִּלְמִידְתָּ	תִּתְלַמֵּדְתָּ
	2 f.	תִּלְמַדְתְּ	תִּלְמַדְתְּ	תִּלְמַדְתְּ	תִּלְמִידְתְּ	תִּתְלַמֵּדְתְּ
	1 c.	אֶלְמַד	אֶלְמַד	אֶלְמַד	אֶלְמִיד	אֶתְלַמֵּד
	Plur. 3 m.	יִלְמְדוּ	יִלְמְדוּ	יִלְמְדוּ	יִלְמִידוּ	יִתְלַמְּדוּ
	3 f.	תִּלְמְדוּהָ	תִּלְמְדוּהָ	תִּלְמְדוּהָ	תִּלְמִידוֹתָהּ	תִּתְלַמְּדוּהָ
	2 m.	תִּלְמְדוּהֶם	תִּלְמְדוּהֶם	תִּלְמְדוּהֶם	תִּלְמִידוֹתֵיכֶם	תִּתְלַמְּדוּהֶם
	2 f.	תִּלְמְדוּהֶן	תִּלְמְדוּהֶן	תִּלְמְדוּהֶן	תִּלְמִידוֹתֵיכֶן	תִּתְלַמְּדוּהֶן
	1 c.	נִלְמְדָנוּ	נִלְמְדָנוּ	נִלְמְדָנוּ	נִלְמִידָנוּ	נִתְלַמְּדָנוּ
IMPER.	2 m.	לָמַד	הִלְמִיד	לָמַד	הִלְמִיד	הִתְלַמֵּד
	2 f.	לָמְדִי	הִלְמִידִי	לָמְדִי	הִלְמִידִי	הִתְלַמְּדִי
	Plur. 2 m.	לָמְדוּ	הִלְמִידוּ	לָמְדוּ	הִלְמִידוּ	הִתְלַמְּדוּ
	2 f.	לָמְדוּהָ	הִלְמִידוֹתָהּ	לָמְדוּהָ	הִלְמִידוֹתָהּ	הִתְלַמְּדוּהָ
PART. Act.		לֹמֵד		לֹמֵד	לֹמֵד	לֹתְמֵד
Pass.		מְלִמֵּד	נִלְמָד			

XII. PARADIGM OF LAMEDH

		KAL.	NIPHAL.	PIEL.
PRET. (PERF.)	3 m.	בָּלַח	נִבְלַח	בִּלַּח
	3 f.	בָּלְחָה	נִבְלְחָה	בִּלְחָה
	2 m.	בָּלַחְתָּ	נִבְלַחְתָּ	בִּלַּחְתָּ
	2 f.	בָּלַחְתְּ	נִבְלַחְתְּ	בִּלַּחְתְּ
	1 c.	בָּלַחְתִּי	נִבְלַחְתִּי	בִּלַּחְתִּי
	Plur. 3 c.	בָּלְחוּ	נִבְלְחוּ	בִּלְחוּ
	2 m.	בָּלַחְתֶּם	נִבְלַחְתֶּם	בִּלַּחְתֶּם
	2 f.	בָּלַחְתֶּן	נִבְלַחְתֶּן	בִּלַּחְתֶּן
	1 c.	בָּלַחְנוּ	נִבְלַחְנוּ	בִּלַּחְנוּ
INFIN. Absol.		בָּלַח	נִבְלַח	בִּלַּח
Constr.		בָּלֹחַת	הַבְּלֹחַת	בְּלֹחַת
FUT. (IMPF.)	3 m.	יִבְלַח	יִבְלְחָה	יִבְלִיחַ
	3 f.	תִּבְלְחָה	תִּבְלְחָה	תִּבְלִיחַהּ
	2 m.	תִּבְלַחְתָּ	תִּבְלַחְתָּ	תִּבְלַחְתָּ
	2 f.	תִּבְלַחְתְּ	תִּבְלַחְתְּ	תִּבְלַחְתְּ
	1 c.	אֶבְלַח	אֶבְלְחָה	אֶבְלִיחַ
	Plur. 3 m.	יִבְלְחוּ	יִבְלְחוּ	יִבְלִיחוּ
	3 f.	תִּבְלִיכְנָה	תִּבְלִיכְנָה	תִּבְלִיכְנָה
	2 m.	תִּבְלְחוּ	תִּבְלְחוּ	תִּבְלְחוּ
	2 f.	תִּבְלִיכְנָה	תִּבְלִיכְנָה	תִּבְלִיכְנָה
	1 c.	נִבְלַחְנָה	נִבְלַחְנָה	נִבְלַחְנָה
IMPER.	2 m.	בָּלַח	הִבְלַח	בִּלַּח
	2 f.	בָּלִי	הִבְלִי	בִּלִּי
	Plur. 2 m.	בָּלוּ	הִבְלוּ	בִּלוּ
	2 f.	בָּלִיכָה	הִבְלִיכָה	בִּלִּיכָה
PART.	Act.	בָּלַח		מִבְּלַח
	Pass.	בָּלִי	נִבְלַח	

HE VERBS, § 170.

[illegible]

CLASS I.

1. Monosyllables and Segholates; Abstract Nouns.

Vowel with		Perfect Root's		לָהּ עו' & ע" ע" & פֶּן & פֶּ" ע" & פֶּ" ע"		לָהּ	
1st Radical	2d Radical	Segholates	Guttural				
פֶּ"א	גָּבַר	מָלַךְ	נָשַׁר	}	בִּק	לָל	דִּיר
שָׂא	פָּתַח		לָחַם			תָּקַח	סָחַר שָׂחַר
		שָׂכַם	בָּשַׁח	(ו') תָּשַׁח		לָוַח	בָּקַח
חָטָא	לָל	נָחַם	שָׁמַח	(ו') עָצַח	חָן	רָשַׁח	אֵר (אֵר)
נָחַץ	גָּבַר		אָחַז	(ג) שָׂחַ		רָיַב	פִּיר (פִּיר)
קָשַׁח	שָׁחַל	חָשַׁן	נָשַׁר	(ו') סָחַר	רָב	אָחַן	
	גָּבַל		גָּבַח	(ו') בָּחַל		טָבַח	

א prosthetic: אָחַז, אָשַׁח, אָבַח, אָחַז.

א" essential long vowel: אָחַז, אָשַׁח.

2. Long ultimate with pretonic ־ or ־ .

Adjectives: \bar{a} , \bar{e} , \bar{o} intrans. קָטָן, קָטַן, קָטַן.

\bar{i} , \bar{u} passive בָּחַל, נָחַשׁ, קָטַל.

טוב, רַיַס, יָד, רָשׁ: ע" and עו'. יָד, תָּם, רָךְ: ע".

שָׁחַר, עָנַן, נָחַר, גָּאָח, תָּפַח: ל"ה.

\bar{a} , \bar{o} qualities existing: קָדַח, קָרַח, קָדַח.

\bar{e} „ becoming: קָדַח, קָדַח, קָדַח.

\bar{o} permanent, as figure אָדָם, אָדָם, אָדָם.

colour אָדָם, אָדָם, אָדָם.

character אָדָם, אָדָם, אָדָם.

\bar{e} variable states of body אָדָם, אָדָם, אָדָם.

mind אָדָם, אָדָם, אָדָם.

Concrete Nouns: אָדָם (אָדָם), אָדָם, אָדָם.

Names of seasons: אָדָם, אָדָם, אָדָם.

3. Long immutable penult, ־ or ־ in ultimate.

Agents: אָדָם, אָדָם, אָדָם.

Occupations: אָדָם, אָדָם, אָדָם.

CLASS II. Reduplicated.

Intensive: חָזַק, חָזַק, חָזַק, חָזַק, חָזַק.

Daghesh resolved: נִיבֹזֵן, קִיטֹר, קִיבֹזֵן.

גִּלְגֵּל, טִלְטֵלָה, חִלְחֵלָה, קִקְלֵד, חֲחִחַח: עֵ.

do. vowel inserted קִלְקֵל, גִּלְגֵּל.

do. consonant softened פִּפְר, קִקְלֵן, פִּוּבֵּב.

פִּי: נִיבֹזֵן: לִי: (י)נִיבֹזֵן, (י)נִיבֹזֵן.

Occupations: טִפֵּחַ, חֲרֹשׁ, הִנֵּן, הִיגֵג, גִּנָּב, אִפֵּר.

Defects: קִרַּח, פִּסַּח, עִקַּשׁ, עִרַּר, חֲרַשׁ, גִּיבֵן, אִנָּם.

Abstracts: שִׁעֲשִׁיעִים, חֲרָרָה: עֵ. שִׁלְוִיחִים, בִּפְשִׁים, שְׁלֹוִים.

Reduplicate 3d. Radical: with ā פִּרְחָח, בִּעֵנֵן, אִמְלֵל.

פִּאֲרֹר, נִעֲצֹץ ā. נִיחָח, נִהֵלל ē. סִבְרִיר, בִּמְרִיר ī.

Red. two Radicals: עִזָּאֵל, חֲנִצֵּצָה, פִּקְחִקְחָה.

repetition אִסְפָּסַף, פִּתְלִתָּל, חִלְקִלֵק, חֲבִבְבִיבָה.

diminutives of colour אִרְקִרַק, אִדְמָדָם.

CLASS III. With Prefixes.

א: superlative אִתָּן, אִבְּרָר, אִכְבֵּב.

מ: agent מִשְׁפִּיל, מִפֵּל, participles with מ.

instrument מִשְׁוֹר, מִלְמִיד, מִפְתָּח.

place or time מִלְפָּן, מִרְבֵּץ, מִזְבֵּחַ.

action or condition מִשְׁפָּר, מִטְבֵּחַ.

object or subject מִרְחֵק, מִבְּעֵר, מִזְבֹּר, מִנְאֵל.

י: names יִצְחָק, יִפְתָּח; appellatives יִלְקִיט.

ח: abstracts חֲתַנִּיג, חֲתַנְיָה; concrete חֲדָרָה, חֲמִיד.

CLASS IV. With Affixes. Denominatives.

ן or ן: adjectives אֲחִיזֵן, מִשְׁתָּן.

abstracts אֲבִדֵן, אֲבִדֵן, אֲבִדֵן.

augmentative אֲשִׁיזֵן; diminutive אֲשִׁיזֵן.

ן, ם or ל: פִּרְטָל, חֲרָטָם, סָפָן.

י: relation נִבְרִי, צִבְרִי, יִבְרִי, עִבְרִי.

י: פִּרְלִי, לִוְלִי, הִוְדִי, הִוְרִי.

XIV. PARADIGM OF THE

1.

	king	covert	drought	boy
SING. <i>abs.</i>	מֶלֶךְ	סֵתֶר	חֶרֶב	נֶעַר
<i>const.</i>	מֶלֶךְ	סֵתֶר	חֶרֶב	נֶעַר
PLUR. <i>abs.</i>	מְלָכִים	סִתְרִים	חֶרֶבִים	נְעָרִים
<i>const.</i>	מְלָכִי	סִתְרִי	חֶרֶבִי	נְעָרִי
SING. <i>l. suf.</i>	מֶלְכִי	סִתְרִי	חֶרֶבִי	נְעָרִי*
<i>gr. suf.</i>	מְלַכְכֶּם	סִתְרְכֶּם	חֶרֶבְכֶּם	נְעָרְכֶּם
PLUR. <i>l. suf.</i>	מְלָכֵי	סִתְרֵי	חֶרֶבֵי	נְעָרֵי
<i>gr. suf.</i>	מְלַכְיָכֶם	סִתְרֵיכֶם	חֶרֶבֵיכֶם	נְעָרֵיכֶם
				*But נְעָרָה
	feet	knees	loins	shoes
DU. <i>abs.</i>	רַגְלַיִם	בְּרָפִים	מִתְנָיִם	נַעֲלָיִם
<i>const.</i>	רַגְלֵי	בְּרָפִי	מִתְנֵי	נַעֲלֵי

2.

	lord	vengeance	cloud	old man	heart
SING. <i>abs.</i>	אֲדוֹן	נָקָם	עָנָן	זָקֵן	לֵבָב
<i>const.</i>	אֲדוֹן	נָקָם	עָנָן	זָקֵן	לֵבָב
PLUR. <i>abs.</i>	אֲדוֹנִים	נִקְמָיִם	עָנָנִים	זָקֵנִים	לִבָּבִים
<i>const.</i>	אֲדוֹנֵי	נִקְמָיִי	עָנָנֵי	זָקֵנֵי	לִבָּבֵי
SING. <i>l. suf.</i>	אֲדוֹנִי	נִקְמָיִי		זָקֵנִי	לִבָּבִי
<i>gr. suf.</i>	אֲדוֹנְכֶם	נִקְמָיְכֶם			לִבָּבְכֶם
PLUR. <i>l. suf.</i>	אֲדוֹנֵי	נִקְמָיִי		זָקֵנֵי	לִבָּבֵי
<i>gr. suf.</i>	אֲדוֹנֵיכֶם	נִקְמָיְכֶם		זָקֵנֵיכֶם	לִבָּבֵיכֶם
	great	strong	dry	High. part	
SING. <i>masc.</i>	גָּדוֹל	חֲזָק	יָבֵשׁ	מִקְיָא	מִקְיָא
<i>fem.</i>	גְּדוּלָּה	חֲזָקָה	יָבֵשָׁה	מִקְיָמָה	מִקְיָמָה
PLUR. <i>masc.</i>	גְּדוּלִּים	חֲזָקִים	יָבֵשִׁים	מִקְיָאִים	מִקְיָאִים
<i>fem.</i>	גְּדוּלוֹת	חֲזָקוֹת	יָבֵשׁוֹת	מִקְיָמוֹת	מִקְיָמוֹת

DECLENSION OF MASCULINE NOUNS, § 221 A.

1.

perpetuity	deed	death	olive	sickness
נֶצַח	פֶּעַל	מָוֶת	זֵית	חֲלִי
נֶצַח	פֶּעַל	מוֹת	זֵית	חֲלִי
נֶצְחִים	פִּעְלִים	מוֹתִים	זֵיתִים	חֲלִיִּם
נֶצְחִי	פִּעְלִי	מוֹתִי	זֵיתִי	חֲלִיִּי
נֶצְחִי	פִּעְלִי*	מוֹתִי	זֵיתִי	חֲלִיִּי
נֶצְחֶיכֶם	פִּעְלֵיכֶם	מוֹתֵיכֶם	זֵיתֵיכֶם	חֲלִיֵּיכֶם
נֶצְחִי	פִּעְלִי	מוֹתִי	זֵיתִי	חֲלִיִּי
נֶצְחֵיכֶם	פִּעְלֵיכֶם	מוֹתֵיכֶם	זֵיתֵיכֶם	חֲלִיֵּיכֶם
	*But חֲלִי			
	noon		eyes	cheeks
	צָהָרִים		עֵינִים	לְחָיִים
			עֵינִי	לְחָיִי

3.

4. (ל"ה)

tree	name	potter	seal	work	field
עֵץ	שֵׁם	יֹצֵר	חוֹתֶם	מִצְעָה	שָׂדֶה
עֵץ		יֹצֵר	חוֹתֶם	מִצְעָה	שָׂדֶה
עֵצִים		יֹצְרִים	חוֹתְמִים	מִצְעִים	שָׂדִים
עֵצִי		יֹצְרִי	חוֹתְמִי	מִצְעִי	שָׂדִי
עֵצִי	*שְׁמִי	*יֹצְרִי	חוֹתְמִי	מִצְעִי	שָׂדִי
עֵצְכֶם	שְׁמֵיכֶם	יֹצְרֵיכֶם	חוֹתְמֵיכֶם	—	—
עֵצִי		יֹצְרִי	חוֹתְמִי	מִצְעִי	שָׂדִי
עֵצֵיכֶם		יֹצְרֵיכֶם	חוֹתְמֵיכֶם	מִצְעֵיכֶם	שָׂדֵיכֶם
	*But שְׁמִי	*יֹצְרִי			

dead	Kal act. part.	Niph. part.	ל"ה part.	fair
מֵת	קָטַל	נִקְטַל	גָּלָה	יָפָה
מֵתָה	קָטַלְתָּ	נִקְטַלְתָּ	גָּלָה	יָפָה
	קָטַלְתָּ	נִקְטַלְתָּ		
מֵתִים	קָטַלְתֶּם	נִקְטַלְתֶּם	גָּלִים	יָפִים
מֵתוֹת	קָטַלְתֶּם	נִקְטַלְתֶּם	גָּלוֹת	יָפוֹת

XV. PARADIGM OF MASCULINE NOUNS (continued).

5 (ז"ה and the like).

	camel	garden	goat	statute
SING. <i>abs.</i>	בָּבֵל	בֵּן	עֵז	חֹק
<i>const.</i>	בָּבֵל	בֵּן	עֵז	חֹק
PLUR. <i>abs.</i>	בָּבֵלִים	בָּנִים	עֵזִים	חֻקִּים
<i>const.</i>	בָּבֵלִי	בָּנִי	עֵזִי	חֻקִּי
SING. <i>l. suf.</i>	בָּבֵלִי	בָּנִי	עֵזִי	חֻקִּי
<i>gr. suf.</i>	בָּבֵלְכֶם	בָּנֵיכֶם	עֵזְכֶם	חֻקֵּיכֶם
PLUR. <i>l. suf.</i>	בָּבֵלִי	בָּנִי	עֵזִי	חֻקִּי
<i>gr. suf.</i>	בָּבֵלְכֶם	בָּנֵיכֶם	עֵזְכֶם	חֻקֵּיכֶם
	small	much or many	deep	fresh
SING. <i>masc.</i>	קָטָן	רַב	עֲבֹק	טָרִי
<i>fem.</i>	קְטַנָּה	רַבָּה	עֲבֻקָּה	טְרִיָּה
PLUR. <i>masc.</i>	קְטַנִּים	רַבִּים	עֲבֻקִּים	טְרִיִּים
<i>fem.</i>	קְטַנּוֹת	רַבּוֹת	עֲבֻקּוֹת	טְרִיּוֹת

NOUNS WITH SUFFIXES.

	horse	horses	mare	mares
<i>Abs.</i>	Sg. סוּס	Pl. סוּסִים	Sg. סוּסָה	Pl. סוּסוֹת
<i>Const.</i>	סוּס	סוּסֵי	סוּסַת	סוּסוֹת
SING. 1 c. my	סוּסִי	סוּסֵי	סוּסָתִי	סוּסוֹתִי
2 m. thy	סוּסְךָ	סוּסֵיךָ	סוּסַתְךָ	סוּסוֹתֵיךָ
2 f. thy	סוּסֶיךָ	סוּסֵיךָ	סוּסַתְךָ	סוּסוֹתֶיךָ
3 m. his	סוּסָו	סוּסֵיו	סוּסָתּוֹ	סוּסוֹתָיו
3 f. her	סוּסָהּ	סוּסֵיהָ	סוּסַתָּהּ	סוּסוֹתֶיהָ
PLUR. 1 c. our	סוּסֵינוּ	סוּסֵינוּ	סוּסַתֵּנוּ	סוּסוֹתֵינוּ
2 m. your	סוּסֵיכֶם	סוּסֵיכֶם	סוּסַתְכֶם	סוּסוֹתֵיכֶם
2 f. your	סוּסֵיכֶן	סוּסֵיכֶן	סוּסַתְכֶן	סוּסוֹתֵיכֶן
3 m. their	סוּסֵיהֶם	סוּסֵיהֶם	סוּסַתֵּהֶם	סוּסוֹתֵיהֶם
3 f. their	סוּסֵיהֶן	סוּסֵיהֶן	סוּסַתֵּן	סוּסוֹתֵיהֶן

XVI. PARADIGM OF FEMININE NOUNS, § 221 B.

1.				
	queen	covert	desert	girl
SING. <i>abs.</i>	מִלְכָּה	סְתָרָה	הַרְבָּה	נַעֲרָה
<i>const.</i>	מִלְכַּת	סְתָרַת	הַרְבַּח	נַעֲרַת
PLUR. <i>abs.</i>	מִלְכוֹת	סְתָרוֹת	הַרְבוֹת	נַעֲרוֹת
<i>const.</i>	מִלְכוֹת	סְתָרוֹת	הַרְבוֹת	נַעֲרוֹת
SING. <i>l. suf.</i>	מִלְכָּתִי	סְתָרָתִי	הַרְבָּתִי	נַעֲרָתִי
<i>gr. suf.</i>	מִלְכַּתְכֶּם	סְתָרַתְכֶם	הַרְבַּתְכֶּם	נַעֲרַתְכֶם
PLUR. <i>l. suf.</i>	מִלְכוֹתִי	סְתָרוֹתִי	הַרְבוֹתִי	נַעֲרוֹתִי
<i>gr. suf.</i>	מִלְכַּתְיָכֶם	סְתָרַתְיָכֶם	הַרְבַּתְיָכֶם	נַעֲרַתְיָכֶם

	sides	double embroidery
DU. <i>abs.</i>	יְרֵכָתִים	רִקְצָתִים
<i>const.</i>	יְרֵכָתִי	

2.				3.
	counsel	vengeance	cry	sucker
SING. <i>abs.</i>	עֲצָה	נִקְמָה	זַעֲקָה	יוֹנָקָה
<i>const.</i>	עֲצַת	נִקְמַת	זַעֲקַת	יוֹנָקַת
PLUR. <i>abs.</i>	עֲצוֹת	נִקְמוֹת	זַעֲקוֹת	יוֹנָקוֹת
<i>const.</i>	עֲצוֹת	נִקְמוֹת	זַעֲקוֹת	יוֹנָקוֹת
SING. <i>l. suf.</i>	עֲצָתִי	נִקְמָתִי	זַעֲקָתִי	יוֹנָקָתִי
<i>gr. suf.</i>	עֲצַתְכֶּם	נִקְמַתְכֶּם	זַעֲקַתְכֶּם	יוֹנָקַתְכֶּם
PLUR. <i>l. suf.</i>	עֲצוֹתִי	נִקְמוֹתִי	זַעֲקוֹתִי	יוֹנָקוֹתִי
<i>gr. suf.</i>	עֲצַתְיָכֶם	נִקְמַתְיָכֶם	זַעֲקַתְיָכֶם	יוֹנָקַתְיָכֶם
	lips			twofold sloth
DU. <i>abs.</i>	שִׁפְתָּיִם			עֲצָלָתִים
<i>const.</i>	שִׁפְתָּי			

PART THIRD.

SYNTAX.

§ 243. 1. Syntax treats of sentences or of the manner in which words are employed in the utterance of thought. Its office, therefore, is to exhibit the several functions of the different parts of speech in the mechanism of the sentence, the relations which they sustain to each other, and how those relations are outwardly expressed.

2. Sentences may be simple or compound. A simple sentence is the expression of an individual mental judgment. Two or more such judgments united in one connected utterance form a compound sentence, the several clauses of which accordingly consist of or may be resolved into as many separate simple sentences.

3. Every simple sentence must embrace first a subject or the thing spoken of, and secondly, a predicate or that which is said about it. Upon these two elements is built the entire structure of human speech.

THE SUBJECT.

§ 244. The subject of every sentence must be either a noun, as בָּרָא אֱלֹהִים *God created* Gen. 1: 1, or a pronoun, as קָדוֹשׁ אֲנִי *I (am) holy* Lev. 11: 44. This includes infinitives, which are verbal nouns, כְּנֹשׁ לַצַּדִּיק לֹא טוֹב *to punish the just is not good* Prov. 17: 26, and adjectives and participles when used substantively, לֹא־טָהוֹר טָהֵא *an unclean*

(person) *shall not enter* 2 Chron. 23: 19, **לֹא הַמֵּתִים יְהַלְלֵהוּ**, *the dead shall not praise the Lord* Ps. 115: 17.

a. The subject of a sentence may be a noun preceded by a preposition e. g. **בֶּן** in a partitive sense, **יָצְאוּ בְנֵיהֶם** *there went out (some) of the people* Ex. 16: 27, 2 Kin. 10: 10, Ezr. 2: 68, Neh. 5: 5, Dan. 11: 5; or in a local sense **הַבָּנִים הַנֵּלֶכֶת** *those proceeding from thee shall build* Isa. 58: 12; or the particle of comparison **כְּפִגְמָה** (something) *like a plague has appeared* Lev. 14: 35, Ps. 74: 5. **אֲשֶׁר לֹא-הָיָה כָמוֹהוּ** *the like of which has not been* Ex. 9: 18, 11: 6, 2 Kin. 7: 19, Dan. 10: 16, 18; or **כֵּן יִשָּׁר** ... *in the sense of both ... and* **כֵּלֵי הַשָּׁמַיִם וְחַיֵּי הַבְּהֵמָה** *both the fowl of heaven and the beasts have fled* Jer. 9: 9.

b. When the subject is an infinitive, it is sometimes as in English, preceded by the preposition **לְ** *to*, **טוֹב לְהוֹדוֹת** (it is) *good to give thanks* Ps. 92: 2, 2 Chron. 26: 18, Eccles. 7: 5, Mic. 3: 1 or it may be without a preposition **טוֹב וַיִּבְרָא** (it is) *good to make melody* Ps. 147: 1, Prov. 25: 7, 28: 21, Ezek. 11: 3, 18: 3; the latter is necessarily the case when the infinitive is in the construct before a following noun **אֶל-טוֹב הָיְתָה הָאִשָּׁה לְבָדָהּ** *man's being alone (is) not good* Gen. 2: 18, Ps. 133: 1. Both constructions occur in successive clauses 1 Sam. 15: 22, Prov. 17: 26, 18: 5, and even in the same phrase Prov. 21: 9, 19.

c. The subject is very rarely an adverb, **רַבִּים כָּדָרְקָהּ** *many (prop. much) of the people have fallen* 2 Sam. 1: 4.

§ 245. The subject may be omitted in the following cases, viz.:

1. When it is sufficiently plain from the connection, **הֲעוֹד עִמָּךְ** *is there yet with thee* (a corpse)? Am. 6: 10, or is obvious in itself, **אִתּוֹ יִלְדָהּ** (his mother) *bare him* 1 Kin. 1: 6, Num. 26: 59, 1 Chron. 7: 14.

a. When the subject of a sentence or clause is continued from the preceding it is ordinarily not repeated Joel 2: 1 unless in passages of more than usual solemnity and emphasis e. g. **אֲנִי** in Gen. 1: 3 ff. Sometimes the subject is suggested by a preceding object either direct Gen. 15: 13, 16: 6, 19: 11, 37: 15, 39: 4, 44: 22, Deut. 4: 9, 1 Sam. 17: 25, Ps. 16: 8, 34: 1 or indirect 2 Chron. 19: 6, Job 21: 19, Ps. 22: 29, Isa. 40: 14, Am. 6: 2, or by a noun in a genitive relation Gen. 9: 6, 14: 2, 2 Sam. 20: 10. Sometimes it can only be generally inferred from the preceding context *he put forth* i. e. one of the children Gen. 38: 28; *they brought him hastily* i. e. those sent by Pharaoh 41: 14; *it is turned unto me* i. e. what formerly passed through the gate of the nations Ezek. 26: 2, Judg. 13: 19; or is evident from the nature of the case as in the frequent ellipsis of God as the subject in poetic passages Isa. 38: 12, 13 and particularly in the book of Job 17: 6, 20: 23, 21: 17, 23: 3 and occasionally even in prose; or is first expressed in a subsequent clause or sentence Isa. 23: 1. A change of subject,

where the sense plainly requires it is often left to be inferred by the intelligence of the reader or hearer Gen. 24: 32, 29: 3, Ex. 10: 5, 34: 28, Deut. 33: 12, 2 Sam. 11: 13, 1 Kin. 9: 8, 9, Mic. 2: 6; or it may be intimated by the insertion of a personal pronoun Num. 35: 23, Job 21: 22. In 1 Sam. 24: 11 the subject is dropped from a familiar phrase, וְהָיָה כְּעָלְיָהּ scil. כְּעָלְיָהּ. Comp. Deut. 7: 16, 13: 9, Ezek. 20: 17.

2. When it is indefinite; thus, if an action is spoken of and it is not known or is not stated by whom it is performed. The third person plural may be so employed, וַיֹּאמְרוּ וַיִּתְּנוּ *and they told Saul* 1 Sam. 18: 20, or third person singular, comp. the French *on* and German *man*, קָרָא שְׁמֵהּ בָּבֶל *one called its name Babel*, i. e. *its name was called Babel* Gen. 11: 9, or the second person singular, particularly in laws or in proverbs, the language of direct address being employed while every one who hears is intended, לֹא תַעֲשֶׂה לָּךְ פֶּסֶל *thou shalt not make unto thee a graven image* Ex. 20: 4, 23: 1, Deut. 16: 1 ff., 28: 1 ff., הִבֵּה לְמִצְוַת הַיְּהוָה *apply thine heart unto instruction* Prov. 23: 12, 2: 1 ff., Eccles. 11: 1.

a. Sometimes אִישׁ *man* is used as an indefinite subject, אִישׁ יִסְמְךָ *if a man* (i. e. any one) *can count* Gen. 13: 16, 23: 6, 41: 44, Ex. 21: 7, 34: 24, Deut. 11: 25, 1 Sam. 24: 20, 2 Sam. 16: 23 K'ri (but not in K'thibh), Ps. 49: 8, 17, Prov. 6: 27, 28, Eccles. 1: 8, Cant. 8: 7, Isa. 36: 6, or the pronoun of the third person, Job 28: 3, Eccles. 7: 1, 10: 10, or the participle of the accompanying verb וְשֹׁמֵעַ הַשָּׁמַעַת *and the hearer shall hear* 2 Sam. 17: 9, וְהָרֹעִים הָרִשָּׁה *ploughers ploughed* Ps. 129: 3, Gen. 7: 16, Deut. 22: 8, Isa. 28: 4, Jer. 9: 23, 31: 5, Ezek. 33: 4, 39: 15, or a cognate noun וְהָיָה מֶלֶךְ *and a king shall reign* Jer. 23: 5, Am. 9: 1, comp. וְהָיָה מוֹתוֹ *the death of him that dieth* Ezek. 18: 32. By a like idiom the indefinite object may be expressed in terms of the governing verb אֲדַבֵּר אֲדַבֵּר *I shall speak whatever word I shall speak* Ezek. 12: 25, Ex. 16: 23, 1 Sam. 23: 15, 2 Sam. 15: 20, 2 Kin. 8: 1, or with the accessory idea of the sovereignty of the actor Ex. 4: 13, 33: 19, or of his self consistency Ex. 3: 14, comp. Deut. 9: 25.

b. The plural is used where the action is one in which several are engaged Gen. 41: 14, 43: 32, Lev. 14: 40, 20: 27, Num. 10: 3, 4, 17: 3, Deut. 25: 1, Josh. 10: 27, 24: 30, Judg. 16: 7, 11, 2 Sam. 5: 17, 11: 20, or which may be predicated of people generally, where we would say *men* or use a passive construction Lev. 27: 9, 11, 2 Sam. 23: 6, Isa. 1: 29, 64: 3, Jer. 51: 26, Ezek. 12: 23, Hos. 12: 9, Mal. 2: 7. The 3d sing. is used of an action which is regarded as the work of a single agent Lev. 16: 32, 27: 8, Num. 6: 13,

19: 3, 5, 35: 25, 30, 2 Kin. 9: 21, 21: 26, Prov. 22: 27; and likewise of actions, in which many are really engaged, but attention is directed to some representative actor or to each individual agent, as we might use the indefinite *one* or *any one* Ex. 10: 5, 21, 34: 15, Lev. 7: 11, Num. 35: 23, 2 Sam. 15: 32, Job 27: 23, 28: 3, Isa. 7: 24, Jer. 51: 33, Am. 6: 12, Mic. 7: 12; so as the subject of an infinitive Eccles. 7: 1. In recording the name given to a place or person it is usual to employ the singular שָׁמָּה, שָׁמָּה *one called*, respect being had to its original imposition or to subsequent individual utterances of it Gen. 19: 22, 21: 31, 33: 17, Ex. 17: 7, Num. 11: 3, 34, although the plural שָׁמָּה, שָׁמָּה *they called* also occurs Judg. 18: 12, 1 Sam. 23: 28, 1 Chron. 11: 7, 14: 11 (the parallel 2 Sam. 5: 20 has the sing.). The singular is often used in comparisons, whose vividness is increased by individualizing הָיָה כְּשֶׁיֶּחַד *as one hunts the partridge* 1 Sam. 26: 20, 2 Sam. 16: 23 K'thibh, 1 Kin. 14: 10, 2 Kin. 21: 13, Jer. 19: 11; but the plural in such passages as Isa. 9: 2 where joint action is involved. The indefinite singular and plural are sometimes interchanged as equivalents Gen. 25: 25, 26, Lev. 4: 24 comp. 7: 2, 1 Kin. 18: 23, 26, Job 28: 4, Jer. 8: 4, 9: 7, Ezek. 48: 14, and sometimes suggest distinct agents Gen. 18: 10, 19: 17, Lev. 7: 2, 3, 16: 27. Successive plurals may be used in the sense of *some....others* Job 24: 2 ff.

c. The indefinite construction is often employed in Hebrew from a preference for the active form, where the passive would be used in English; and in some cases, as it would seem, without any thought of the real agency concerned. So 3 plur. Prov. 9: 11, and with special frequency in the book of Job, לַיְלָהּ מְשֻׁבָּה לִי מִן הַלַּיְלָה *wearisome nights are appointed to me* lit. *they have appointed* 7: 3, 4: 19, 18: 18, 19: 26, 20: 8, 34: 20; 3 sing. 1 Sam. 2: 20, Isa. 6: 10, 8: 4, 53: 9. Sometimes the indefinite form alternates with the passive Job 6: 2, Isa. 29: 11, 12, Jer. 16: 6, 7, Ezek. 15: 3, Neh. 7: 3.

d. The 2 pers. sing. indefinite is most frequent in precepts and aphorisms, but is also found in topographical descriptions in the current phrase הָיָה כְּשֶׁאַתָּה בָּאתָ *as thou camest to* Gen. 10: 19, 30, 13: 10, 25: 18, 1 Sam. 15: 7, 27: 8, or הָיָה כְּשֶׁאַתָּה בָּאתָ Judg. 6: 4, 11: 33, 1 Sam. 17: 52, 1 Kin. 18: 46, and in the technical expression of the Levitical law הָיָה כְּשֶׁאַתָּה בָּאתָ *thy valuation* i. e. that of the officiating priest Lev. 5: 15, 27: 2 ff. It is comparatively rare in other connections שָׁמָּה Isa. 7: 25. It is sometimes used collectively, the whole people being addressed as a unit Deut. 19: 1—3, 22: 21; or the 2 plur. may be used instead Ex. 22: 21, 30, Lev. 19: 2 ff., 20: 7, 8, or the 2 sing. and plural may be interchanged in the same context Ex. 13: 4, 5, 22: 20, 23: 9, 25, Lev. 19: 15, 19, Deut. 6: 1, 2, 9: 7, 18: 15, 27: 4. The 2 sing. indefinite interchanges with the 3d sing. Prov. 19: 25; the 2d plur. with 3d plural Num. 10: 3—6; 2d plur. with 3d sing. Mal. 2: 15.

3. When the construction is impersonal; in this case the third person singular masculine is the form commonly adopted, הָיָה כְּשֶׁאַתָּה בָּאתָ *let it not be grievous in thy sight* Gen. 21: 12, הָיָה כְּשֶׁאַתָּה בָּאתָ *then it was begun* i. e. *men began*, Gen. 4: 26, though the feminine is also employed on ac-

count of its special affinity with the neuter, וַתֵּצַר לְיִשְׂרָאֵל
and Israel was distressed lit. *it was strait to Israel* Judg
 10: 9.

a. The masculine as the more indefinite and primary form is commonly employed when the subject is altogether indeterminate, as when a state or condition is affirmed to exist with no thought of any particular subject in which it inheres וַהֲיָה *and it shall be* or *come to pass* Gen. 4: 14, וַיְהִי Gen. 12: 11, *it is enough* Deut. 3: 26, וַהֲיָה *it is hard* Deut. 15: 18, וַיֵּאֱלֹהִים *and it was light* 2 Sam. 2: 32, וַחֲרָה לָּךְ *it burned to thee*, i. e. thou wert angry Gen. 4: 6, the person affected being preceded by לְ to, so, וַיָּבֵיב לָּךְ Gen. 40: 14, וַיָּבֵיב לְךָ Ruth 1: 13, וַיָּבֵיב לְךָ 1 Sam. 16: 23, וַיָּבֵיב לְךָ 1 Kin. 1: 1, 2, וַיָּבֵיב לְךָ Job 3: 13, וַיָּבֵיב לְךָ Prov. 24: 25. So in passive verbs וַיֵּבֶר Cant. 8: 8, וַיֵּבֶר *it is done*, all is over Mic. 2: 4, וַיֵּבֶר *it is sifted*, one sifts Am. 9: 9, וַיֵּבֶר *it is healed to us*, we are healed Isa. 53: 5, וַיֵּבֶר לְכָל־הָאָרֶץ *the king shall be swallowed up* 2 Sam. 17: 16; when the object of the action is expressed, it is regarded as not the subject but the object of the impersonal passive § 283. 4. a, hence וַיֵּבֶר לְכָל־הָאָרֶץ Mal. 1: 11 (though followed by וַיֵּבֶר), and so when the object is a clause וַיֵּבֶר Gen. 22: 14, וַיֵּבֶר Nah. 2: 8, Esth. 1: 19. Once the impersonal *it* is represented by a suffix וַיֵּבֶר when it is *hot* Job 6: 17.

b. When the subject, though not distinctly expressed, is something vaguely suggested in the context or by the circumstances of the case, the impersonal verb takes the feminine form in the sense of the neuter. Thus וַיֵּצַר לֵהּ *there was distress to him* Gen. 32: 8 simply declares the existence of the distress, while וַתֵּצַר *it was distressing* Judg. 10: 9 contains an implied reference to its cause previously stated; וַתֵּצַר *it shall be* viz. the act just mentioned Gen. 21: 30; וַתֵּצַר *and it became a custom* viz. what is immediately added Judg. 11: 39; וַתֵּצַר 2 Sam. 13: 39, whether לְ be supplied *it ceased to David* viz. his hostility to Absalom, or כָּל־הָאָרֶץ *it withheld David* from his hostility that he was comforted etc.; so וַתֵּצַר Ps. 69: 32, וַתֵּצַר Jer. 7: 31, וַתֵּצַר Ezek. 12: 25, which in ver. 28 takes as its object וַתֵּצַר; Job 4: 5, 18: 14, Ps. 69: 11. In the following verbs relating to natural phenomena the feminine form occurs וַתֵּצַר *it is tempestuous* Ps. 50: 3, וַתֵּצַר *it snows* 68: 15, וַתֵּצַר *it rains* Am. 4: 7.

THE PERSONAL PRONOUN AS SUBJECT.

§ 246. 1. The personal pronouns are rarely used before verbal forms, which of themselves indicate the person, אָמַרְתִּי *I said*, אָמַרְתָּ *thou saidst*, unless with the view of expressing emphasis or opposition, הִמָּה פָּרְעִי וְנָשָׁלִי *they are brought down and fallen, but we are risen* Ps. 20: 9.

a. Except in circumstantial clauses as 1 Kin. 1: 41, the personal pronoun as an emphatic subject always implies a tacit contrast even when this is not directly expressed, as it mostly is, in the context $\text{תָּוֹדָעְךָ} \text{הָיָה}$ *thou knowest* (whether others do or not) Ps. 69: 6, 20, אֲנִי אֶמְלֹךְ *I will be king* (and not some other aspirant to the throne) 1 Kin. 1: 5, אֲנִי נָתַתִּי *I myself gave* (it was my own act not that of others) Gen. 16: 5. It may be made still more emphatic by a periphrasis comp. אֲנִי חָטָאתִי *I have sinned* 2 Sam. 24: 17 with $\text{הִיא הִיא אֲנִי} \text{אֲשֶׁר חָטָאתִי}$ *it is I that have sinned* 1 Chron. 21: 17, or by inserting the particle כִּי *also* Gen. 20: 6, 21: 26, 44: 9, 48: 19, Num. 18: 28, Hos. 4: 6, כִּי *too* Lev. 26: 24, or כִּי *only* Job 1: 15 ff. The emphatic pronoun regularly precedes the verb Gen. 15: 15, 19: 19, 21: 26, 24: 45, 28: 16, 33: 14, Ex. 18: 21, Num. 22: 32, Judg. 11: 35, Ruth 4: 4, 1 Sam. 1: 28, 10: 18, 19, 2 Sam. 2: 6, 17: 8, 1 Kin. 1: 17, 8: 32, 18: 12, 21: 7, 2 Chron. 13: 11, Neh. 1: 8, Ps. 2: 6, 7, Isa. 37: 16, 49: 15, 53: 4, Ezek. 16: 33, Hos. 8: 4, 12: 11, Am. 7: 17, Mic. 6: 13-15. If special emphasis is to be thrown upon the verb or its adjuncts, it may precede the pronoun Judg. 15: 12, so particularly, when it is accompanied by an absolute infinitive Ex. 4: 14, or is in an energetic modal form, such as the imperative Ex. 18: 19, Deut. 5: 24, 1 Sam. 28: 22, jussive or future with אֲנִי Jer. 17: 18, Obad. ver. 13, (but see 2 Chron. 20: 15), intentional (paragogic future) 2 Sam. 18: 22 or has Vav Consecutive, to which the verb must be immediately attached Ezek. 17: 22 (comp. ver. 3), or stress is laid upon its suffix Judg. 9: 28. No emphasis is involved in the use of a pronoun, when perspicuity requires it, as when it is joined with a participle Gen. 15: 14, 2 Chron. 13: 11 or with any other predicate than a verb 2 Sam. 17: 8, Jer. 1: 6, 7, 17: 17. The unemphatic use of the pronoun with the persons of the verb is rare except in Ecclesiastes, where it occurs with remarkable frequency and generally follows the verb e. g. 1: 16, 2: 1, 11 ff.; see also Cant. 5: 5, Ps. 41: 5, 116: 10, 11, Isa. 38: 10.

2. The pronoun of the third person may be added to the subject to render it emphatic, הוּא הָיָה יְהוָה *Je-hovah, he is the God* 1 Kin. 18: 39, הוּא יִתֵּן *the Lord himself will give* Isa. 7: 14, 1 Sam. 17: 14, Gen. 25: 16, 34: 21, Mal. 1: 7, 12, and this even when it is a pronoun of the first or second person, אֲנִי הֵנִי *I, this person* and no other, equivalent to *I myself am blotting out* Isa. 43: 25, 51: 12; הוּא כָמוֹךָ *shalt thou, such an one as thou art, be altogether unpunished?* Jer. 49: 12, 14: 22, 2 Sam. 7: 28, Neh. 9: 6, Ps. 44: 5, Isa. 37: 16, Zeph. 2: 12. Comp. in Chald. Ezr. 5: 11.

a. This seems to be a better explanation than to regard הוּא as a copula, § 261. 2, or such constructions as abbreviated relative clauses e. g.

I am he who blotteth out etc. after the analogy of 1 Chron. 21: 17. The pronoun so used may stand before the predicate as in most of the instances adduced above, or after it Gen. 41: 25, 26, Job 3: 19, Ps. 50: 6, Ezek. 18: 4, and even before the subject when the predicate is emphatically prefixed Ex. 12: 42, or after the subject Num. 18: 23. In any case it commonly agrees in gender and number with the subject, הַדָּם הַזֶּה *the blood, it is the life* Deut. 12: 23, Ex. 3: 5; though sometimes it agrees in preference with the predicate, בָּתֵּי עִיר הַלְוִיִּים הֵיאָה *the houses of the cities of the Levites, this is their possession* Lev. 25: 33, Jer. 10: 3.

b. Various pronominal ideas for which no distinct pronoun exists in Hebrew, are expressed by substantives or other appropriate words; thus the indefinite pronoun *one* or *any one* by נֶפֶשׁ *a soul* or *person*, אִישׁ *a man*, אָדָם *a man*; the reflexive *self* by נֶפֶשׁ with the proper suffix נִפְשִׁי *myself* etc. or by an emphatic use of the personal pronoun Hos. 4: 14 or suffix Lev. 19: 18, Ps. 49: 19, Isa. 45: 23, Jer. 7: 19; the reciprocal *one another* by אִישׁ אֶחָד *a man his brother* or אִישׁ רֵעֵהוּ *a man his friend*; correlatives, *one...the other* by הַזֶּה...הַהוּא Ex. 17: 12, 1 Kin. 3: 23, Eccles. 6: 5, or אֶחָד...אֶחָד Ex. 18: 3, 4, 1 Kin. 3: 25, comp. 2 Kin. 4: 35; *the same* by הַזֶּה *bone* or *substance* הַזֶּה הַיּוֹם הַזֶּה *the very same day* Lev. 23: 14, and in a very few passages as some suppose by an emphatic הֵיאָה Deut. 32: 39, Ps. 102: 28, though even here as in Isa. 41: 4, 43: 10, the pronoun may retain its ordinary sense *he*, i. e. the being or person referred to; *others*, as introducing a new class in an enumeration, is in Job 24: 16 expressed by הֵנּוּ lit. *they* or *those* distinguished from such as had been previously mentioned.

§ 247. 1. The subject may be extended by connecting two or more nouns or pronouns and thus forming what is called a compound subject וְהַשָּׁמַיִם וְהָאָרֶץ *and the heavens and the earth* and וְכָל-צִבְאוֹתָם *and all their host* were finished Gen. 2: 1, וְאֲנִי וְהָאֵלֶּה *and I and the bad* evil go Gen. 22: 5.

2. Or it may be extended by adding to the noun an article, adjective, demonstrative pronoun, pronominal suffix, or another noun with which it may be either in apposition or in construction. When thus united with other qualifying words the noun alone is called the grammatical subject, the noun, together with its adjuncts, is called the logical subject.

THE ARTICLE.

§ 248. The definite article is used in Hebrew as in other languages to particularize the object spoken of, and distinguish it from all others. It may either specify individual objects in distinction from others of like character, or designate a particular class in distinction from other classes of objects. In the latter case it is called the generic article. Thus *לֵאָרִיִּי* *a lion*, one of the species, Gen. 49: 9; *הַלֵּאָרִיִּי* *the particular lion*, singled out from the rest of his kind, Judg. 14: 8, or *the lion* in general, distinguished from other species of animals Isa. 31: 4. It is accordingly prefixed in the following cases, viz.:

1. When the thing referred to is one which has been mentioned before, and *God said, Let there be* *רָקִיעַ* *a firmament, etc., and God made* *הַרָקִיעַ* *the firmament* Gen. 1: 6, 7, 11: 4, 5, *הַמִּזְבֵּחַ* *the altar* Gen. 13: 4 with allusion to *מִזְבֵּחַ* *an altar* 12: 8; *אֵשׁ*...*זֶהְ* Ex. 13: 21, but *הָאֵשׁ*...*הַזֶּה* ver. 22, first *אֵשׁ* then *הָאֵשׁ* Num. 19: 14; *אֵשׁ* Judg. 1: 24, but *הָאֵשׁ* ver. 25.

2. When it is defined by accompanying words, as a relative clause, *בֵּרַךְ הָאִישׁ אֲשֶׁר לֹא הִלָּךְ וְג'* *blessed is the man who has not walked, etc.,* Ps. 1: 1, an adjective *הַמְאִיר* *the greater light*, *הַמְאִיר הַקָּטָן* *the lesser light* Gen. 1: 16, a demonstrative pronoun, *הַר* *a mountain*, *הַהַר הַזֶּה* *this mountain*, *הַהַר הַהוּא* *that mountain*, or any descriptive phrase *הַשְּׁנֵי הַקְּרָנִים* *the two-horned ram* Dan. 8: 6, *הָאוֹתָם עַל-פִּי הַיָּחַל הַבַּיִת* *the porch before the temple* 1 Kin. 6: 3.

a. In this case the article is sometimes generic, as is shown in the first of the examples above given; "*the man who has not walked in the counsel of wicked persons*" does not denote an individual but represents a class and the affirmation is made of every one included in that class. The article in 1 Sam. 9: 9 is best explained by supposing that the noun is limited by the following words *בְּלִבְיָ וְג'* and is hence conceived definitely as *the man*,

whoever he might be, who went to consult God, comp. Deut. 18: 19, 1 Sam. 17: 25. Ewald is of the opinion that the second word defines the first in the phrase *הַיּוֹם בְּמָחָר* Ex. 9: 18 and elsewhere, and that it means *about the time to-morrow* i. e. when it is to-morrow; the true sense, however, appears to be *about this time to-morrow*, see 3. c below.

3. When it is obviously suggested by the circumstances, or may be presumed to be well known: *she emptied her pitcher into הַשִּׁקְקָה the trough* Gen. 24: 20, viz., the one which must have been by a well used for watering cattle; *Abimelech looked through הַחַלּוֹנִים the window* Gen. 26: 8, i. e. of the house in which it is taken for granted that he was; *let us go to הַרְאֵה the (well known) seer* 1 Sam. 9: 9.

a. The article thus used adds to the vividness of a description and often affords incidental evidence of the writer's familiarity with the features of the locality or the circumstances of his narrative. Thus *הַבְּמִצְעָה in the (not a) mountain...in the (not a) cave* Gen. 19: 30, *הַמִּתְּרָן the interpreter* necessary for Hebrews in Egypt Gen. 42: 23, *הַבְּאֵר the well*, known to have been there, or characteristic of every inhabited place Ex. 2: 15, *הַסִּבְחָה the thorn-bush* such as grew in the desert Ex. 3: 2, *הַמִּשְׁכָּה the tent*, viz. the one used for the purpose Ex. 33: 7, *הַיָּעָן the young man* present to the writer's mind as the one who brought the message Num. 11: 27, though some judge the article to be generic and take the noun in a collective sense as equivalent to *young men*; *הַכּוּשִׁי the Cushite woman*, whom Moses had married, as is explained in the next clause Num. 12: 1; *הַמַּיִל the maid* of the high priest 2 Sam. 17: 17, and ver. 19 *הַנְּשִׂא the woman* who belonged in the house, *הַמְּכַסֶּה the cover* which she had or which was commonly used for the purpose; *הַמִּצְרַיִם the well known Egyptian* 1 Chron. 11: 23. Certain names of diseases may receive the article, being well known physical conditions, as we say *the cholera* or *the plague*; thus *הַצָּרַע the leprosy* Lev. 13: 2 or *הַמַּטְרָה* ver. 12, *with blindness* *בְּסִבְחָה* Gen. 19: 11, *Zechariah* Zech. 12: 4, and various other ailments Lev. 14: 54-56, Deut. 28: 27; so mental states *הַמְּדַמְיָה* and *הַמְּדַמְיָה* *madness*, *הַמְּדַמְיָה* and *הַמְּדַמְיָה* *astonishment*.

b. The article is accordingly used as in Greek and in some modern languages in place of an unemphatic possessive pronoun: *she took הַמַּטְרָה the veil* Gen. 24: 65, i. e. the one which she had, or, according to the English idiom, *her veil*; David took *הַכִּנּוּר the harp* i. e. *his harp* 1 Sam. 16: 23, so the LXX. *ἡ ἁμύβαν Δαυὶδ τῇ κινύρα*. See also Num. 22: 32, 1 Kin. 1: 47.

c. With words denoting time it expresses the present as that which would most readily occur to the mind, *הַיּוֹם the day* i. e. that which is now passing, *to-day* Gen. 4: 14, *הַלַּיְלָה the night* i. e. *to-night* Gen. 30: 15, *הַשָּׁנָה the year* i. e. *this year* Jer. 28: 16, *הַזֶּמֶן the time* i. e. *this time* Gen. 29: 35, so in the fuller phrase *הַזֶּמֶן הַהוּא* Gen. 29: 34; unless another idea is more

naturally suggested by the context, e. g. עַתָּה *at this time, now* Judg. 13: 23, but *at the time* of the action here supposed i. e. *then*, in that case Judg. 21: 22, *at the proper time* Num. 23: 23, the article having its distributive sense, see No. 4.

4. When it is referred to as a specimen of its class, so that the article has a distributive sense and is equivalent to *each*, *he offered a bullock and a ram* בַּמִּזְבֵּחַ *on the altar* i. e. on each of the seven altars Num. 23: 2, *I hid a hundred men fifty by fifty* בַּמְעָרָה *in the cave* i. e. in each cave 1 Kin. 18: 13, לְאִישׁ *to the man* i. e. each man Gen. 45: 22, לְבַיִת *for the house* i. e. each house Ex. 12: 3. לְיָדָם *for the day* i. e. every day Ezek. 46: 13; see also 45: 15, 24, Num. 28: 14, 20, 2 Chron. 8: 13.

a. Occasionally indefinite nouns are used distributively, לְאִישׁ *to a man* i. e. each man 2 Sam. 6: 19.

5. When it is distinguished above all others of like kind or is the only one of its class, הַבַּיִת *the house* viz. of God, the temple Mic. 3: 12, or of the king, the palace 2 Kin. 10: 5, הָאֱלֹהִים *the Lord* Isa. 1: 24, $\text{הָאֱלֹהִים הַחַיִּים}$ *the (true) God*, הַשָּׁמַיִם *the heavens*, הָאָרֶץ *the earth* Gen. 1: 1, הַשֶּׁשֶּׁשׁ *the sun* Gen. 15: 12.

6. When it is an appellative noun used in a generic or universal sense, הַחֶרֶב *the sword devoureth one as well as another* 2 Sam. 11: 25; *they shall mount up with wings* כַּעֲשֵׂרִים *as the eagles* Isa. 40: 31, Ex. 22: 1, Ps. 147: 10, and sometimes when it is a material or abstract noun, in which case the English idiom does not admit the article, *where there is* הַזָּהָב *gold* Gen. 2: 11 LXX. $\tau\omicron\varsigma\ \kappa\epsilon\kappa\alpha\iota\sigma\tau\epsilon\iota$; *the king made* $\text{כֶּסֶף כַּאֲבָנִים}$ *silver like stones* 1 Kin. 10: 27; *swallowed up* בְּיַיִן *of wine*, *led astray* בְּיַיִן *by strong drink* Isa. 28: 7; *where shall* הַחָכְמָה *wisdom be found?* Job 28: 12 LXX. $\eta\ \delta\epsilon\ \sigma\omega\phi\iota\alpha$; *there is a superiority* לְחָכְמָה *to wisdom above folly like the superiority* לְאֹר *of light above darkness* Eccles. 2: 13.

a. The article is used with abstracts as with other nouns both in a particular and generic sense. Thus חָכְמָה denotes *wisdom* in any relation, *multitude of years shall teach wisdom* Job 32: 7, 38: 36, חָכְמָה is either wisdom in some particular relation e. g. 2 Chron. 1: 12 *the wisdom* which Solomon had asked for vs. 10: 11; 1 Kin. 7: 14 *the wisdom* to do all work; or wisdom in general, as an attribute distinguished from other attributes e. g. חָכְמָה *wisdom giveth life to its possessor* Eccles. 7: 12, 19. More frequently, however, the article is dropped with this class of words as unnecessary, e. g. חָכְמָה *wisdom to do all work* Ex. 36: 1, חָכְמָה *wisdom, the attribute in general, shall die with you* Job 12: 2, 15: 8, 28: 18.

b. The article is used with adjectives and participles to denote the class, which they describe, either in the plural הַחַיִּים *the living*, הַמֵּתִים *the dead* Isa. 8: 19, Eccles. 9: 5, or in the singular in a collective sense, *God shall judge הַצְדִּיקִים וְהַפְּשָׁעִים the righteous and the wicked* Eccl. 3: 17; *the proverb of הַזְקֵנִים the ancients* 1 Sam. 24: 14, הַנִּצְלָוִת *the escaped* Gen. 14: 13, הַחֹלְלִים *the liars in wait* Josh. 8: 19; so with Gentile nouns, which are properly adjectives, § 196. 1, הַחֲמִיצִי *the Amorite*, הַכְּנַעֲנִי *the Canaanite*, Gen. 15: 21. Sometimes a singular noun with the generic article is equivalent to an indefinite plural, stress being laid upon the species, though some only of those included under it are intended, הַיָּעִר *the bird of prey* i. e. birds of prey *came down* Gen. 15: 11; *as one pursues הַתְּקָלָא the partridge* i. e. partridges *in the mountains* 1 Sam. 26: 20; הַמַּשְׁחִיתִים *the one destroying* i. e. destroyers 1 Sam. 13: 17; כְּהַשֶּׁבִּי *like the sheaf* i. e. sheaves Mic. 4: 12; הַיְּאֵהָלִים ... וְהַחֲמִיצִי ... הַסִּיד 2 Kin. 7: 10; הַמַּעֲרִיקִים is contrasted with הַיְּשָׁרִים Ps. 37: 16. So some explain הַיָּעִר Num. 11: 27 as equivalent to הַיְּעִירִים but it may more naturally be *the young man* present to the writer's mind as the one who brought the message.

c. The Hebrew infinitive does not receive the article; הַלֵּךְ Gen. 2: 9 and elsewhere, הַיָּצֵאת 1 Kin. 10: 19, 2 Chron. 9: 18 and בְּהַקְדִּיף Ezek. 7: 14 may be regarded as nouns. In a very few instances the article is prefixed to finite tenses of the verb with the force of a relative pronoun, הַחֹלֵל־נָא *who went* Josh. 10: 24, הַיָּדִיד *that shall be born* Judg. 13: 8, הַמְּקַדֵּשׁ *which he sanctified* 1 Chron. 26: 28, הַנִּכְבָּזִים *who are present* 1 Chron. 29: 17, הַבְּחֵן *into (the place) which he prepared* 2 Chron. 1: 4, הַמְּלִצָה Gen. 21: 3, הַבָּצֵא Gen. 18: 21, 46: 27, Job 2: 11, הַיְּסֵבָה Ruth 1: 22, 2: 6, 4: 2, הַתְּרַאָה 1 Kin. 11: 9, הַחֲזִיקָה Ezek. 26: 17; so also 2 Chron. 29: 36, Ezr. 8: 25, 10: 14, 17, Isa. 56: 3, Jer. 5: 13, Dan. 8: 1. It is once prefixed to a preposition, הַעֲלֵיהָ *what (was) upon it* 1 Sam. 9: 24.

d. Nouns in the vocative are governed by the same rules in the reception of the article, as when not the object of address; thus with the article, הַשָּׁמַיִם *O heavens*, הָאָרֶץ *O earth* Deut. 32: 1, הַכֹּהֲנִים *O priests* Mal. 1: 6, הַמַּלְכָּה *O queen* Esth. 5: 3, הַיָּהוּדִים *ye deaf*, הַיָּהוּדִים *ye blind* Isa. 42: 18, הַיָּהוּדִים *thou that dwellest* Cant. 8: 13; so Ps. 123: 1, Ezek. 34: 9, 37: 4, 9; or without the article, when indefinite, אָדָם *O man* Isa. 22: 12, (or it may stand absolutely and qualify the preceding word a *manly* cast) נָשִׁים *O careless women* Isa. 32: 9, אָנָּה *O ye husbandmen* Joel 1: 11, בָּנִים

ye children Prov. 4: 1, יְרֵשׁ *O land* Eccles. 10: 16, 17, הָרְחֵלָה *O barren* Isa. 54: 1.

e. Like the Greek $\pi\acute{\alpha}\varsigma$, when followed by a definite noun כָּל means *the whole* or *all* כָּל־הָאָרֶץ *the whole earth*, כָּל־הָעָם *all the people*, כָּל־הַגּוֹיִם *all the nations*, so with singular nouns in a collective sense כָּל־הָאֲנָשִׁים *all the men* Dent. 4: 3, כָּל־הָעִירִים *all the cities* Jer. 4: 29, Ex. 1: 22, 1 Sam. 3: 17, Ps. 150: 6, Prov. 19: 6 or participles used collectively Isa. 4: 3, 43: 7; followed by an indefinite noun it means *every* or *any* כָּל־בֵּית *every house* Isa. 24: 10, כָּל־דָּם *any blood* Lev. 17: 10, or *every sort of*, כָּל־סֹד *every sort of a tree* Gen. 2: 9, 7: 14; though here as elsewhere the poets may omit the article § 250 כָּל־רֹאשׁ *the whole head* Isa. 1: 5 and it is occasionally dropped even in prose Jer. 52: 30. Connected with a negative adverb it forms a universal negation *no*, or if the words be rendered separately our idiom requires us to translate כָּל by *any*, כֹּל־עֲמָלָה לֹא־תֵעָשֶׂה *no work shall be done* Ex. 12: 16, כֹּל־הָדָבָר הַחֲדָשׁ לֹא־יִהְיֶה שָׁמָּה *there is no new thing* Eccles. 1: 9, כֹּל־לֹא־יִהְיֶה *neither can any goil* 2 Chron. 32: 15. Comp. οὐ δικαιώσεται πάντα σάρξ Rom. 3: 20.

f. The Hebrew article is sometimes found where the English requires the indefinite article or none at all; but it must not on that account be supposed that it ever loses its proper force or becomes equivalent to an indefinite article. The difference of idiom is due to a difference in the mode of conception. Thus in comparisons the Hebrew commonly conceived of the whole class of objects of which he spoke, while we mostly think of one or more individuals belonging to the class, כְּעֵץ *as (the) a nest*, Isa. 10: 14, כְּסֵפֶר *as (the) a scroll* Isa. 34: 4, *like rending* הַיָּדָיִם (the) *a kid* Judg. 14: 6, *as* הַדְּבָרִים (the) *bees do* Dent. 1: 44, כְּשָׁמַיִם *as (the) scarlet*, כְּשֶׁנֶּחֶם *as (the) snow*, כְּהַצִּיָּט *as (the) crimson*, כְּצֹנֶה *as (the) wool* Isa. 1: 18; so Gen. 19: 28, 2 Sam. 17: 10, Isa. 24: 2 but this is not invariably the case כְּכֹחַ *like forces* Ezek. 13: 4, כְּסוּרֵי *as roes* 1 Chron. 12: 8. Cases also not infrequently occur in which the article may either be inserted or omitted with equal propriety and without any material change of sense, according as the noun is to the mind of the speaker definite or indefinite. In speaking of the invasion of his father's flocks, David says, הַלֵּוֹנִי *the lion and* הַחִיָּה *the bear came* 1 Sam. 17: 34, because he thinks of these as *the* enemies to be expected under the circumstances, comp. Am. 5: 19; had he thought of them indefinitely as beasts of prey he would have said, without the article, *a lion and a bear*. It is said, Gen. 13: 2, that Abram was very rich בַּבָּקָר *in (the) cattle*, בַּכֶּסֶף *in (the) silver*, and בַּזָּהָב *in (the) gold*, since these are viewed as definite and wellknown species of property; but in Gen. 24: 35 *he hath given him* הַצֹּמֵד *flocks and herds and* הַכֶּסֶף *silver and* הַזָּהָב *gold*, these are viewed indefinitely in Hebrew as in English. In the phrase הַיּוֹם *and it came to pass on a day* 1 Sam. 1: 4, 14: 1, 2 Kin. 4: 8, 11: 18 the article is used to distinguish it as *the* day in which the event occurred, comp. הַיּוֹם Jer. 49: 36.

§ 249. Nouns are definite without the article in the following cases, viz.:

1. Proper nouns, which are definite by signification, אַבְרָהָם *Abraham*, כְּנָעַן *Canaan*, יְרוּשָׁלַם *Jerusalem*.

a. Proper names, originally applied in an appellative sense, sometimes retain the definite article, הַבַּעַל *the lord*, בַּאֵל *Baal*, הַשָּׂטָן *the adversary*, שָׂטָן *Satan*, הַנָּהָר *the river*, הַיַּרְדֵּן *the Euphrates*, הַיַּרְדֵּן *the descending* (stream), הַיַּרְדֵּן *the Jordan*, once poetically יַרְדֵּן Ps. 42: 7, § 250, and once indefinitely *a Jordan*, a stream like the Jordan Job 40: 23, הַשָּׂדֶה *the plain*, שָׁרֹן *Sharon*, הַלְבָּנוֹן *the white* (mountain), *Lebanon*, so always in prose, but in poetry with or without the article, הַבָּשָׁן always in prose, and sometimes in poetry, *Bashan*, הַגִּלְעָד and גִּלְעָד *Gilead*, הַחֶרְמֶל *the garden*, חֶרְמֶל *Carmel*, הַמִּצְפָּה *the circuit of the Jordan*, הַמִּצְפָּה *the watch-tower*, מִצְפָּה *Mizpah*, הָאָדָם and אָדָם *the* (first) *man*, אָדָם *Adam*, הָאֱלֹהִים and אֱלֹהִים *the* (true) *God*. In הַשֵּׁבֶט הַמִּנְשֵׁה *the half tribe of Manasseh* Deut. 3: 13 and often elsewhere, the article makes more prominent the definiteness of the entire expression: it also occurs without the article, e. g. Num. 32: 33. Proper names of nations rarely admit the article הַכַּלְדָּיִם *the Chaldeans*, but הַפְּלִשְׁתִּים *the Philistines*, but הַפְּלִשְׁתִּים 1 Sam. 17: 52; אֲרָמִים is used as a proper name 2 Kin. 8: 28, but in 2 Chron. 22: 5 has the article as a Gentile noun הַיָּוֹנִקִּים § 53. 2. a. Symbolical like real names do not receive the article, הַיָּדֵי הַבִּיחָדִים *Treacherous Jer.* 3: 7, אֲפֹסֵט *Apostate* ver. 6, הַלֵּב הַחָדָשׁ Hos. 5: 13.

2. Nouns with suffixes, which are rendered definite by the appended pronoun, אֲבִינִי *our father*, שְׁמִי *his name*, but in Greek ὁ πατὴρ ἡμῶν, τὸ ὄνομα αὐτοῦ.

a. There are a few instances in which the article is prefixed to nouns having suffixes. It is emphatic in הַחֵצִי *the* (other) *half of them* Josh. 8: 33, opposed to a preceding הַחֵצִי *one half of them*; see also הַבְּרִיָּה Isa. 24: 2, הַתְּבָרָה Lev. 27: 23, בְּתֵיבִי (in some editions) Ezra 10: 14; בְּתֵיבִי *in the midst of my tent* Josh. 7: 21, בְּתֵיבִי *in the midst of its fold* Mic. 2: 12, כָּל־נְשָׁיוֹתָיָהּ *the whole of its women with child* 2 Kin. 15: 16; in כָּל־נְשָׁיוֹתָיָהּ Prov. 16: 4 it distinguishes the noun נְשָׁיוֹתָיָהּ from the preposition כָּל־נְשָׁיוֹתָיָהּ. In בְּרִיָּה Num. 12: 6 the suffix is to be taken objectively and the expression is indefinite *a prophet to you*.

b. A suffix which is the direct object of a participle does not supersede the necessity of the article, הַמַּיִת *the* (one) *smiting him* Isa. 9: 12, הַמַּיִת *the* (one) *bringing thee up* Ps. 81: 11, הַמַּיִת *the* (one) *crowning thee* Ps. 103: 4, Dent. 13: 6, Dan. 11: 6.

3. Nouns in the construct state before a definite noun, whether this has the article הַכּוֹכָבִים *the stars of heaven* Gen. 26: 4, הַפְּתִיחִים *the feet of the priests* Josh. 3: 13; is a proper name, הַשִּׁבְטִים *the tribes of Israel* Ex. 24: 4, הַדְּבָר *the word of Jehovah* Gen. 15: 1; has a pronominal suffix, הַפְּרִי־הַבְּרִיָּה *the first-fruits of thy la-*

bours, נְשִׁירָיו *the wives of his sons* Gen. 7: 13; or is itself definite by construction, מְעֵלֶת שָׂדֶה הַמַּכְפֶּלֶה *the cave of the field of Machpelah* Gen. 23: 19, אֲרוֹן בְּרִית־יְהוָה *the ark of the covenant of Jehovah* Josh. 3: 3, טוֹבָה מְלָאכָתָא עֲבוּדָה *the doer of the work of the service of the house of Jehovah* 2 Chron. 24: 12.

a. When the governed noun is indefinite, the whole expression will be indefinite, כַּף אִישׁ *a man's hand* 1 Kin. 18: 44, כַּף הָאִישׁ *the hand of the man* 2 Sam. 14: 16; מִזְבֵּחַ חָזָשׁ *an altar of brass* 2 Chron. 4: 1, מִזְבֵּחַ הַחָזָשׁ *the altar of brass* 2 Chron. 7: 7. So אִישׁ אֱלֹהִים *a man of God* 1 Kin. 13: 1, הָאִישׁ הָאֱלֹהִים *the man of God* ver. 4; מַלְאָכָא אֱלֹהִים *an angel of God* 1 Sam. 29: 9, מַלְאָכָא הָאֱלֹהִים *Judg. 6: 20, מַלְאָכָא הָאֱלֹהִים* ver. 21 *the angel of God or of Jehovah*. In a very few instances the expression is commonly reckoned indefinite notwithstanding the definiteness of the governed noun, but most, if not all of these can be otherwise explained; thus in Gen. 9: 20 the article is generic, as we might say *began to play the husbandman*, comp. also Lev. 14: 34, Deut. 22: 19, 1 Sam. 4: 12, Jer. 13: 4.

b. Nouns in the construct are occasionally found with the article. There is but one example of this in which the construct differs in its letters from the absolute, and in this instance the governed noun is preceded by a preposition so that the expression could be made definite in no other way, הַדֶּגֶל הַשָּׂמַיִל בְּאַהֲרִים *the way of the dwellers in tents* Judg. 8: 11. In the remaining instances the sense is sometimes complete without the governed word, which is added as if by an afterthought, הָאֶתֶרָה לְיָצֵה *to the tent viz. Sarah's* Gen. 24: 67, הַרְחֵל הָאָזֶג *the pin viz. of the web* Judg. 16: 14, 2 Kin. 16: 17, 2 Chron. 15: 8 (if the text is correct), Ps. 123: 4, or may have been coordinated by a loose sort of apposition, § 256. 2, הַקִּינֹת שֵׁשׁ *the coat of linen* Ex. 28: 39, 39: 27, הַמִּזְבֵּחַ הַחָזָשׁ *the altar of brass* 2 Kin. 16: 14, Zech. 4: 7, or subordinated in a general way, § 256. 3, הַמִּזְבֵּחַ בֵּית-אֵל *the altar of (or at) Bethel* 2 Kin. 23: 17, Gen. 31: 13, 1 Chron. 15: 27, Isa. 36: 8, Jer. 48: 32, Ezek. 47: 15. Sometimes the definiteness of the entire expression is thus more clearly marked, as when several nouns in the construct occur together הַקֶּבֶר אִישׁ הָאֱלֹהִים *the grave of the man of God* 2 Kin. 23: 17, 2 Chron. 8: 16, Ezr. 8: 29, Ezek. 46: 19, particularly when one compound phrase precedes another אֲרוֹן הַבְּרִית אֲרוֹן בְּרִית־יְהוָה Josh. 3: 11, Esth. 6: 1; so after בָּל Josh. 8: 11, 1 Kin. 14: 24, Jer. 25: 26, Ezek. 45: 16, Zeph. 3: 19, and before an infinitive which is equivalent to a relative clause 2 Sam. 19: 25, Ex. 9: 18. See also 1 Sam. 26: 22 K'thibh, 2 Kin. 7: 13 K'thibh, where the K'ri omits the article. It is once found with a participle in the construct state before its object, Ezek. 17: 15; the article in הַמִּטְבֵּחַ הַכֶּסֶף *the bill of the purchase* Jer. 32: 12 identifies it with the one spoken of in the preceding verse.

c. Gentile nouns, derived from a compound proper name, receive the article before the second member of the compound, בְּנֵי-יְהוּדָה *the Benjamite*

Judg. 3: 15, בֵּית הַשֶּׁמֶשׁ *the Bethshemite* 1 Sam. 6: 14, בֵּית הַלֶּחֶמִי *the Bethlehemite* 1 Sam. 16: 18, אֶלֶי הַחֲזוֹרִי *the Abiezrite* Judg. 6: 11, though this word also appears in the abbreviated form הָאֲחִיזוֹרִי Num. 26: 30; בֵּית הָאֵל *the Bethelite* 1 Kin. 16: 34, הַצִּי הַמְּנַחֵשִׁי 1 Chron. 2: 54.

§ 250. The article is frequently omitted in the brief and emphatic language of poetry, where it would be required in prose, מְלָכֵי-אָרֶץ *kings of (the) earth* Ps. 2: 2, לְפָנֵי שֶׁשׁ *in the presence of (the) sun* Ps. 72: 17, אָמַר טוֹבֵר *(the) watchman says, (the) morning comes* Isa. 21: 12; לָקַח שְׁכָנָא וְקָדֵשׁ *both sanctuary and host to be trampled* Dan. 8: 13.

a. Thus the article is almost entirely wanting in Ps. 72. It is also omitted from certain poetical or archaic phrases אֶלֶין וְשִׁבְתִּים Gen. 2: 4, Ps. 148: 13, קָנָה שָׁמַיִם וָאָרֶץ Gen. 14: 19, 22, מִלֵּוֹ אֶרֶץ but הָאֶרֶץ, מִלֵּוֹ הָאֶרֶץ except Ps. 59: 14; or words שָׁנִי but הַשָּׁנָה; several of these seem to have assumed almost the character of proper names אֹהֶל מוֹעֵד *the Tent of meeting*, בֵּיתוֹן *the Dwelling-place* 1 Sam. 2: 29, 32, אֱלֹהִים *God*, קָדוֹשׁ *the most High*, קָדוֹשׁ *the Holy One* Job 6: 10, Isa. 40: 25, Hab. 3: 3, שֶׁמַּיִם *the Almighty*, אֱלֹהֵי צְבָאוֹת *the God of hosts*, only four times אֶלֶי הַמְּנַחֵשׁ *the God of hosts*, אֶרֶץ הַמָּוֶת *the region of the dead*, הָעוֹלָם *the world*, הַתְּהוֹמוֹת *the abyss*, צָפוֹן and הַצָּפוֹן *the north*, מִצְרָיִם only once הַמִּצְרָיִם Zech. 6: 6 *the south*. In the parallels of poetry the article is sometimes omitted in one clause and retained in the other Nah. 1: 5, Zeph. 1: 3, Ps. 148: 9, 10.

b. The article is often dropped from familiar and frequently repeated expressions in prose, לָקַח עָרָב *at evening-time* Gen. 24: 11, קָמָה שֶׁשׁ *sun-rise* Dent. 4: 47, עַד אֶחָדִים תָּנָה *to (the) year's end* Dent. 11: 12, צֶהַר צָבָא *(the) captain of (the) host* 1 Kin. 16: 16, and such phrases as רָאשׁ *(the) head* Isa. 37: 22, פָּתַח יָד הַיָּד *the hand* Gen. 37: 22, לָקַח עַל-פִּי הַיָּד *the hand upon the mouth* Mic. 7: 16, בְּיָד *with the hand* 1 Sam. 19: 9, הִנֵּה עַל-בִּמְצָה *upon the shoulder* i. e. assail *the Philistines* Isa. 11: 14, תָּרַם הַפָּנִים *the back and not the face* Jer. 2: 27, לָקַח הַקֶּרֶן *the horn* 1 Chron. 25: 5, מִן-הַצֵּלְעַת הַרְגֵּל *from the sole of the foot to the head* Isa. 1: 6, Gen. 3: 15, Lev. 11: 3, Ps. 119: 2, Ezek. 25: 6, בְּרֵאשִׁית *in the beginning* Gen. 1: 1, LXX ἐν ἀρχῇ, so that it is not necessary to assume that this is in the construct before the following clause, מִן-בְּרֵאשִׁית *from the beginning* Isa. 46: 10; also in geographical and architectural details, from such technical terms as גְּבוּל *and the border* Josh. 13: 23, רָחֵב *the breadth*, קִבְיָה *the height* Ex. 27: 18, 2 Chron. 3: 3; likewise in adverbial phrases אֶפְרַיִם אֶרֶצָה *with the face to the ground* Gen. 19: 1. Comp. in English *from head to foot*, *arm-in-arm*, etc. So אֶפְרַיִם אֶרֶצָה Gen. 32: 31, פָּה אֶרֶצָה Num. 12: 8 etc.

c. In enumerations, where attention is exclusively directed to the proper meaning of the words irrespective of their particular relations, the thought may be generalized by omitting the article and putting each noun in the singular, thus giving both conciseness and vigour to the expression,

וְהָאִשָּׁה וְהַיָּלֵד וְהַזָּקֵן וְהַנָּעִם וְהַיָּלֵד וְהַזָּקֵן *man and woman, young and old, and ox and sheep and ass* Josh. 6: 21, Isa. 9: 13, Jer. 44: 7, Ezek. 39: 9. In this and other cases the indefinite singular in a collective sense is used instead of the plural הַנָּעִים וְהַזָּקֵן *footmen* Judg. 20: 2, הַנָּעִים וְהַזָּקֵן *men of strength* 1 Chron. 26: 8, Ex. 35: 22, Deut. 3: 5, 1 Sam. 21: 5, 2 Chron. 14: 7, Ezek. 6: 7, 11: 6, Prov. 11: 14, and interchanging with it Ps. 12: 2, Prov. 16: 12-15. In Gen. 19: 12 הַזָּקֵן *Son-in-law* is indef. sing. because the speaker was uncertain whether there was one or more or none at all.

d. When two definite nouns are connected by *and* the article is commonly repeated Deut. 7: 19; it may however, particularly in poetry, stand only before the first and be understood with the second *וְהַנְּדָבִים* *the (persons) decreeing unrighteous decrees* וְהַנְּדָבִים *and writing, etc.* Isa. 10: 1, וְהַנְּדָבִים *O psaltery and harp* Ps. 57: 9, וְהַנְּדָבִים Neh. 1: 5 comp. Deut. 7: 9, 12, וְהַנְּדָבִים (though in different clauses) Josh. 10: 13, Ps. 19: 11, 34: 13; in Jer. 40: 4 it is omitted from the former of two words וְהַנְּדָבִים וְהַנְּדָבִים.

§ 251. There is no indefinite article in Hebrew; indefinite nouns are sufficiently characterized as such by the absence of the article. Thus, הַנָּחַל *a river* Gen. 2: 10, הַנְּדָבִים וְהַנְּדָבִים *both chariots and horsemen* Gen. 50: 9, הַחֶלֶב וְהַדְּבַשׁ *milk and honey* Ex. 3: 8, הַיָּלֵד וְהַנָּעִם *an infant of days* Isa. 65: 20.

a. The numeral הַנָּחַל *one* is occasionally employed in the sense of an indefinite article, הַנָּחַל *a basket* Ex. 29: 3, הַנָּחַל *a man* Judg. 13: 2, 1 Sam. 1: 1, 1 Kin. 22: 9, Dan. 8: 13, or in the construct before a plural noun, הַנְּדָבִים *one of the foolish women* i. e. *a foolish woman* Job 2: 10, Gen. 21: 15, 22: 2, 37: 20, Judg. 19: 13. In some passages, however, which are commonly explained in this manner, הַנָּחַל may retain its proper numeral force, as הַנָּחַל *one prophet* 1 Kin. 13: 11, alone remaining in Bethel, הַנָּחַל *a cluster* 1 Kin. 19: 4, 5, not a cluster but a solitary shrub, הַנָּחַל *a single flea* 1 Sam. 24: 15, 26: 20.

ADJECTIVES AND DEMONSTRATIVES.

§ 252. 1. Attributive adjectives and participles are commonly placed after the noun to which they belong and agree with it not only in gender and number but in definiteness, that is to say, if the noun is indefinite they remain without the article, but if the noun is made definite, whether by the article or in any of the ways specified in § 249, they receive the article, הַנָּחַל *a wise son*

Prov. 10: 11, הָיָא יֵצֵא *a bridegroom going out* Ps. 19: 6, הָאָרֶץ הַטּוֹבָה *the good land* Dent. 1: 35, רַב־חַסְדֶּיךָ הַיְּהוָה *thy manifold mercies* Neh. 9: 19, יְהוָה הַטּוֹב 2 Chron. 30: 18. If more than one adjective accompany a definite noun, the article is repeated before each of them, הַשֵּׁם הַגָּדוֹל הַנּוֹרָא *the glorious and fearful name* Dent. 28: 58, 10: 17.

a. The adjective רַבִּים *many* is in a few instances, for the sake of greater emphasis, prefixed to the noun which it qualifies, רַבִּים בָּנִים *many sons* 1 Chron. 28: 5, רַבִּים מַלְאָכָיו *many times* Neh. 9: 28, so Ps. 32: 10, 89: 51, Jer. 16: 16. Other instances are rare, זָר בְּעִשְׂתּוֹ *his strange work*, מְצָרָה *his strange task* Isa. 28: 21, צַדִּיק עַבְדִּי *my righteous servant* Isa. 53: 11, and are mostly susceptible of a different explanation; thus each of the examples above given may be regarded as forming a brief clause *his work is strange, my servant as a righteous person*.

b. Some exceptional cases occur, in which an adjective qualifying a definite noun does not receive the article, the whole expression being made definite by the article which precedes the noun, הַחֲדָשָׁה הַחֲדָשָׁה *the new cart* 2 Sam. 6: 3, הַזָּרָה הַזָּרָה *the strange vine* Jer. 2: 21, Ezek. 39: 27, Dan. 8: 13, 11: 31, or when the noun is made definite by a suffix, אַחֵר אַחֵר *your other brother* Gen. 43: 14, Ezek. 34: 12, Hag. 1: 4, or is a proper name אֶבְרָם בִּנְיָמִן Ps. 68: 28. In הַרְבֵּה רָחֵם *an evil report respecting them* Gen. 37: 2, the suffix denotes the object and the noun is really indefinite. Comp. § 249. 2. a. In הַיָּם גָּדוֹל Ps. 104: 25 the adjective does not directly qualify the noun, but is in apposition with it, or it may even be viewed as a predicate, not *the great sea* but *the sea, great and wide*, equivalent to which is *great* etc. So הַיְּבִלָּה הַנּוֹבֵאָה *the property that was despicable and refuse* 1 Sam. 15: 9, אַחֵר אַחֵר *the land, another than this, where* etc. Jer. 22: 26.

c. On the other hand the article is sometimes dropped from the noun, but retained before the adjective, הַגָּדוֹל הַגָּדוֹל *the great court* 1 Kin. 7: 12, הָאִישׁ הַעֲשִׂיר *the rich man* 2 Sam. 12: 4, הַגָּדוֹל הַגָּדוֹל *the great well* 1 Sam. 19: 22, Gen. 1: 21, 41: 26, Num. 11: 25, 2 Kin. 20: 4 K'ri, Neh. 9: 35, Ps. 104: 18, Isa. 46: 12, Jer. 6: 20, 32: 14, Ezek. 9: 2, 21: 19, 40: 31, 47: 16, Zech. 4: 7.

d. A participle with the article thus joined to a definite noun is equivalent to a relative clause הָאִישׁ הַעֲשִׂיר *the man who stood* Zech. 1: 10, Ex. 36: 4, Num. 5: 8; so with proper nouns יְהוֹרָה הַיְּהוָה *Jehorah, who appeared* Gen. 12: 7, 13: 5, 16: 13, Ex. 11: 5, Esth. 7: 6, Ps. 103: 3-5, Isa. 45: 3, Jer. 37: 10; so sometimes even with indefinite nouns כָּל־הַבְּהֵמָה הַרְבֵּשָׁה *every beast that moves* Gen. 1: 28, 1 Sam. 25: 10, Ps. 62: 4, Jer. 27: 3, Dan. 9: 26, while on the other hand the participle without the article may be used in the same sense with definite nouns הָאִישׁ הַעֲשִׂיר *the man who made the earth tremble* Isa. 14: 16, 1 Kin. 11: 8, 2 Kin. 10: 6. In הַיְּשָׁר הַיָּשָׁר *he who walketh uprightly* Mic. 2: 7 the article properly belonging to the participle is

attached to a closely related word which forms with it one compound expression.

c. In a few instances a participle belongs to a preceding suffix *הַבָּאָה* *pedes ejus introcuntis*, *her feet as she came in* 1 Kin. 14: 6, 2 Kin. 11: 5, Ps. 69: 4; so an adjective Eccles. 4: 10.

f. Adverbs are sometimes used as attributive adjectives *בְּנִחָה* *a continual meat-offering* Lev. 6: 13 (but in the construct Num. 4: 16, § 257. 6. c.), *בְּלֵזָה* *burnt-offerings that cost nothing* 2 Sam. 24: 24, Ps. 69: 5, Lam. 3: 52, *רַב־מְלִיץ* *very many garments* Josh. 22: 8, Deut. 3: 5, 2 Sam. 8: 8, 12: 2; so *קִנְיָה* Isa. 10: 7, Eccles. 9: 14, which twice assumes a plural form, Ps. 109: 8, Eccles. 5: 1; they also occur as predicate adjectives Gen. 15: 1, 47: 9, Jer. 42: 2. A phrase may also be joined to nouns as an attributive *בְּנִפְשָׁם* *my enemies in soul* i. e. cordial haters Ps. 17: 9, *אִישׁ מִן־הָאָרֶץ* *man of the earth* Ps. 10: 18, *כִּסְיָהֶם בָּרָם* *their drink offerings of blood* Ps. 16: 4, 7: 9, Prov. 26: 1.

2. Demonstrative pronouns follow the same rule of position and agreement, only the nouns which they qualify are invariably definite, § 248. 2, *הַיּוֹם הַזֶּה* *this day* Gen. 7: 13, *הַחַיִּים הָאֵלֶּה* *these things* Gen. 15: 1, *הָאֲנָשִׁים הַהֵם* *those men* Num. 9: 7. If both an adjective and a demonstrative qualify the same noun, the demonstrative is placed last, *הָאָרֶץ הַטּוֹבָה הַזֹּאת* Deut. 9: 6, *הַשָּׁנִים הַטּוֹבוֹת הַבָּאִים* *these good years that (are) coming* Gen. 41: 35, 1 Sam. 17: 25, 2 Chron. 20: 15.

a. The demonstrative *זֶה* occasionally stands emphatically before its noun, *זֶה מֹשֶׁה* *this Moses* Ex. 32: 1, where it is probably contemptuous like the latin *iste*, *זֶה לֶחֶמֶנוּ* *this our bread* Josh. 9: 12, Judg. 5: 5, 1 Sam. 17: 55, 56, Ps. 34: 7, 48: 15, 104: 25, *זֶה הָעָם* *this people* Isa. 23: 13, Hab. 1: 11; so *הוּא* e. g. *הוּא הַמֶּלֶךְ* *that king Ahaz* 2 Chron. 28: 22, *הוּא הַלַּיְלָה הַזֶּה* *this same night* Ex. 12: 42. The demonstrative both follows the noun and is repeated after the adjective in *הָעַמִּים הַנִּשְׁאַרִּים הָאֵלֶּה* *these nations these that remain* Josh. 23: 7, 12; it precedes attributives linked with following words in *הָעָם הַזֶּה הָרָע* *this people that is evil, that refuse* etc. Jer. 13: 10.

b. The article is sometimes omitted from the demonstrative, *הַדּוֹר* *this generation* Ps. 12: 8, *בַּלַּיְלָה הַזֶּה* *in that night* Gen. 19: 33, 50: 16, 32: 23, 1 Sam. 19: 10, particularly if the noun is made definite by means of a suffix *אֲנִי הַיְּהוָה* *this my oath* Gen. 24: 8, *אֵלֶּי אֵתֵּן* *these my signs* Ex. 10: 1, 11: 2, Deut. 11: 18, Josh. 2: 14, 20, Judg. 6: 14, 1 Kin. 22: 23, 2 Chron. 18: 22, 24: 18, Jer. 31: 21.

c. The article is still more rarely dropped from the noun, *קִנְיָה* *my enemies*

הַחֵמֶה *this small quantity of honey* 1 Sam. 14: 29, אֶרֶץ אֶפְרַתִּי הַזֹּאת *that Ephraimite* 17: 12, 17, Jer. 40: 3 K'thibh, הַחֵמֶה *this sickness* 2 Kin. 1: 2, 8: 8, Ps. 80: 15, יוֹם הַזֶּה Mic. 7: 12, see ver. 11.

NUMERALS.

Cardinal Numbers.

§ 253. 1. The numeral אֶחָד *one* is treated like other adjectives, and follows the rules of position and agreement already given, מִקוֹם אֶחָד *one place* Gen. 1: 9, תְּכַרְזָהּ *the one curtain* Ex. 26: 2.

a. In a very few instances the noun is in the construct before the numeral *one*, אֶחָד בְּנֵי־שֵׁשׁ *one law* Lev. 24: 22, אֶחָד אָרוֹן *a chest* 2 Kin. 12: 10, אֶחָד מֵעַבְדֵי אֲדָמָה *one prefect of the servants of my master* Isa. 36: 9, comp. § 257. 6. c; תְּרֵי־אַלְפֵיךָ Ps. 50: 10 in like manner may mean *a thousand mountains* or it may mean *mountains of a thousand* i. e. where cattle rove by thousands. Jer. 52: 20 K'ri, 2 Chron. 4: 15 omit the article from אֶחָד though joined to a definite noun, after the analogy of other numerals. In other cases the article is omitted because the numeral is really indefinite, אֶחָד אֶחָדְכֶם *one brother of yours* Gen. 42: 19, the particular person not being determined; but when the fact is reported to Jacob ver. 33, the selection had been made, and the article is accordingly employed; so הַבָּכֹרֶשׁ אֶחָד Num. 28: 4, הָרִאשׁוֹן אֶחָד 1 Sam. 13: 17, 18, Jer. 24: 2, Ezek. 10: 9. In אֶחָד הָאִישׁ Num. 16: 22, the numeral is a predicate, not *the one man* but *the man* Korah alone (lit. being one); or He may be interrogative § 231. 3. a.

b. The article may be attached to אֶחָד in various senses; thus הָאֶחָד means *the one* Gen. 19: 9 i. e. this one man in implied contrast with the entire community; *the first* in a series Gen. 2: 11, 42: 27; *the remaining one* Gen. 42: 13, *the other one* Lev. 14: 22, 15: 15; *the well known one* Gen. 42: 32, 44: 28; *the one*, who performed the action referred to, definitely conceived, 2 Kin. 6: 3, 5; with the generic article *one* considered in relation to other numbers Eccles. 4: 9, or it may be *the one* spoken of in ver. 8.

c. אֶחָד is sometimes strengthened by the partitive הֵן, which appears to be redundant אֶחָד מֵאַחַד הַבָּרִיּוֹת *a poor man of one of thy brethren* Deut. 15: 7, Lev. 4: 2 (see vs. 13, 22, 27), 5: 13, Ezek. 18: 10.

2. The other cardinal numbers are joined to nouns as follows, viz.:

(1.) They commonly stand before the noun to which they belong and in the absolute state, אַרְבַּעַת מַלְכִּים *four kings* Gen. 14: 9, שִׁשִּׁים עִיר *sixty cities* Deut. 3: 4, יָמָא, יָמָא

מֵמִן־אֶמֶת *a hundred cakes of raisins* 2 Sam. 16: 1, שֵׁשֶׁת אֲלָפִים *six thousand horsemen* 1 Sam. 13: 5.

(2.) Such as have a distinct form for the construct (viz. 2-10, מֵאָה *hundred*, אֲלָפִים *thousands*) may also stand before the noun in the construct state, שְׁנֵי בָנִים *two sons*, prop. *two of sons* Gen. 10: 25, אַרְבַּע יָמִים *four days* Judg. 11: 40, מֵאָה סֻלָּתִים *a hundred sockets* Ex. 38: 27, שְׁלֹשָׁת אֲלָפִים *three thousand camels* Job 1: 3.

a. It should be observed that the partitive relation is expressed not by the construct form of the numeral מֵאָה הַשְּׁנֵי *not two of the lights* but *the two lights* Gen. 1: 16, שֵׁשֶׁת הַקָּנָה *the six branches* Ex. 25: 33, but by the preposition ׀, e. g. אֶחָד מִן־הַנְּעָרִים *one of the young men* 2 Kin. 4: 22, שְׁשֵׁה מִן־שְׁמֵיהֶם *six of their names* Ex. 28: 10.

b. The numbers *two, three, four, and seven*, occur with the suffixes of pronouns which are in apposition with them, שְׁנֵינוּ אֲנֵינוּ *we, both of us* 1 Sam. 20: 42, also שְׁנֵי־אֲנֵנוּ־שְׁנֵינוּ *we two* 1 Kin. 3: 18, שְׁנֵיהֶן שְׁנֵיהֶן *they two or both of them* 1 Sam. 25: 43, שְׁלֹשָׁתְכֶם *ye three*, שְׁלֹשָׁתָם *they three* Num. 12: 4, אַרְבָּעָם *they four* Dan. 1: 17, שִׁבְעָם *they seven* 2 Sam. 21: 9 K'ri. The following numerals occur with pronominal suffixes having a possessive sense, חֲמִשָּׁתִּי *thy fifty*, חֲמִשָּׁתִּי *his fifty* 2 Kin. 1: 10, חֲמִשָּׁתָם *their fifties* ver. 14, אֲנִי־אֶלֶף *my thousand* Judg. 6: 15, אֲנִי־אֶלֶף *your thousands* 1 Sam. 10: 19, עֶשְׂרֵי־אֶלֶף *his ten thousands* 1 Sam. 18: 7.

(3.) Less frequently the numerals stand after the noun in the absolute state, שֶׁבַע מַעְגְּלוֹת *seven steps* Ezek. 10: 22, מֵאָה בָּפָרִים *a hundred thousand talents* 1 Chron. 22: 14.

§ 254. 1. The units (including *ten*), whether they stand singly or are compounded with other numbers, agree with their nouns in gender, שְׁלֹשׁ דָּלָאוֹת *three leaves* Jer. 36: 23, שְׁלֹשָׁה סִבִּי חֶרֶב *three baskets of bread* Gen. 40: 16, אַרְבָּעָה עָשָׂר כְּזָיִם *fourteen lambs* Num. 29: 15; the other numerals observe no distinction of gender.

a. When the units qualify מֵאָה *hundreds* or אֲלָפִים *thousands*, their gender is determined by that of these words respectively. In שְׁלֹשָׁת בָּנוֹתָיו *the three wives of his sons* Gen. 7: 13, the masculine adjective is probably to be explained by the fact that the noun, though in reality feminine has a masculine termination.

2. Nouns accompanied by the units (2-10) are almost

invariably plural, while those which are preceded by the tens (20-90) or numbers compounded with them (21, etc.), are commonly put in the singular, *אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה* *forty days and forty nights* Gen. 7: 4, *אַרְבַּע וְשָׁלֹשִׁים שָׁנָה* *four and thirty years* Gen. 11: 16, *עֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים* *twenty years and seven years* Gen. 23: 1; 1 Kin. 14: 20, 16: 29.

a. This phenomenon is probably to be accounted for upon a principle analogous to that by which the anomalous terminations for gender in the numerals has been explained, § 224. 2. When the numeral has itself a plural form, as it has in the tens, the plurality of the entire expression is sufficiently indicated without giving a plural ending to the noun likewise. But with the units which have a singular termination, the noun must take a plural form. It may be observed, however, that this peculiarity chiefly affects a certain class of nouns, viz. those which are most frequently numbered, and in which, consequently, the tendency to abbreviate the expression by retrenching the plural ending is most strongly manifested, and in which, moreover, each unit is like every other, so that plurality is but the repetition of the same thing. These are such as *אִישׁ* *man*, *נֶפֶשׁ* *soul*, *רֶגֶל* *footman* and various measures of time, space, weight, etc., e. g. *שָׁנָה* *year*, *יוֹם* *day*, *אַצְבָּה* *cubit*, *שֶׁקֶל* *shekel*. These nouns are also found, though less constantly, in the singular with *hundreds* and *thousands*, *תְּשַׁע מֵאוֹת שָׁנָה* *nine hundred years* Gen. 5: 5, *אַלְפֵי אַצְבָּה* *a thousand cubits* Num. 35: 4, and with the numbers from 11 to 19, *חֲמִישִׁית עֶשְׂרֵי שֶׁקֶל* *fifteen shekels* Lev. 27: 7. Comp. in German *hundert Fuss lang*, *funfzig Pfund schwer*, and in English *twenty head of cattle*, *a ten foot pole*. Other nouns are similarly affected, but with less regularity *עֶשְׂרִים קִלְכִּים* *twenty planks* Ex. 26: 18, 19 but *עֶשְׂרִים עִירִים* Ex. 36: 23-25, *חֲמִישִׁית עֶשְׂרֵי עִירִים* *thirteen cities* Josh. 21: 33, *אַרְבָּעָה הֶמְצָן* Cant. 4: 4, *שְׁנַיִם בָּאֲזָרִים* 2 Chron. 9: 15.

b. The numbers from 2 to 10 are very rarely found with singular nouns, *שְׁנַיִם שָׁנִים* *eight years* 2 Kin. 22: 1, *שְׁלֹשׁ אַצְבָּה* *three cubits* 25: 17 K'thibh where the K'ri has *שְׁלֹשָׁה אַצְבָּה* Ex. 16: 22, *שְׁלֹשָׁה אַצְבָּה* Ezek. 45: 1. The tens are occasionally followed by the plural *שְׁלֹשִׁים חֲבֵרָנִים* *thirty companions* Judg. 14: 11, *שְׁמוֹנִים בְּנֵי-חֲבֵרָה* *eighty sons of valour* 2 Chron. 26: 17, *אַרְבָּעִים וְשָׁנִים* *forty-two children* 2 Kin. 2: 24, *אַרְבָּעִים אַצְבָּה* Ex. 26: 19; see also Gen. 18: 24, 26, 28, Ex. 15: 27, Josh. 7: 21, Judg. 1: 7, 12: 14, 2 Sam. 9: 10, 1 Kin. 4: 13, 2 Kin. 10: 1, 13: 7, 15: 20; in Ezra 8: 6-14 *הַיְּהוּדִים* is in explanatory apposition with the numerals. When the noun precedes the numeral it is always put in the plural, *לְשָׁנָה* excepted Gen. 46: 26, 27, Num. 31: 40, 46, Jer. 52: 29, 30.

c. In enumerations of familiar objects the noun is sometimes omitted, when the meaning is sufficiently plain from the connection, *עֶשְׂרִים זָהָב* *ten (shekels) of gold* Gen. 24: 22, *שְׁלֹשׁ מֵאוֹת שֶׁקֶל* *three hundred (shekels) of silver* Gen. 45: 22, *שְׁנַיִם לֶחֶם* *two (loaves) of bread* 1 Sam. 10: 4, *שֵׁשׁ עָפָה* *six (ephahs) of barley* Ruth 3: 15. In measurements, the word *אַצְבָּה* *cubit*

is occasionally preceded by the preposition *בְּ*, thus *אַרְבָּעָה אַמָּוָה* *four by the cubit* i. e. four cubits.

d. The attributive with a noun in the singular after the tens or higher numerals may be in the singular Judg. 18: 17, 20: 2, 1 Sam. 22: 18, 1 Kin. 20: 16, Cant. 4: 4, or in the plural Judg. 18: 16, 1 Kin. 1: 5, 20: 30.

3. Compound numbers may either proceed from the higher to the lower denomination, *אַרְבָּע מֵאוֹת וּשְׁמֹנֶתֶים* *a thousand two hundred fifty and four* Neh. 7: 34, or the reverse, *שִׁבְעִים וּשְׁלֹשִׁים וּמֵאוֹת* *seven and thirty and a hundred years* Ex. 6: 16. The noun sometimes stands at the beginning or end of the entire series as in preceding examples, and sometimes it is repeated after each numeral, *מֵאוֹת שָׁנָה וְשִׁבְעִים שָׁנָה* *a hundred years and twenty years and seven years* Gen. 23: 1.

4. Numeral adjectives may receive the article when they represent an absolute number, or the noun is not expressed; but when they are joined to a definite noun the latter alone receives the article, *הַשְּׁנַיִם* *(the) two are better than הָאֶחָד* *(the) one* Eccles. 4: 9, *הָאַרְבָּעִים* *the forty* Gen. 18: 29, *הַחֲמִישִׁים הַצְּדִיקִים* *the fifty righteous* ver. 28, *שְׁתֵּי בָתָר* *his two daughters* 19: 30, *אַרְבָּעִים יָמִים* *the forty days* Deut. 9: 25; Judg. 7: 7, 22, 18: 17, 1 Sam. 17: 14, 2 Sam. 23: 22, 23, 1 Kin. 7: 41-44, 2 Chron. 25: 9.

a. The rule is the same when the noun is made definite by a suffix *חֲמִשָּׁה נְעָרוֹתָהָ* *her five damsels* 1 Sam. 25: 42, Job 42: 7 or by being in the construct state, Gen. 49: 28, 1 Sam. 17: 18, Job 2: 11. The article may be attached to a noun in apposition *שְׁלֹשִׁים הֶבְלֶה* *the thirty shekels of silver* Zech. 11: 13, *שֵׁשׁ הַהֶעֱלִים* *these six ephahs of barley* Ruth 3: 17. It is joined both to the numeral and to an accompanying participle in *הַחֲמִישִׁים* Ex. 28: 10. In a few instances it is given to the numeral and not to the noun *הַחֲמִישִׁים וּמֵאוֹת הָאֲנָשִׁים* *the two hundred and fifty men* Num. 16: 35, *שָׁנָה הַחֲמִישִׁים* *the year of fifty years* i. e. the fiftieth year Lev. 25: 10, 11, where the article is used to give definiteness to the preceding noun in the construct. In *הָאֲנָשִׁים הָאֵלֶּה אַרְבָּעָם* *these four children* Dan. 1: 17, the numeral following a definite noun receives a pronominal suffix referring to it. When numerals are joined to demonstrative pronouns both may receive the article *הַשְּׁלֹשָׁה* Deut. 19: 9, but more commonly it is given to neither *שְׁתֵּי-אֵלֶּם* Ex. 21: 11, Gen. 22: 23, Zech. 4: 10. In Ex. 38: 28 the article is

attached to the thousands and hundreds of a compound number, but not to the tens and units *הָאֶלֶף וְשֵׁשׁ הַמֵּאוֹת וְהַמֵּיָּאָה וְשִׁבְעִים*.

b. When compound numbers 11, 12, etc., receive the article, it may be given to the first member of the compound, *הַיָּסְלִים הָעֶשְׂרִים* *the twelve* 1 Chron. 25: 19, 27: 15, 1 Kin. 6: 38, *הָאֶחָד הָעָשָׂרִים* Ex. 12: 18; or to the second, *אִשְׁתֵּי הָעָשָׂרִים הָאֵלֶּם* *the twelve men* Josh. 4: 4, 1 Kin. 19: 19. In the example just cited the article is given to the numeral instead of to the noun, but in *הַבָּקָר שְׁנֵים-עָשָׂר* *the twelve oxen* 1 Kin. 7: 44, 2 Chron. 4: 15 the general rule is observed.

Ordinal Numbers, etc.

§ 255. 1. The ordinal numbers follow the general law of adjectives in position and agreement with the substantive, to which they belong, *בֶּן שֵׁנִי* *a second son* Gen. 30: 7, *בַּשָּׁנָה הַשְּׁלִישִׁית* *in the third year* 1 Kin. 18: 1.

a. Instances occur of expressions rendered definite by the article before the adjective only *הַשְּׁלִישִׁי* *the third entry* Jer. 38: 14, Judg. 6: 25, Zech. 14: 10, or before the noun only *יָמֵי הַדְּשִׁירִים שֵׁנִי* Esth. 2: 14. The denominations of time often stand in the construct before the ordinal; thus *שָׁנָה* *year*, *הַרְבֵּעִי* *the fourth year* Jer. 46: 2, 51: 59, 28: 1 K'thibh, 32: 1 K'thibh, 2 Kin. 17: 6, 25: 1, Ezr. 7: 8; *חֹדֶשׁ* *month*, Ezr. 10: 9; *יָוֵם* *day*, Gen. 1: 31, 2: 3, Ex. 12: 15, 20: 10, Lev. 19: 6, 22: 27, Deut. 5: 14. Ordinals are in a few instances used in the plural with plural nouns expressed 1 Sam. 19: 21, or understood Gen. 6: 16, Num. 2: 16, 24, or preceding them in the construct state 2 Kin. 10: 30, 15: 12, or with cardinal numbers 2 Kin. 1: 13.

b. In enumerations the cardinal *אֶחָד* is sometimes used for *first*, Gen. 1: 5, 2: 11, Ex. 28: 17, 39: 10. If only two persons or things are spoken of the next may be called *הַשֵּׁנִי* *the second*, Ex. 25: 12, 32, 2 Sam. 4: 2, 1 Kin. 6: 26, 27, 34; *אֶחָד* or *הַנֶּחְלָד* *the remaining one* Ex. 17: 12, Lev. 14: 22, 15: 15, 2 Sam. 12: 1, 14: 6; or *הַנֶּחְלָד* *the other* 1 Kin. 3: 17, 22, 2 Chron. 3: 11, 12, Ezek. 41: 24.

2. The lack of ordinals above *ten* is supplied by using the cardinals instead, which are then commonly preceded by the noun in the construct state, *שְׁנֵים-עָשָׂרִים וְשִׁבְעִים* *the twenty-seventh year* 1 Kin. 16: 10, *שְׁנֵים-עָשָׂרִים הָאַרְבָּעִים* *the fortieth year* Num. 33: 38, although this order is not always observed, *שָׁנָה* *שְׁלֹשֶׁת-עָשָׂרִים* *thirteenth year* Gen. 14: 4, *עָשָׂרִי* *חֹדֶשׁ* *the eleventh month* 1 Chron. 27: 14, 15.

a. A fuller form of expression is sometimes employed, e. g. *בְּשָׁנָה שְׁלֹשִׁים*

וּשְׁמִנְיָהּ *in the thirty-eighth year* prop. *in the year of thirty-eight years* 1 Kin. 16: 29, 2 Kin. 9: 29, 15: 1.

b. In dates the cardinals are used for the day of the month and sometimes for the year, even though the number is below ten; the words day and month are also frequently omitted; שִׁבְעָה שָׁנָה *the seventh year* 2 Kin. 12: 1, Esth. 2: 16, שְׁמֹנֶה עָרָב Ezr. 1: 1, Dan. 9: 1, 2, שְׁמֹנֶה חֳדָיִם Hag. 1: 1, 15, שְׁנָה שְׁמֹנֶה Dan. 8: 1, but with the article הַשְּׁבִיעִי *the regularly recurring seventh year* Deut. 15: 9; אַרְבָּעָה יָמִים הַיּוֹם הַתְּשִׁיעִי *the fourth (day) of the ninth month* Zech. 7: 1, בְּשִׁבְעִיָּהּ *in the seventh (month)* ver. 5.

3. Fractional parts, whether expressed by the feminine ordinals or by special terms, § 228. 3, may either stand alone or in the construct before the noun to which they are joined, which then receives the article unless otherwise made definite הַחֵמֶשׁ...וְהַחֲמִישִׁי *the half of the people...and the other half* 1 Kin. 16: 21; *they read* רְבִיעִיָּהּ הַיּוֹם *the fourth part of the day*, וְרְבִיעִיָּהּ *and a fourth part they were confessing* Neh. 9: 3; the hundredth part is denoted by the use of the cardinal number מֵאָה הַמֵּשֶׁקֶט *the hundredth part of the silver* Neh. 5: 11.

a. Measures of distance, capacity and weight regularly take the article when preceded by fractional parts, though not requiring it otherwise אַרְבָּעָה הָאֲצָבָה *a cubit and the half of a cubit* Ex. 26: 16, 1 Kin. 7: 31, 32, Num. 28: 14, 2 Kin. 6: 25, Neh. 10: 33, Ezek. 45: 13, 46: 14; exceptions are rare 1 Kin. 9: 8, comp. 1 Sam. 14: 14. The only examples of the plural form of fractional parts are שְׁנֵי עֲשָׂרִים *two tenths*, שְׁלֹשָׁה עֲשָׂרִים *three tenths* and חֲמִשָּׁה עֲשָׂרִים *the fifth parts thereof* Lev. 5: 24.

4. Distributive numbers are formed by repeating the cardinals, שְׁנַיִם שְׁנַיִם *two by two* Gen. 7: 9, שִׁבְעָה שִׁבְעָה *by sevens* ver. 2. The numeral adverbs *once, twice*, etc., are expressed by the feminine of the cardinals, אֶחָדָה *once*, שְׁתַּיִם *twice* 2 Kin. 6: 10, Job 40: 5, שִׁבְעָה שִׁבְעָה *seven times* Lev. 26: 18, 21 or by means of the noun פֶּגֶעַם *stroke or beat*, שְׁנַיִם פֶּגֶעַם *twice* Gen. 27: 36, עֲשָׂרִים פֶּגֶעַם *ten times* Job 19: 3 or רִגְלִים *steps*, שְׁלֹשׁ רִגְלִים *three times* Ex. 23: 14, a form of speech which has arisen from the method of counting by beats or taps with the hand or foot.

a. The article may be attached to numerals in a distributive sense, § 248. 4, הַשְּׁנַיִם הַנְּסִיָּאִים *the two princes* i. e. every two princes Num. 7: 3

לְכֶבֶד הָאֶחָד *for the one lamb* i. e. each lamb Num. 15: 5; or the same idea may be expressed without the article when the connection requires it, לְכֹלֶשֶׁת יָמִים *every three days* Am. 4: 4, לְאִישׁ אֶחָד *for each man* 2 Kin. 15: 20. In 1 Kin. 4: 7 K'thibh אֶחָד means *each*, where the K'ti inserts the article. Fractional numbers may also be used distributively מִשְׁלֹשִׁים אֶחָד *a tenth part severally for each lamb* Num. 29: 10. Alternative numbers are put together without a connective שְׁנַיִם וּשְׁלֹשָׁה *two or three* אַרְבָּעָה וְחֲמִישָׁה *four or five* Isa. 17: 6, Am. 4: 8.

b. The feminine ordinals are also used adverbially רִאשׁוֹנָה *first or in the first place* Lev. 5: 8, שְׁנִיָּה *in the second place* 2 Sam. 16: 19, or *a second time* Gen. 41: 5, Num. 10: 6, שְׁלִישִׁיָּה *a third time* 1 Sam. 3: 8, Ezek. 21: 19.

APPPOSITION OR SUBORDINATION.

§ 256. Nouns may be joined to the subject either in the coordinate relation of apposition, or in a subordinate relation whether absolutely or in the close connection of the construct state. When one noun serves to define or to describe another it may be put in apposition with it. This construction, of which a more extended use is made in Hebrew than in occidental languages, may be employed in the following cases, viz.:

1. When both nouns denote the same person or thing; מֶלְכִּיזֶדֶק מֶלֶךְ שָׁלֵם *Melchizedek the king of Salem* Gen. 14: 18, מֹשֶׁה אִישׁ הָאֱלֹהִים *Moses the man of God* Deut. 33: 1, אִשָּׁה אֶלְמָנָה *a woman (who was) a widow* 1 Kin. 7: 14, הַשָּׁמַיִם מִכֹּן שְׁבִתָּהּ *heaven thy dwelling-place* 1 Kin. 8: 49, עֲבָדַי הַנְּבִיאִים *my servants the prophets* 2 Kin. 9: 7, לֵיךְ פָּדָא *Job 11: 12.*

a. Where proper are in apposition with common nouns, either may precede according as prominence is given to the individual or to the class הָיָה מֶלֶךְ 2 Sam. 3: 31, 1 Sam. 3: 1, more rarely הָיָה מֶלֶךְ 13: 39 *king David*, and only exceptionally רָבָם מֶלֶךְ Hos. 5: 13, 10: 6, and מֶלֶךְ לְבִינָאֵל Prov. 31: 1; such combinations as הָרַר הַהוּא *mount Hor* Num. 20: 22, הַנָּהָר הַזֶּה *the river Ahava* Ezr. 8: 21, הָעָם הַזֶּה *the people Israel* Ezr. 9: 1 are mostly replaced by the construct relation § 257. 3. A noun may also be in apposition with a pronoun אֲנִי יְהוָה Isa. 45: 19, אֲנִי וְעַמִּי *we thy people* Ps. 79: 13, הוּא הַמֶּלֶךְ *he the king* 2 Chron. 28: 22, Ezr. 7: 6, or a pronominal suffix הָאִישׁ הַבָּא *when he, the man went in* Ezek. 10: 3, Lev. 27: 12, Jer. 27: 8, or a pronoun with a noun יְהוָה הוּא *thy God*, הוּא עָבַר *he is going over before thee* Deut. 31: 3.

2. When the second specifies the first by stating the material of which it consists, its quantity, character or the like, הַחֲבֶקֶר הַנְּחֹשֶׁת *the oxen the brass* i. e. *the brazen oxen* 2 Kin. 16: 17, 1 Chron. 15: 19, Deut. 16: 21, תְּשֵׁשׁ סֵאִים *three measures* (consisting of) *meal* Gen. 18: 6, Ruth 2: 17, 2 Kin. 4: 2, 7: 1, שִׁבְעֵתְשָׁלִים הָרָגַב *seven years* (of) *famine* 2 Sam. 24: 13, 1 Chron. 21: 12, סִבְיִים אֲבֵן *rows* (of) *stones* Ex. 28: 17, 1 Kin. 7: 42, 2 Chron. 4: 3, 13, יָמִים מְסָפָר *days* (which are) *a number*, i. e. such as can be readily numbered, a few Num. 9: 20, אֲמִתִּים אֲמָרָה *words* (which are) *truth* Prov. 22: 21, Zech. 1: 13, Lam. 4: 17, Esth. 9: 30.

a. Kimchi thinks that there is a partial assimilation to the construct in כֶּסֶף כְּתָלִים (instead of כְּתָלִים כֶּסֶף) *two talents* (of) *silver* 1 Kin. 16: 24, 2 Kin. 5: 23; other examples of apposition are such as יָמִים שְׁנַיִם *two years* *days* i. e. two full years, embracing all the days which constitute that period Gen. 41: 1, so יָמִים שְׁלֹשִׁים *three full weeks* Dan. 10: 3; מְקוֹמָהּ בְּהֵרָה *possession* consisting in *cattle* Eccles. 2: 7; אֶרֶץ אֲדָמָה *a pair of mules' burden* (of) *earth* 2 Kin. 5: 17; כָּלֹא הַזְּמִינִים הַשָּׁלֶל *double handful* (of) *toil* Eccles. 4: 6, מְצִלָּה מְצִיד שָׂדֶה *a plowing strip* (of) *an acre of land* 1 Sam. 14: 14. So probably the much disputed passage *the destined possessor of my house is* אֵלִיעֶזֶר בֶּן־אֵלִיעֶזֶר *Damascus* (in the person of its citizen) *Eliczer* Gen. 15: 2. A noun may be separated from that with which it is in apposition by intervening words הַנִּמְצָא אִתּוֹ אֲבִיִּים *that which was found with each* (of) *stones* i. e. whatever precious stones each had 1 Chron. 29: 8, מִיָּמִים... הַנִּבְּטִיל Gen. 7: 6, 14: 12, Ex. 22: 30, הַבָּרִי רִבִּית... דֶּבֶר Deut. 17: 8, 28: 64, Jer. 41: 8. Sometimes the added noun agrees in definiteness, with that which it specifies הַזָּהָב הַנֶּחְדָּת *the golden cords* Ex. 39: 17 (the parallel passage Ex. 28: 24 has the construct הַנֶּחְדָּת הַזָּהָב), הַחֹשֶׁה הַחֵן Jer. 25: 15, הַבְּדִיל הַבְּדִיל Zech. 4: 10, but this is not always the case בֶּדֶד *his linen garment* Lev. 6: 3 (where as in Prov. 22: 21 the construct relation and that of apposition both occur in the same verse), הַכֶּסֶף הַיָּחִיד *the one silver dish* Num. 7: 85, נְרֵיהֶם זָהָב *their golden lamps*, 1 Chron. 28: 15. Prepositions may be repeated before nouns and pronouns in apposition Gen. 40: 1, 43: 28, Lev. 7: 8, Josh. 1: 2, 1 Sam. 2: 34, 15: 1, 2 Sam. 6: 21, 18: 32, 1 Kin. 2: 5, 8: 30, 1 Chron. 4: 42, 2 Chron. 26: 14, Ps. 18: 51, 74: 14, or not Gen. 2: 10, 9: 4, 10: 21, 44: 24.

b. כֹּל is sometimes made more emphatic by being placed after a noun and in apposition with it instead of before it in the construct כֹּל עֲבֹדֹתֶיךָ *your idols, all of them* Ezek. 14: 5, Mic. 1: 2, but probably not Eccles. 12: 13, which may be read "*the end of the matter, after the whole has been heard, is etc., nor* Ezra 10: 17 *they finished in all* i. e. entirely. in toto, *the men who etc.*

3. A noun, which stands in some general relation to another, may by a loose kind of subordination be added to it to modify its meaning, the first noun remaining in the absolute state, *בְּרַפְּיָם מַיִם* *water reaching the knees* Ezek. 47: 4, *הַחֹזֶן הַתָּמִיד* *the vision concerning the continual service* Dan. 8: 13, *כֶּסֶף סִיָּיִם בָּסָה* *dross (of) silver* Ezek. 22: 18, *אֶבֶן שְׁלֵמָה מִסֵּט* *whole stone (from the) quarry* 1 Kin. 6: 7, *הַמְּזִלֵּג שְׁלֹשׁ הַשָּׁנִים* *the fork (with) three times* 1 Sam. 2: 13.

a. This subordination is a free sort of substitute for the closer connection of the construct state *לְשׁוֹן רִמְיָה* *tongue (of) fraud* Ps. 120: 2 (where the parallel clause has the construct), *בָּקָר רִמְיָה* *pastured cattle* 1 Kin. 5: 3, *לֶחֶן מַיִם בָּרִיָּה* *water (of) affliction* i. e. prison fare 1 Kin. 22: 27, *צֹאֵן אֵרָם צֹאֵן* *rams (of) wool* i. e. wool-bearing rams or, as others suppose, the first word may denote the quantity and the second the material, as much wool as rams have, fleeces 2 Kin. 3: 4, *בְּרִעְיָה לֶחֶן* Ps. 60: 5, *אֲלֵהִים אֶלְיָה* Jer. 10: 10; especially where the first noun has the article for the sake of emphasizing the definiteness of the expression *הַנְּחָלִים אֶרְבֹּן* *the streams (of) the Arnon* Num. 21: 14, 2 Sam. 24: 5, *הַחֲבִיתִּים הַבְּרִיָּה* *the ark (of) the covenant* Josh. 3: 14, *הַחֲרֹבָה הַבְּרִיָּה* *the chariot (of) the cherubim* 1 Chron. 28: 18, *חֲזָרָה הַנְּבִיאָה* *the prophecy (of) Oded* 2 Chron. 15: 8, Neh. 3: 19, Jer. 38: 6, Ezek. 45: 16; or has a suffix, *אֵלֶּיךָ שָׂנְאִי* *my false enemies* Ps. 38: 20, *בְּרִיָּה הַיּוֹם* *my covenant concerning the day* Jer. 33: 20, Lev. 26: 42, Num. 25: 12, 2 Sam. 22: 33, Ps. 71: 7, Ezek. 16: 27, 18: 7, Hab. 3: 8, but not Ps. 45: 7; or is a proper noun *זֶאֶן בְּצֻרָה* *Zoan (in) Egypt* Num. 13: 22, Gen. 35: 27, Deut. 23: 5, Judg. 17: 7, 1 Sam. 17: 12, 2 Chron. 32: 5, Mic. 1: 14, compare in English Princeton, New Jersey, *יְהוֹרָה חֲבִיתִּים* *Jehorah (of) hosts* 1 Sam. 1: 3, *אֲלֵהִים חֲבִיתִּים* Ps. 59: 6, 80: 5, 8, 15, 20, 84: 9. In some instances like those above given, the first noun is repeated in the construct *הַתְּבַרְכָּה הַתְּבַרְכָּה* *the tabernacle, the tabernacle of the testimony* Ex. 38: 21, Gen. 15: 18, Deut. 11: 24, 2 Kin. 18: 19, 28, or a common is inserted after the proper noun *יְהוֹרָה אֱלֹהֵי חֲבִיתִּים* *Jehorah the God of hosts* 2 Sam. 5: 10, Ps. 72: 18; and this may be mentally done in other cases. In *הַחֲרֹבָה הַנְּחָלִים* 2 Kin. 11: 13 a conjunction should be supplied, *the guards and the people*; this may also be done in *אֲדִירִים נָם* Judg. 5: 13, though more probably it means *nobles (of) the people*; in *כְּתָבִים הַמְּחִיטִּים* Ezr. 2: 62, Neh. 7: 64 the relation may be that of subordination *their book (of) the registered* or of apposition *their book entitled "the registered"*.

b. This subordination likewise occurs when a familiar phrase is abbreviated *פַּר הַשְּׁנִי שִׁבְעַת שָׁנִים* *the second bullock seven years (old)* for *בְּנֵי שִׁבְעַת שָׁנִים* Judg. 6: 25, or where a series of nouns in the construct is interrupted by the insertion of one in the absolute, expressing some quality of the preceding *אֲנָשִׁים חֲזָקִים* *men of strength (for) the work of the service of*

the house of God 1 Chron. 9: 13, 2 Chron. 8: 5, כִּתְּמֹנֶת שֵׁשֶׁר בְּהִתְמַלֵּה *the hairy crown* (of) *him that goeth* etc., or the verb may have a double object *smite on his hairy crown him* etc. Ps. 68: 22, Isa. 28: 1, 32: 13; or by the introduction of some other word בְּנֵי בְּרִיָּהּ הָיוּ הַיָּמִין *two men captains of bands there were* (of) *the son of Saul* 2 Sam. 4: 2, הָיָה בְּלִבִּי חֶשֶׁב *a base thought in thy heart* though it might be *a thought in thy base heart* Deut. 15: 9, עֲרֵב יְהוָה גְּבוּלֵיהֶם וְחֻמֵּיהֶם וְסָבִיב *great cities* (with) *walls and bars* 1 Kin. 4: 13, Deut. 3: 5, הָיָה הָעָם הַזֶּה יְרוּשָׁלַם *this people* (of) *Jerusalem* Jer. 8: 5.

c. The word בְּרִיָּהּ, as Ewald suggests, affords a good illustration of the various constructions possible in Hebrew in the relation of nouns to nouns; thus it may stand after a noun in the construct בְּרִיָּהּ הַשֵּׁנִי *the priests of the second rank* 2 Kin. 23: 4, or itself in the construct before a noun בְּרִיָּהּ הַשֵּׁנִי *the second in rank to the king* i. e. next to him 2 Chron. 28: 7, or in apposition with a preceding noun עֲלֵה עֲלֵה בְּרִיָּהּ *over the second division of the city* Neh. 11: 9 (or it may mean *second over the city*), or assuming almost the character of an attributive, agreeing in number and definiteness הַבְּרִיָּהּ הַשֵּׁנִיָּה *their brethren of the second rank* 1 Chron. 15: 18.

THE CONSTRUCT STATE AND SUFFIXES.

§ 257. When one noun is limited or restricted in its meaning by another, the first is put in the construct state; if the limiting word be a personal pronoun it is suffixed to the noun. The relation thus expressed corresponds, for the most part, to the occidental genitive or to that denoted in English by the preposition *of*. The primary notion of the grammatical form is simply the juxtaposition of two nouns, or the union of a noun and a pronoun, to represent the subordination of one to the other in the expression of a single idea, § 214. The particular relation, which it suggests, is consequently dependent on the meanings of the words themselves, and is in each case that which is most naturally suggested by their combination. Thus, the second noun or the pronominal suffix may denote

1. The *possessor* of that which is represented by the preceding noun, הֵיכַל יְהוָה *the temple of Jehovah* 1 Sam. 1: 9, רֶגֶל *their substance* Gen. 12: 5. This embraces the

various degrees of relationship, בֶּן־אַבְרָהָם *the son of Abraham* Gen. 25: 12, אִשְׁתִּי *thy wife* Gen. 12: 5.

a. So a few proper names, as *Gibeah of Saul* 1 Sam. 11: 4, *Gath of the Philistines* Am. 6: 2, *Zion of the Holy One of Israel* Isa. 60: 14.

2. The *whole*, of which the preceding word denotes a part, עַמִּי *the poor of thy people* Ex. 23: 11, 1 Sam. 17: 40, נִכְבֵּד־אָרֶץ *the honourable of the earth* Isa. 23: 9, חֶלֶת מִצָּה *a cake of unleavened bread* Lev. 8: 26, Isa. 11: 12.

a. So כְּבִלֵּי אֲרָם *birds of prey* lit. preying of birds Ezek. 39: 4, כֶּלֶם אָדָם *fool of man* i. e. foolish man Prov. 15: 20, אֲנָשִׁים אֲרָם *wild ass of man* Gen. 16: 12, זֹבְחֵי אֲנָשִׁים *sacrificers of men* i. e. the men that sacrifice, not as others explain according to 9b they that sacrifice men Hos. 13: 2. A few instances occur of adjectives used substantively in the construct before the nouns to which they belong גְּדֹלַת יְדִי *the greatness of thy arm* or *thy great arm* Ex. 15: 16, Ps. 46: 5, 65: 5, 145: 7; so the adverb בָּיָדָא for the most part with inanimate or irrational objects מֵיִם בָּיָדָא *a little water* Gen. 18: 4, 43: 2, 11, 1 Kin. 17: 12, Prov. 6: 10, בָּשָׂר מְעוֹלָה *the few sheep* 1 Sam. 17: 28, while with men except Dan. 11: 23 it follows 6. c or § 252. 1. f. Abstract nouns may be thus used אֲחֻזַּת יָרֵחַ *greenness of herb* i. e. green herb, Gen. 1: 30, 3: 24, Job 15: 26, נְחֻמָּה רַב *abundance of thy mercy* i. e. thy abundant mercy Ps. 5: 8, 37: 2, Jer. 22: 7, 23: 22, Obad. vs. 3. 20, Zech. 11: 13, and sometimes in an emphatic sense indicating that the part singled out from the whole possesses the quality referred to in an eminent degree קִנְיָה אֲרָזִי *the height of his cedars* i. e. his highest cedars 2 Kin. 19: 23. Here too belong the superlative expressions, קֹדֶשׁ קִדְשֵׁי *holy of holies*, שִׁיר הַשִּׁירִים *the song of songs*, אֲבִיר עֲבָדִים *servant of servants*, one that is a servant by way of eminence when compared with all others; see besides Deut. 10: 17, 1 Kin. 8: 27, Eccles. 1: 2, Ezek. 16: 7, 26: 7, Dan. 8: 25; or cognate instead of identical words may be thus combined כְּבִירֵי סִרְרִים *most rebellious* Jer. 6: 28.

3. An individual of the class denoted by the preceding noun, thus serving the purpose of a more exact designation, אֶרֶץ מִצְרַיִם *the land of Egypt* Gen. 41: 19, נְהַר־פָּרָת *the river (of) Euphrates* Gen. 15: 18, Ex. 19: 11, 2 Sam. 19: 41, עֲצֵי אֲרָזִים *cedar trees*, 2 Chron. 2: 7, חֹלְעֵת *worm (of) Jacob* Isa. 41: 14, אֲנָשֵׁי דְבָרִים *men (who are) merchants* 1 Kin. 10: 15.

a. So בְּתוּלָה בַת־צִיּוֹן *virgin daughter Zion* Isa. 37: 22, 47: 1, Jer. 14: 17, בְּנֵי בְּנֵי *children of the third generation* (not according to 1 those descended from them) Gen. 50: 23, Judg. 19: 22, 1 Sam. 28: 7, 2 Kin. 10: 6, Jer. 24: 2. It is unusual to find such constructions as פְּלִנְיָן הָאָרֶץ Num.

34: 2, הָהָר הַזֶּה רִבְעֵלָם Lam. 2: 13; הַר הָהָר is the standing phrase for *mount Hor*, but this is exceptional, § 256. 1. a.

4. The *material* of which the preceding noun is composed, הָזָהב הַזֶּה a *ring of gold* Gen. 24: 22, כֵּל־עֵץ vessel of *wood* Lev. 11: 32, הַצֹּדִים הַזֵּה the *flock of goats* Cant. 4: 1, שָׂבִיר סִלֵּי rows of *stones* Ex. 39: 10, 1 Kin. 6: 36.

5. The *measure* of its extent, value, duration, etc., מִשְׁלָל מִמַּהֲלָה שְׁלֹשֶׁת יָמִים a *journey of three days* Jon. 3: 3, מִשְׁלָל מִיָּד מִסְפָּר the *weight of a talent* 1 Chron. 20: 2, מִיָּד מִסְפָּר men of *number* i. e. readily numbered, few, Gen. 34: 30, אֲדָמָה עוֹלָם a *possession of perpetuity* Gen. 17: 8.

6. An *attribute*, by which it is characterized, גִּבּוֹר הָיִל a *mighty man of valour* Judg. 11: 1, עֵץ פֵּרוֹת tree of *fruit* Gen. 1: 11, עֵין רְאָיָה valley of *vision* i. e. distinguished as the one where visions are received Isa. 22: 1, צֹאן הַקְּדִשָּׁה the *flock of slaughter* i. e. which is to be slaughtered Zech. 11: 4.

a. So אֱלֹהֵי צִיּוֹן God (who is) *my rock* 2 Sam. 22: 3, הַר בְּרוֹחַ הַשֵּׁחַר the *high mountain of Israel* Ezek. 17: 23, Ps. 59: 6, Cant. 7: 3, Isa. 5: 7, 6: 13, 17: 10. A period of time may be characterized by what occurs in it שְׁנַת מוֹת הַמֶּלֶךְ the *year of the death of the king* Isa. 6: 1, עֵת רַחֲמֵינוּ a *time of favour* Ps. 69: 14, Isa. 49: 8, 61: 2.

b. It will be observed that the Hebrew uses nouns to express many of the ideas for which adjectives are employed in other languages; thus, in the examples under Nos. 4, 5, and 6, *vessel of wood* for *wooden vessel*, *possession of perpetuity* for *perpetual possession*, *mighty man of valour* for *valiant mighty man*, *flock of slaughter* for *grex mactanda*; see also 2. a, § 256. 2 and 2. a. This both arises from and explains the comparative paucity of adjectives in Hebrew: though even where corresponding adjectives exist the other construction is frequently preferred, חֲגֹרֹת קֹדֶשׁ garments of *holiness* Ex. 28: 2, זִבְחֵי צִדִּיקִים sacrifices of *righteousness* Ps. 4: 6, קָדוֹשׁ holy and צַדִּיק righteous being used with less latitude and with a stricter regard to the ethical idea which they involve. Abstract nouns may even be linked with attributives by the conjunction *and* שֵׁם פְּדוּדָה וְנִחְלָם and thy name *glorious* (lit. of glory) and *exalted* Neh. 9: 5, Isa. 57: 15. Attributives are frequently formed by prefixing such words as אִישׁ man, מֶלֶךְ lord, בֶּן son, בַּת daughter, to abstract nouns or other substantives, thus, אִישׁ חֵזֶק a man of *form* i. e. *comely* 1 Sam. 16: 18, אִישׁ דְּבָרִים man of *words* i. e. *eloquent* Ex. 4: 10, מַשְׁכֵּל הַחֲלֹמִים the *possessor of dreams* i. e. *dreamer* Gen. 37: 19, בֶּן־שְׁמֹנֶה יָמִים son of *eight days* i. e. *eight days old* Gen. 17: 12,

בן־מָוֶת *son of death* i. e. *deserving to die* 1 Sam. 20: 31, בְּנֵי־הָרָעָה *sons of worthlessness* i. e. *wicked* Dent. 13: 14, בְּתוּלַת־תְּשַׁנִּים *daughter of ninety years* i. e. *ninety years old* Gen. 17: 17; and in application to an inanimate object: הַר־פֶּתֶן *a fertile hill* lit. a peak a son of fatness Isa. 5: 1.

c. In the following examples the noun is in the construct before its adjective כֶּרֶם־הַחֲמַר *the bitter waters* Num. 5: 18, 19, 23, 24, מַלְאֲכֵי־רָעָם *evil* i. e. *destructive angels* Ps. 78: 49, חֵיל־בָּהָד *a strong force* Isa. 36: 2, מִזְבֵּחַ־רָּבָעָה *a square doorpost* Ezek. 41: 21, but not, as Kimchi adds, הַלְלֵי־שִׁקְיָאִים 1 Kin. 6: 4. Occasionally and for the most part in poetry the adjective instead of agreeing with its substantive is treated as though it were an abstract noun, כִּי־קֵצָה *vessels of small (capacity)* Isa. 22: 24, מֵי־טָהוֹרָה *waters of fulness* Ps. 73: 10, כָּל־בֵּית־הַגָּדוֹל *perhaps every house of great (size), though others render every great (man's) house* Jer. 52: 13, Dent. 19: 13 (but see 21: 8, 9), Ps. 74: 15, Prov. 6: 24, Cant. 7: 10, Eccles. 1: 13 (in the common text), Ezek. 23: 14. So sometimes an adverb, מְעַט־אָדָם *few men* Dent. 26: 5, עֹלֶת־תָּמִיד *continual burnt-offering* Num. 28: 6, דָּמִי־הַחַיִּים *(shed) causelessly* 1 Kin. 2: 31, יְדֵי־יוֹמָם *enemies in the day time* Ezek. 30: 16, אֶבֶן־הַדִּמְיוֹן *dumb stone* Hab. 2: 19, Jer. 1: 15, or adverbial phrase, אֵלֹהֵי־לַיְלָה *a God nigh at hand*, אֵלֹהֵי־רָחוֹק *a God afar off* Jer. 23: 23, Isa. 14: 6, Neh. 13: 4.

7. The *source* from which the preceding noun is derived, תּוֹרַת־יְהוָה *the law of Jehovah* Ex. 13: 9, סֵפֶר־מֹשֶׁה *the book of Moses* 2 Chron. 25: 4, חוֹלַת־אַהֲבָה *sick from love* Cant. 2: 5, Isa. 22: 2.

8. The *subject* by which an action is performed, or in which an attribute inheres, אֲהַבַת־יְהוָה *the love of Jehovah* i. e. *exercised by him* 1 Kin. 10: 9, חֲכָמַת־שְׁלֹמֹה *the wisdom of Solomon* 1 Kin. 5: 10.

9. The *object*, upon which an action is directed, יְרֵאָה *the fear of God* Gen. 20: 11, מִשְׁפָּטֵת־הַיּוֹם *the rule of the day* Gen. 1: 16, אֲהַל־אָבִי *the mourning for my father* Gen. 27: 41; or the purpose for which any thing is intended, כֶּסֶף־הַשָּׂדֶה *the silver for the field* Gen. 23: 13, תִּבְרֵית־בָּתֵּיכֶם *grain for the famine of your houses* Gen. 42: 19, מִטַּר־וְהֵטֵר *the rain for thy seed* Isa. 30: 23.

a. After nouns, which express or imply action, the following noun or suffix denotes the subject or the object as the sense or the connection may demand, קִנְיָה־יְהוָה *the zeal of Jehovah*, which he feels Isa. 37: 32, קִנְיָה־עַם *zeal of the people*, which is felt for them Isa. 26: 11; נִגְזַת־סֹדִם *the cry against Sodom* Gen. 18: 20, נִגְזַת־הָעֲנִי *the cry of the poor* Prov. 21: 13; הִרְעָה־הֶעָרִים

the way of the sea i. e. leading to it 1 Kin. 18: 43, *הַדֶּרֶךְ הַיָּם* *the way of Jeroboam* i. e. in which he walked 1 Kin. 16: 26; *הַדֶּרֶךְ הַזֶּה* *his wrong* i. e. done by him Ps. 7: 17, *הַדֶּרֶךְ הַזֶּה* *my wrong* i. e. done to me Gen. 16: 5; *הַדֶּרֶךְ הַזֶּה* *my king* established by me Ps. 2: 6, ruling over me Ps. 5: 3; so *הַדֶּרֶךְ הַזֶּה* with the suffix of the subject Jer. 2: 19, of the object Hos. 11: 7; *הַדֶּרֶךְ הַזֶּה* subj. Ps. 39: 11, obj. Ps. 38: 12; *הַדֶּרֶךְ הַזֶּה* subj. Ps. 116: 14, obj. Ps. 56: 13; *הַדֶּרֶךְ הַזֶּה* subj. Prov. 3: 11, obj. Ps. 73: 14; *הַדֶּרֶךְ הַזֶּה* (in the figurative sense of a divine infliction) subj. Ps. 32: 4, obj. Job 23: 2. In *הַדֶּרֶךְ הַזֶּה* Isa. 56: 7 the suffix denotes not the object *the house of prayer to me*, but the possessor *my house of prayer*, § 259.

b. Active participles are frequently put in the construct state before their object, *הַדֶּרֶךְ הַזֶּה* *restoring the soul* Ps. 19: 8, *הַדֶּרֶךְ הַזֶּה* *loving thy name* Ps. 5: 12, *הַדֶּרֶךְ הַזֶּה* *entering the gate* Gen. 23: 10, Ex. 3: 8, 1 Chron. 12: 1, Isa. 1: 28, Ezek. 13: 11, 19, Am. 5: 12, Hab. 2: 15, Mal. 1: 6; so even before a pronoun *הַדֶּרֶךְ הַזֶּה* *serving me* Jer. 33: 22, or an infinitive which they govern, *הַדֶּרֶךְ הַזֶּה* *being early to rise* Ps. 127: 2. They very rarely in the construct indicate possession *הַדֶּרֶךְ הַזֶּה* *the eaters at* (belonging to) *thy table* 1 Kin. 2: 7, or apposition *הַדֶּרֶךְ הַזֶּה* *Hos. 13: 2* (2 a); but *הַדֶּרֶךְ הַזֶּה* Isa. 11: 13 means *the adversaries of Judah*, not those of Judah who are adversaries to Ephraim. Participles of intransitive verbs may be put in the construct or receive a suffix in the vivid language of poetry, which conceives of the indirect as though it were the direct object *הַדֶּרֶךְ הַזֶּה* *smitten* Mic. 2: 8, *הַדֶּרֶךְ הַזֶּה* *born of a woman* Job 14: 1, *הַדֶּרֶךְ הַזֶּה* *devoured by pestilence* Deut. 32: 24, or before the secondary object, if the verb is capable in the active of having a double object, *הַדֶּרֶךְ הַזֶּה* *girded with sackcloth* Joel 1: 8, *הַדֶּרֶךְ הַזֶּה* *the man clothed with linen* Ezek. 9: 11, *הַדֶּרֶךְ הַזֶּה* *arrayed for battle* Joel 2: 5. When a noun follows the infinitive it may be in construction with it as its subject, *הַדֶּרֶךְ הַזֶּה* *on the king's reading* 2 Kin. 5: 7, *הַדֶּרֶךְ הַזֶּה* *his driving out* Num. 32: 21, Ezra 10: 1, or be governed by it as its object, *הַדֶּרֶךְ הַזֶּה* *to call Samuel* 1 Sam. 3: 8, *הַדֶּרֶךְ הַזֶּה* *to drive them out* Deut. 7: 17; or both subject and object may be expressed *הַדֶּרֶךְ הַזֶּה* *his destroying thee* 2 Sam. 24: 17.

10. The respect in which a preceding attribute holds, so that it answers the purpose of *specification*, *הַדֶּרֶךְ הַזֶּה* *unclean as to lips* Isa. 6: 5, *הַדֶּרֶךְ הַזֶּה* *hard hearted* Ezek. 3: 7, *הַדֶּרֶךְ הַזֶּה* *rent as to garments* 2 Sam. 13: 31, *הַדֶּרֶךְ הַזֶּה* *blind as to eyes* 2 Sam. 9: 3, Ps. 7: 11, 32: 1, Isa. 1: 30, 3: 33: 24.

a. This answers to what is known as the Greek accusative, *ποδας ὀκλῶς*; the English has in certain cases adopted the Hebrew idiom, so that we can say *swift of foot*, *blind of an eye*, etc.

b. When an idea is expressed by two words in the construct state, its

plural is commonly denoted by giving a plural form to the first noun; this is sometimes the case even with compound proper nouns בְּנֵי-הַיְיָ בֶנְיָמִין *Benjaminites* 1 Sam. 22: 7. In a few instances both nouns are put in the plural צִרְרוֹת פְּסָיִימָם צִרְרוֹ-פְּסָסוֹ Gen. 42: 35, בָּנִי בְלָאִים Isa. 42: 22, אֲבוֹתָם בֵּיתָם *their claus or fathers' houses* 1 Chron. 7: 5, Josh. 6: 6; or the second noun only בֵּיתָם אֲבוֹתָם *their claus* or *fathers' houses* 1 Chron. 7: 4, בֵּית הַבְּלָאִים *the highplace-houses* 2 Kin. 17: 29, 1 Sam. 31: 9, 10, Ex. 29: 20; so nouns, particularly such as denote members of the body may be in the singular with plural suffixes, יָדְכֶם *your hand* Gen. 43: 12, רַגְלָם *their foot* Ps. 9: 16, לְשׁוֹנֵנוּ *our tongue* Ps. 12: 5, Josh. 2: 19, Judg. 7: 6, Ps. 5: 10.

§ 258. 1. When the relation between two nouns is expressed by an intervening preposition, the first commonly remains in the absolute state: it may, however, particularly in poetry, be put in the construct, הָהָרִים בְּגִלְבֹּעַ *mountains in Gilboa* 2 Sam. 1: 21, נְבִיאֵי מִלְּפִם *prophets out of their own heart* Ezek. 13: 2, כְּכֹחַ *according to the ability in us* Neh. 5: 8.

a. The most frequent examples in prose are אֶחָד *one*, which is often found before the partitive בֶּן, Gen. 3: 22, 2 Sam. 1: 15, and words denoting direction such as יָמִין *right*, צָפוֹן *north*, קֵצֶה *end* before הַ Josh. 8: 11, 15: 21, Judg. 2: 9, 2 Kin. 23: 13, Ezek. 10: 3. The combination of the construct with הַ in other instances also is facilitated by their close relationship, § 260, 1 Chron. 6: 55, 23: 28, Job 18: 2, Ps. 58: 5, Prov. 24: 9, Lam. 2: 18, Hos. 9: 6, Mic. 4: 8. With other prepositions the construct occurs more rarely Isa. 9: 2, Hos. 7: 5, except in the case of participles Judg. 5: 10, 8: 11, 2 Sam. 10: 9 K'thibh, Neh. 9: 5, Job 24: 5, Ps. 2: 12, 84: 7, Isa. 5: 11, 9: 1, 14: 19, 28: 9, 56: 10, Jer. 8: 16, Nah. 1: 5.

2. A noun is sometimes put in the construct before a succeeding clause with which it is closely connected: thus, before a relative clause, בְּמָקוֹם אֲשֶׁר *the place where*, etc., Gen. 39: 20, עַל-דִּבְרֵי אֲשֶׁר *for the reason that* Dent. 22: 24, particularly when the relative is itself omitted, בְּיַד-תִּשְׁלַח *by the hand of (him whom) thou wilt send* Ex. 4: 13, תְּהִי־הָיָה דְּבַר-יְהוָה *the beginning of (what) Jehovah spake* Hos. 1: 2, or before the conjunction וְ *and*, הַחֵכְמָה וְהַדַּעַת *wisdom and knowledge* Isa. 33: 6, 35: 2, Ezek. 26: 10, וְלֹא-מִיָּין *drunken and not with wine* Isa. 51: 21.

a. So before וְהָ used as a relative, הַר-יְהוָה *the mountain that his right hand has acquired* Ps. 78: 54, בְּמָקוֹם *Ps. 104: 8*. Words denoting time and

place often stand in the construct before a clause with the relative understood; thus כִּי Dent. 4: 15, Job 29: 2, Ps. 56: 4, 10, 88: 2, 102: 3; כִּי 2 Chron. 29: 27; כִּי Job 18: 21. Some would so explain בְּרֵאשִׁית Gen. 1: 1, *in the beginning when God created* etc. ver. 2 parenthetic, ver. 3 *then God said* etc. But this assumes a complexity foreign to Hebrew construction, § 250. *b*. Other examples are infrequent and exceptional Ps. 16: 3, 65: 5, 81: 6, Isa. 29: 1, Jer. 23: 26, 48: 36. The construct is once used where a noun is repeated בְּכָל שַׁבָּת *every sabbath* 1 Chron. 9: 32.

3. Three, four, or even five nouns are sometimes joined together in the relation of the construct state, $\text{רֹאשֵׁי בָתֵּי$ אֲבוֹתָם *the heads of the houses of their fathers* Ex. 6: 14. בְּנֵי יִשְׂרָאֵל *the number of the tribes of the children of Israel* Josh. 4: 5, Gen. 41: 10, 47: 9, Lev. 10: 14, Num. 6: 13, 2 Kin. 10: 6, Job 12: 24, Eccles. 6: 12. $\text{פְּרִי-גְדֻלַּת לֵב}$ *the fruit of the greatness of heart of the king of Assyria* Isa. 10: 12, 2 Chron. 24: 12, Jer. 34: 1.

a. When one noun of the series is an attribute of that which precedes it the two together stand in joint relation to the noun that follows הַרְצָחִים *the high mountains of Israel* Ezek. 34: 14, Gen. 14: 13, Dent. 31: 16, 2 Sam. 8: 10, 23: 1, 2 Chron. 36: 16, Ezek. 28: 14.

b. A noun limited by two or more nouns may be repeated in the construct before each of them, when these are regarded separately or are distinctly emphasized $\text{הָרָאשִׁים הָאֵלֶּיךָ הָאֵלֶּיךָ הָאֵלֶּיךָ}$ *Haran the father of Milcah and the father of Iscah* Gen. 11: 29, 14: 13, 24: 3, $\text{אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק אֱלֹהֵי יַעֲקֹב}$ *the God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob* Ex. 3: 6, 15, Jer. 8: 1, 19: 13, 1 Chron. 28: 1. If, however, they together constitute one idea or are viewed in combination the first noun will not be repeated $\text{אֱלֹהֵי אַבְרָהָם יִצְחָק וְיַעֲקֹב}$ *the God of Abraham, Isaac and Jacob* Ex. 3: 16, Gen. 14: 11, 19, 18: 20, 19: 28, Ex. 3: 8, 32: 2, Lev. 6: 13, Num. 26: 64, Judg. 1: 6, 7, 1 Sam. 17: 52, 1 Chron. 28: 21, 29: 2, 18, 2 Chron. 30: 6, Neh. 5: 11, Job 28: 3, Ps. 72: 10, 107: 10, Isa. 11: 2, 36: 19, 37: 13, Ezek. 38: 2, 39: 1: so a construct infinitive Jer. 29: 2, 2 Chron. 7: 3. This is sometimes the case even where the construct must be repeated mentally before the second noun $\text{רֹאשׁ זֶבֶב וְזֶבֶב}$ *the head of Oreb and the head of Zeeb* Judg. 7: 25, comp. Gen. 40: 20, $\text{מֶלֶךְ סֹדֹם וְסֹדֹם}$ *the king of Sodom and the king of Gomorrah* Gen. 14: 10, comp. ver. 8. When one of the limiting terms is a pronominal suffix the noun is necessarily repeated $\text{בְּנֵי יִשְׂרָאֵל וּבְנֵי יִשְׂרָאֵל}$ Gen. 46: 7, 19: 16, Ex. 10: 6.

c. If two or more nouns are limited by the same noun, the latter is usually expressed with the first and an appropriate suffix attached to the rest $\text{רֶכֶּב פָּרָעוֹת וְרֶכֶּב יָמָיו}$ *the chariots of Pharaoh and his horsemen and his army* Ex. 14: 9, 39: 40, 1 Kin. 16: 26, 27, 2 Kin. 2: 12, though the suffix is occasionally omitted Gen. 40: 1. If the limiting word be a pronoun, the

suffix must be repeated with each of the nouns Gen. 7: 7, 31: 28, 36: 6, Ex. 32: 2, Deut. 12: 6 with only rare exceptions Ex. 15: 2, Isa. 12: 2, Ps. 118: 14, 2 Sam. 23: 5. In a very few instances two words are in construct relation to the same noun *שְׁלֵמֵי אֲבוֹנֵי הָעָרָא* *the peaceable, the faithful of Israel* 2 Sam. 20: 19, Ezek. 31: 16, Dan. 1: 4, *נְחָלֵי בְּחַיֵּי הָאֵשׁ* *rivers, brooks of honey* Job 20: 17, *נִינְשֵׁי הַרְוֵי-הַקֶּשֶׁת* Ps. 78: 9, if rendered as it is by some *armed with, shooting the bow*, though *נִינְשֵׁי* may be in construction not with *הַקֶּשֶׁת* but with *רֹנְדֵי* *armed ones of those who shoot the bow, armed bowmen*. This assumption is unnecessary in Isa. 53: 3, 4, 55: 4, where the first noun is agreeable to the vowels in the absolute state.

§ 259. When two or more words are in the construct relation they must stand in immediate conjunction, and no other word can be suffered to come between them as it would obscure the sense. Hence an adjective, participle or demonstrative, qualifying a noun in the construct state, cannot stand immediately after it, but must be placed after the governed noun, *בְּעִשָּׂה יְהוָה הַגָּדוֹל* *the great work of Jehovah* Judg. 2: 7, *קִטְרֵת זָהָב גְּדוֹלָה* *a great crown of gold* Esth. 8: 15. So an article or suffix, belonging to a noun in the construct, must be attached not to it but to the governed noun, *גִּבּוֹרֵי הַתְּהִלָּה* *the mighty men of valour* Josh. 1: 14, *אֱלֹהֵי זָהָב* *his idols of gold* Isa. 2: 20, *שֵׁם קָדְשִׁי* *my name of holiness* i. e. *my holy name* Lev. 20: 3.

a. When an attributive thus follows a series of nouns in the construct relation its particular reference will be indicated by its gender and number; *כַּנְפֵּי הַכְּרֻבִים הָאֲחֵרִי* 2 Chron. 3: 11, since *כַּנְפֵּי* is fem., means *the wing of the other cherub*, not *the other wing of the cherub*, *לִפְנֵי-הַשֵּׁנִי מִלְּפָנֵי הַתְּבָרָה* *the boards of the second side of the tabernacle* Ex. 26: 27, Deut. 28: 58, Josh. 1: 8, 1 Sam. 17: 18, 2 Chron. 32: 30, 31, Jer. 25: 26. When the governing and the governed noun are of the same gender and number it may be doubtful to which of them the following adjective is to be referred, thus *אֶחָד לְעֵת הַזִּקְנָה* Gen. 10: 21 may either mean *the elder brother of Japheth* or *the brother of Japheth the elder*. In Jer. 25: 15 an attributive stands after a noun in apposition with the governed noun. In a very few instances an adjective is inserted in a series of constructs to prevent it from being too widely separated from its noun Ezek. 6: 11, Jer. 4: 11. In the following passages a brief word intervenes between *כָּל*, which, though properly a noun signifying *totality*, is in usage equivalent to a pronominal adjective *all, every*, and the noun which it governs, *כָּל-בְּזִי-אֲסָרָה* *take away all iniquity* Hos. 14: 3, so 2 Sam. 1: 9, Job 27: 3, and perhaps Isa. 38: 16; but see Alexander *in loc.* Other exceptions are extremely rare as when the

direct object of a participle is preceded by the indirect $\text{בְּיָדָיו הָיָה הַחֵן}$ Isa. 19: 8, or the construct infinitive is separated from its subject by its object Jer. 34: 9, mostly a pronominal suffix Gen. 4: 15, Isa. 5: 24 or by an adverb Job 34: 22.

b. There are two principal cases, in which an article or a suffix attached to a noun properly belongs not to it but to the preceding construct.

1. When the governed noun simply qualifies that which stands before it, denoting an attribute, its material or after fractional numbers a measure of quantity, § 255. 3. *a.* $\text{בְּיָדָיו הָיוּ הַחֲמִשָּׁה}$ *his weapons of war* Dent. 1: 41, Judg. 18: 16, Ezek. 9: 2, $\text{הָיוּ הַחֲמִשָּׁה בְּיָדָיו}$ *my proud exulters* Isa. 13: 3, Ps. 2: 6, Obad. ver. 16, Eccles. 12: 5, $\text{בְּיָדָיו הָיוּ הַחֲמִשָּׁה}$ *the sons of oil* i. e. the anointed ones Zech. 4: 14, Gen. 37: 19, $\text{הָיוּ הַחֲמִשָּׁה בְּיָדָיו}$ *the golden altar* Ex. 40: 26, $\text{הָיוּ הַחֲמִשָּׁה בְּיָדָיו}$ *the tenth-part of an ephah* Num. 5: 15; $\text{הָיוּ הַחֲמִשָּׁה בְּיָדָיו}$ Ps. 4: 2 may mean either *the God of my right*, who defends my righteous cause, or *my righteous God*; comp. Ps. 59: 18.
2. When an attributive in the construct belongs to a definite noun expressed or understood and consequently requires the article, thus $\text{הָיוּ הַחֲמִשָּׁה בְּיָדָיו}$ but $\text{הָיוּ הַחֲמִשָּׁה בְּיָדָיו}$ Gen. 41: 2-4, Lev. 11: 4, Num. 35: 19, Dent. 20: 8, Neh. 1: 5, Jer. 23: 26, Ezek. 9: 11, Dan. 9: 4, 12: 6, 7; if it is in the construct before a proper noun the article is of course unnecessary, § 249. 3, Ps. 25: 12. For exceptional examples of construct nouns with the article, see § 249. 3. *b.* and of subordination to nouns with suffixes as a substitute for the construct relation § 256. 3. *a.*

c. He paragoge may be attached to a noun in the construct state, $\text{הָיוּ הַחֲמִשָּׁה בְּיָדָיו}$ *toward the rising of the sun* Dent. 4: 41, Gen. 24: 67, 47: 14, 1 Kin. 19: 15; even in compound proper names $\text{הָיוּ הַחֲמִשָּׁה בְּיָדָיו}$ *to Beersheba* Gen. 46: 1.

§ 260. The preposition לְ *to, belonging to*, with or without a preceding relative pronoun, may be substituted for the construct relation in its possessive sense, $\text{הָיוּ הַחֲמִשָּׁה בְּיָדָיו}$ *her father's sheep* prop. *the sheep which belonged to her father* Gen. 29: 9, 40: 5, 1 Sam. 17: 40, 21: 8, 1 Kin. 15: 20, comp. $\text{הָיוּ הַחֲמִשָּׁה בְּיָדָיו}$ Gen. 37: 12, $\text{הָיוּ הַחֲמִשָּׁה בְּיָדָיו}$ *the house of Elisha* 2 Kin. 5: 9, 1 Sam. 14: 16, 2 Chron. 19: 11, comp. Latin *pater mihi*. This is particularly the case

1. When the first noun is omitted $\text{הָיוּ הַחֲמִשָּׁה בְּיָדָיו}$ (a psalm) *of David* Ps. 11: 1, $\text{הָיוּ הַחֲמִשָּׁה בְּיָדָיו}$ *Amnon (son) of Ahinoam* 2 Sam. 3: 2, Gen. 8: 5, Ex. 12: 2, $\text{הָיוּ הַחֲמִשָּׁה בְּיָדָיו}$ *their letters* $\text{הָיוּ הַחֲמִשָּׁה בְּיָדָיו}$ *and those of Tobiah* Neh. 6: 17, or is remote Lev. 7: 26, Am. 5: 3.

a. In 1 Sam. 2: 29 a noun in apposition with one preceded by a construct receives לְ to suggest more distinctly its relation to the governing

noun, *the offerings of Israel* לְעֹלֹתַי viz. *of my people* so 1 Kin. 6: 5; and after a suffix Esra 9: 1.

2. When the first noun is indefinite and the second definite, בֶּן יֵשׁוּעַ *a son of Jesse* 1 Sam. 16: 18 (בֶּן-יֵשׁוּעַ 2 Sam. 20: 1 *is the son of Jesse*, § 249. 3), לְעֹד לְשָׂר הַשְּׂבָחִים *a servant of the captain of the guard* Gen. 41: 12.

a. Hence the frequent use of לְ (Lamedh auctoris) in the titles of the Psalms and other compositions לְדָוִד לְהַלֵּל *a psalm of David* i. e. belonging to him as its author, הַתְּפִלָּה לְחַבְבָּקִיץ *a prayer of Habakkuk*.

3. When the first noun is accompanied by a numeral adjective, especially in dates, הַיָּמִיּוֹם הַחֲמִישִׁי *the fifteenth day of the month* 1 Kin. 12: 32, בַּשָּׁנָה הַחֲמִישִׁית לְמַלְכָּה *in the fifth year of the king* 1 Kin. 14: 25, בַּשָּׁנָה שְׁלֹשׁ לְאַסָּא *in the third year of Asa* 1 Kin. 15: 33.

4. When several genitives are connected together, סֵפֶר הַיָּמִיּוֹת הַלְלוּ לְמַלְכֵי יְהוּדָה *the book of the Chronicles of the kings of Judah* 1 Kin. 15: 23, Num. 16: 22, 32: 28, 36: 1, Josh. 19: 51, 21: 1, 1 Chron. 26: 26, Ezra 1: 5.

5. When for any reason the construct could not be employed, as with a negative אֶרֶץ לֹא לָהֶם *a land not theirs* Gen. 15: 13, or a suffix שְׂרָרֵנוּ לְכָל־הַקָּהָל *our princes of the whole congregation* Ezra 10: 14, 1 Chron. 7: 5.

THE PREDICATE.

§ 261. 1. The predicate of a sentence, if a substantive, adjective, or pronoun, may be connected with its subject without an intervening copula, their mutual relation being sufficiently suggested by simply placing them together, כָּל־נִתְּבוּתֶיהָ שָׁלוֹם *all her paths (are) peace* Prov. 3: 17, עֵץ הַיָּדֵץ טוֹב *the tree (was) good* Gen. 3: 6, הִיא הַדֶּרֶךְ *this (is) the way* Isa. 30: 21.

2. Or the pronoun הִיא of the third person may be used as a copula, הַנָּהָר הַרְבִּיעִי הוּא פָּרָת *the fourth river is Euphrates* prop. *it (is) Euphrates* Gen. 2: 14, Jer. 50: 25.

אֵתָּהּ מַלְכִּי *what are these?* Zech. 4: 5, אַתָּה מֶלֶכִּי *thou art my king* Ps. 44: 5, הָאֲנָשִׁים הָאֵלֶּה שְׁלָמִים הֵם *these men are peaceable* Gen. 34: 21.

a. In all the instances, in which it is commonly explained as a copula, the pronoun may with greater propriety be regarded as an emphatic repetition of the subject, § 246. 2.

3. Or the verb הָיָה *to be* may be employed for a like purpose, particularly if the idea of past or future time is involved. הָאֲרֶץ הָיְתָה תִּהְיֶה תִּהְיֶה הָאֲרֶץ *the earth was desolate* Gen. 1: 2, הָיָה הָעֶזְרָא הֵיךְ הָיָה הָעֶזְרָא *the oxen were ploughing* Job 1: 14, Ex. 9: 3; though rarely in a circumstantial clause, as Judg. 8: 11, since the time is sufficiently indicated by the connection.

a. Verbs which denote some modification of being are sometimes employed in the same way; thus, *his eyes began* (to be) *dim* 1 Sam. 3: 2; וַיֵּהָרֵם לְנֹחַ אִישׁ הַחֹדֶרֶת *and Noah began* (to be) *a husbandman* Gen. 9: 20; וְכִשְׁמַעְתָּ שִׁמְרָה *when thou ceasest spoiling* Isa. 33: 1, הָיָה הַשֵּׁבַע הָיָה *the hair has turned white* Lev. 13: 3, Gen. 38: 11, Isa. 47: 8; so *to be called, to be esteemed*, etc.

b. Simple existence is predicated by means of the particle הָיָה, *there is a kinsman* Ruth 3: 12, Gen. 18: 24, and non-existence by אֵין, which retains its absolute form at the end of a clause אֵין הָיָה *there is no one pursuing* Lev. 26: 37, 1 Sam. 9: 4, 10: 14, 1 Kin. 18: 10, Prov. 17: 16, or section of a clause אֵין אָדָם *there was not a man to till the ground* Gen. 2: 5, Num. 20: 5, Isa. 37: 3; otherwise it takes the construct form אֵין, whether it precedes the subject אֵין אָדָם *there was no one* Gen. 11: 30, אֵין רִדָּה *Lev. 26: 36*, Judg. 21: 25, 1 Sam. 9: 2, Ps. 38: 8, Ezek. 13: 10, 15, 16, or follows it אֵין אֵין *there was no one interpreting it* Gen. 40: 8, 19: 31, Judg. 13: 9, 1 Sam. 9: 7, Ezek. 37: 8. These particles may also be used as copulas Gen. 31: 29, Ex. 5: 16, Judg. 6: 13, especially with the personal pronouns, when the predicate is a participle, אֵין אַתָּה הֹלֵךְ *thou art not letting go* Ex. 8: 17, אַתָּה בֹּרֵךְ *thou art saving* Judg. 6: 36. In a few instances in the later books אֵין degenerates into a mere auxiliary verb Dan. 8: 5. Once הָיָה is doubled for a strong affirmation 2 Kin. 10: 15, and הָיָה אֵין occurs twice as a strong negation Ps. 135: 17, 1 Sam. 21: 9. אֵין *is not* is never equivalent to the simple negative אֵלֵּם *not*; in the few instances in which it stands before a verb, a conjunctive or relative must be supplied אֵין כִּי *it is not so, that his wrath has visited* Job 35: 15, אֵין הַמֶּלֶךְ יִיבֵל *the king is not he that can* etc. Jer. 38: 5; in Ex. 3: 2 אֵין is a participle with ב omitted § 93. c.

PREDICATE NOUN.

§ 262. 1. The prominence due to the predicate as the affirmation to be made, and to which therefore attention is to be strongly directed is in English indicated for the most part simply by the stress of the voice; but in Hebrew it is further suggested by the position of the words. Accordingly as a rule the predicate, if a verb or adjective, precedes its subject. If, however, the predicate be a noun or personal pronoun, in which case there might be a doubt which is the subject and which the predicate, the logical order is observed and the subject precedes, יהוה האלהים יהוה *Jehovah is the God* 1 Kin. 18: 39, אבי אבי *thy father is a man of war* 2 Sam. 17: 8, Deut. 10: 17, 1 Sam. 1: 26, Isa. 1: 7, 23, 7: 8, 9, 8: 13, 48: 12.

a. Sometimes for the sake of special emphasis the predicate noun precedes the subject noun, Deut. 26: 5, Isa. 6: 3, 13, or pronoun Gen. 43: 12, Isa. 6: 5, Jer. 1: 6, 7. Or while the subject is prefixed, the predicate noun may emphatically precede a pronoun which repeats the subject, תִּשְׁתָּה הַיַּיִן הַזֶּה *incense, it is an abomination* Isa. 1: 13, or the order may be reversed in successive clauses Isa. 5: 7. Participles in general follow the order of nouns Gen. 7: 4, 37: 19, Num. 22: 34, 1 Sam. 14: 8, Prov. 22: 15, Isa. 3: 1, 5: 28, Ezek. 37: 28, though liable to the changes due to emphasis Gen. 3: 5, 14, 17, 41: 32, 42: 9, 23, Num. 35: 16, Judg. 15: 11, Isa. 2: 22, 3: 13, 48: 13, Jo. 4: 4, Am. 6: 8, 7: 4. In Gen. 41: 2, 18 the order of the words graphically depicts the successive impressions made upon the eye of the beholder, *from the river coming up seven kine fair* etc.: the place and movement first attract attention, then the number of moving objects, then the objects themselves are recognized and their qualities perceived. Predicate participles belonging to definite nouns are distinguished from attributives, by not receiving the article Deut. 2: 4, Jer. 44: 15.

2. Material and abstract nouns are used in the predicate to denote qualities, which in other languages would be expressed by adjectives קִרְיָתוֹ עֵץ *its walls were wood* i. e. made of wood Ezek. 41: 22; *the vale of Siddim* בְּצִלְתָּהּ *was pits, full of pits, as it were, composed of them*, Gen. 14: 10; *thy shoes shall be* בְּרֹגְלֶיךָ וְהָדָם *iron and brass* Deut.

33: 25, Ps. 155: 15; *the camp was* בִּטְחָה security i. e. secure Judg. 8: 11.

a. A like use of nouns for adjectives occurs in apposition § 256. 2, and in the construct state § 257. 2. *a* and 6. *b.* Other examples of material nouns so employed: Gen. 11: 1, Ex. 9: 31, Ezra 10: 13, Cant. 2: 15, Isa. 5: 12, 7: 24, Jer. 2: 28, 24: 2. Abstracts often convey the idea more strongly, than would be done by an adjective, *thy judgments are* צְדָקָה righteousness Ps. 119: 75, more expressive than "righteous"; they not merely possess the quality but are so to speak identical with it; Gen. 12: 2, Job 19: 29, 23: 1, 26: 13, Ps. 109: 4, 110: 3, Eccles. 10: 12, Isa. 11: 10, Jer. 44: 2, Ezek. 27: 36, Dan. 9: 23. An adverb is similarly used as a predicate Job 8: 9 אֲנִי־כִּי־אֵלֶיךָ *we are yesterday* i. e. of yesterday. Sometimes these brief and emphatic expressions alternate with other forms of speech, *I am* שָׁלוֹם peace, *they are* מַלְחָמָה for war Ps. 120: 7; *is your father health?* i. e. well Gen. 43: 27, 2 Sam. 20: 9 but *is health* לֵב *to him?* Gen. 29: 6, 2 Sam. 18: 32; thou art מְחַיֶּה־נַּפְשִׁי *delights* i. e. much delighted in Dan. 9: 23, equivalent to אֲשֶׁר־תִּשְׂחָדֶה Dan. 10: 11, 19.

3. A noun in the predicate may receive the same adjuncts as in the subject, § 247.

PREDICATE ADJECTIVES AND DEMONSTRATIVES.

§ 263. Adjectives and demonstrative pronouns in the predicate agree with the nouns to which they relate in gender and number, but differ from attributive adjectives and demonstratives, § 252, in standing before the noun and in not receiving the article, though the noun be definite, רַבִּים הַחַיִּים *the word is good* Deut. 1: 14, אֵלֶּה הַחַיִּים *his mercies are great* 1 Chron. 21: 13, אֵלֶּה הַדּוֹלֵרוֹת הַשָּׁמַיִם *these are the generations of the heavens* Gen. 2: 4.

a. In circumstantial clauses, the predicate adjective stands regularly after the noun; it may also take this position in other cases when the emphasis requires it : כָּל־לֵבָב הָיָה *the whole heart is faint* Isa. 1: 5.

b. If the sense require the predicate to be made definite, it will receive the article, פִּי הַמְּדַבֵּר *my mouth is the (one) speaking* Gen. 45: 12, יְהוֹרָה הַיָּדֵיךָ *Jehorah is the righteous one* i. e. is in the right, and *I and my people are* הַיָּדֵיךָ *in the wrong* Ex. 9: 27, Gen. 2: 11, 1 Kin. 18: 25, Ps. 19: 11, Isa. 14: 27, Zech. 7: 6; but in 1 Kin. 3: 22, 23 הָיָה and הָיָה are subjects.

COMPARISON OF ADJECTIVES.

§ 264. 1. Adjectives have no distinct form for the comparative or superlative. Comparison is expressed by means of the preposition **בִּן** *from* placed after the adjective, **טוֹבָה הַחָכְמָה מִפְּנֵי-לִים** *wisdom is better than rubies* prop. is good from rubies, differs from them and by implication is superior to them in point of goodness, Prov. 8: 11; **אַתָּה צַדִּיק מִיָּדִיק אֲפָתָה בְּיָמַי** *thou art more righteous than I*, 1 Sam. 24: 17, Lev. 13: 4, 2 Sam. 13: 16, 2 Chron. 29: 34, Eccles. 4: 9.

2. The superlative degree may be expressed

(1.) By adding **כָּל** *all* to the comparative particle **בִּן**, **גָּדוֹל מִכָּל-בְּנֵי-מִזְרָח** *great from all the sons of the east* i. e. *the greatest of all*, etc., Job 1: 3, 2 Sam. 19: 8.

(2.) By an emphatic use of the positive, so as to imply the possession of the attribute in an eminent degree, **קָטָן בְּנֵי** *the least of his sons* prop. *the little (one)* 2 Chron. 21: 17, **הַיָּפֶתָה בְּנָשִׁים** *O fairest among women* Cant. 1: 8, **הַקָּטָן** *the least*, **הַגָּדוֹל** *the greatest* 1 Chron. 12: 14, **טוֹבָם** *the best of them* Mic. 7: 4.

a. When the predicate is a verb instead of an adjective, comparison may be expressed in the same manner, **אֶנְגַּבְל כָּךְךָ** *I will be greater than thou* prop. *great from thee* Gen. 41: 40, 19: 9, 32: 11, Ex. 36: 5, Judg. 2: 19, 2 Sam. 6: 21, 22, 20: 6, 1 Kin. 5: 10, Job 3: 21, 6: 3, Ps. 69: 32, **וַיְהִי־לָם כָּכָל־** *and he was the wisest of all men* 1 Kin. 5: 11, Gen. 37: 3, 1 Sam. 18: 30, 1 Kin. 14: 9. So after adverbs 2 Chron. 25: 9, Deut. 7: 7. In a few passages, chiefly occurring in the book of Ecclesiastes, comparison is made by means of the adverb **יֹאמֶר** *more*, **אֲזַי יֹאמֶר אֲנִי** *I was then more wise* Eccl. 2: 15.

b. The construction with **בִּן** may also be used to denote excess, **גָּדוֹל כְּחַטֹּאתַי** *my iniquity is too great to be forgiven* prop. *greater than* (it is possible) *to forgive* Gen. 4: 13, **קָטָן לְךָ** *too little for thee* Job 15: 11, Gen. 18: 14, Num. 16: 9, Ruth 1: 12, Isa. 7: 13; and this usage once established was extended to cases, which seem incapable of being logically resolved Isa. 49: 6, Ezek. 8: 17.

c. A comparative sense is commonly ascribed to **בִּן** in the following passages, in which an adjective, suggested by the context, must be supplied,

הַיָּשָׁר הַחֹדֶר הַתְּיָרָה *the upright (is sharper) than a thorn-hedge* Mic. 7: 4, כִּשְׂפָרָה *less than nothing* Isa. 40: 17, 41: 24, Ps. 62: 10, Isa. 10: 10, Job 11: 17; in some of these cases, however, הַיָּרָה may have the sense of *from* or *of*, and denote that from which any thing is derived or of which it forms a part.

d. The name of God has been supposed to be used in certain passages simply to enhance the magnitude of that with which it is connected and thus to form a sort of superlative. But in all such cases there is a direct reference to the divine Being, הַיָּרָה הַחֹדֶר הַתְּיָרָה Gen. 10: 9 is not merely *a very valiant hunter*, one so to speak upon a superhuman scale or in the divine estimation, but with the superadded thought of attracting the notice and displeasure of Jehovah; הַיָּרָה הַחֹדֶר הַתְּיָרָה 1 Sam. 14: 15 is not merely *a very great trembling* but *a trembling sent of God*; הַיָּרָה הַחֹדֶר הַתְּיָרָה Jon. 3: 3 is not simply *an exceedingly great city*, but one which in its greatness is an object of the divine regard, comp. 4: 11.

e. Comparisons are sometimes made with objects in a general way, without stating the particular aspect compared, when this is sufficiently obvious, *joy in my heart* הַיָּרָה הַחֹדֶר הַתְּיָרָה *more than their joy at the time when etc.* Ps. 4: 8, *making my feet* הַיָּרָה הַחֹדֶר הַתְּיָרָה *like the feet of the hinds* Ps. 18: 34, Job 35: 2, Isa. 5: 29, 10: 10. Cant. 1: 15, Ps. 45: 7 are not, as some have alleged, to be explained after this analogy. The comparison is fully stated in Prov. 3: 14 הַיָּרָה הַחֹדֶר הַתְּיָרָה הַיָּרָה הַחֹדֶר הַתְּיָרָה *the gain of it is better than the gain of silver.*

VERBS.

§ 265. 1. The doctrine of the Hebrew tenses rests upon a conception of time radically different from that which prevails in our own and in other Indo-European languages. Time is conceived of, not as distributed into three portions, viz.: past, present, and future, but as consisting of the past and future only. The present is, in this view, an inappreciable moment, without extension or cognizable existence, the mere point of contact between two boundless periods of duration, or the ever shifting instant of transition from one to the other, and, as such, not entitled to be represented by a distinct verbal form. Every action or state of being is accordingly viewed as belonging to the past or to the future; and such as do not belong exclusively to one, may be referred indifferently to either.

2. Within these two grand divisions of time no ac-

count is made of those minuter distinctions, in the expression of which we are accustomed to employ such a variety of tenses, nor of those modal differences which are with us indicated by the indicative, subjunctive, and potential, except to that limited extent to which these may be regarded as covered by the paragogic and apocopated futures, § 270. Whatever is, or is conceived of as past, must be put in the preterite; the future is used for all that is, or is conceived of as future, while all subordinate modifications or shades of meaning are either suggested by accompanying particles, or, without being precisely indicated, are left to be inferred from the connection.

3. Another peculiarity still more foreign to our usages and modes of thought is that the time denoted by the Hebrew tenses is frequently to be estimated not from the actual position of the speaker but from some ideal position in the past or in the future to which he mentally transports himself. This subjective use of the tenses may be quite at variance with their objective employment. Thus the preterite tense may be used of that which is in reality future to the moment of speaking, because the speaker has in thought taken his station at a point yet more remotely future, from which he looks back upon that which he describes as though it had already taken place. In like manner the future tense may be used of events in the past, because the speaker transports himself in thought to a period prior to their occurrence and surveys them from that point.

a. No part of Hebrew Grammar has occasioned more perplexity than the seemingly arbitrary and promiscuous use of the tenses, and the difficulty of establishing for them any fixed and clearly defined temporal meaning. The denominations Preterite and Future appear to be incongruous, when so far from being limited respectively to the division indicated by the name, either tense may upon occasion be employed of the past, pre-

sent or future and both may occur in application to the same period of time and even be intermingled in the same description. Hence other names have been proposed as Present (Lee) or Aorist (De Sacy) instead of Future. And it has been seriously questioned whether the so called tenses are really such, and should not rather be considered modes. Ewald at one time called them the First and Second Mode. And the most eminent grammarians at present incline to call them the Perfect and Imperfect on the assumption that primarily and properly they have no relation to succession in time at all, but only to the quality of an action or state of being; the Perfect being assigned to that which is regarded as complete, and the Imperfect to that which is regarded as incomplete, irrespective of the period of time to which they may severally belong. These names properly defined and understood correspond in a striking manner with certain marked uses of these tenses, and their employment has much to recommend it. But with all deference to the weight of authority arrayed in their favour, they seem on the whole less simple and less appropriate than the old designations Preterite and Future, and appear to indicate derived and secondary qualities rather than such as are original and fundamental. For

(1) It is very improbable *a priori* that a language should have no method of denoting time except the indirect one which this new theory supposes, and no forms which in their original and native import are intended for its expression. The time of an action is and must always have been regarded as so important a part of what is to be stated about it, that the strong antecedent presumption is that some direct provision must have been made for its notation. If any equally satisfactory explanation can be made of the facts on the assumption that the Hebrew tenses are properly such and that they denote the time and not merely the mode of an action, this is clearly entitled to the preference.

(2) That such a satisfactory explanation exists will be shown hereafter in detail. The whole mystery of the matter disappears, as soon as it is perceived, that the tenses have a subjective as well as an objective use; that is to say, the time which they denote is not invariably measured from the moment of speaking, but quite frequently from some ideal position taken in thought by the speaker and suggested by the context. This subjective employment of the tenses, which must necessarily be assumed to an equal extent in the modal hypothesis, really renders that hypothesis altogether unnecessary. The notion that the elemental ideas of past and future are only expressed in Hebrew indirectly through the medium of the ideas of the complete and the incomplete, is not only a philosophical abstraction, which it is not easy to verify, but it imposes upon the student a most serious difficulty at the outset by requiring of him an exceedingly abstruse process of thought to attain a very simple result, which can be made perfectly perspicuous in a far readier and more natural manner. For purposes of instruction the time-theory of the tenses has the great advantage of clearness and simplicity over the modal theory, even were the latter to be considered the more profound and philosophical.

(3) In the most common use of the tenses and especially when they

are contrasted in the same sentence, the distinction is not one of mode but of time. *The like הָיָה were not before them and הָיָה shall not be after them* Ex. 10: 14; *the covenant which עָשֵׂה I made with your fathers* Jer. 31: 32, *which עָשֵׂה I will make after those days* ver. 33; *what הָיָה has been is that which הָיָה shall be, and what עָשֵׂה has been done is that which עָשֵׂה shall be done*, Eccles. 1: 9, Cant. 5: 3, 1 Kin. 21: 19. In the absence of decisive reasons to the contrary, this may fairly be regarded as an index to the real nature of the radical and primal distinction between them.

(4) When a series of verbs occurs, whose tenses are apparently used promiscuously e. g. Ps. 18: 5 ff., Hab. 3: 3 ff., the first verb is ordinarily regulative of the rest, being used in its proper tense signification, and the time of the others is determined by it; which shows that the apparent fluctuation of meaning in the tense is due to the connection in which it stands and not to the inherent signification of the form; in other words it grows out of its subjective use as indicated by its surroundings and not out of modal distinctions attaching to the form itself. And in general whenever there is a departure from the strict objective meaning of the tense as measured from the time of speaking, the explanation is found in some suggestion of the context fixing a new point from which the measurement is to be made. All which tends to show not that these tenses have a meaning independent of time, but that the time which they denote is often reckoned from a subjective standpoint.

(5) This is further confirmed by the fact that the seeming fluctuation in the use of the tenses is much more marked in poetry than in prose, the fancy of the poet leading him to transport himself to ideal positions other than that which he actually occupies and thus making the use of the tenses more than ordinarily subjective. We are thus again led to look for the cause of the phenomenon in the mind of the speaker himself, rather than in some modal distinction inherent in the form.

(6) The names Perfect and Imperfect do not adequately describe the functions of the tenses to which they are applied. Imperfect is inapplicable to a tense which is predominantly used to denote future action, not as of this or that quality but simply and solely as future; it is an abuse of language to call that incomplete which has as yet no existence but is to come to pass hereafter. The unsuitableness of the name "Imperfect" is confessed and urged by Böttcher, who proposes instead "Fiens" (becoming); in which he is followed by Driver, who suggests "Inchoate" or "Incipient". Böttcher fancifully enough claims that the one tense denotes the termination of an action, and the other the beginning of it, while the participle represents it as in progress. All that is correct in this is that the preterite looks back upon an action as belonging to the past and the future looks forward to it, from the assumed point of observation, whether the actual present or some ideal position in which the speaker in thought places himself; the participle, as a verbal noun, simply sets forth the active performance or passive endurance of the action denoted by the verb or the possession of the quality which it expresses, out of all relation to time except as this is inferred from the connection. In 1 Kin. 1: 11, 13, 18, 22: 41, 52, 2 Kin. 9: 13 and

many similar passages the preterite הָיָה indicates the beginning of a reign, and in 1 Kin. 22: 42 the term of its continuance. In Gen. 14: 4 the term during which the king of Sodom continued to serve Chedorlaomer as well as the initial point of the rebellion are expressed by preterites וַיִּשְׁרָף , וַיִּבְרַח . In 1 Kin. 1: 46 וַיִּבְנֶה represents an action not at its termination but its commencement; so וַיִּבְנֶה Ruth 1: 15, וַיִּבְנֶה Dan. 1: 1. In Gen. 11: 5 וַיִּבְנֶה does not imply that the children of men had completed their work of building when Jehovah went down to see their city and tower. It is plain from numberless examples, that the tense form has nothing to do with suggesting whether the beginning, middle or end of an action but simply the action as a whole; and it is not limited to one quality of the action whether as complete or incomplete. These modifications may be suggested by the nature of the case or by attendant circumstances but not by the tense form as such.

(7) Add to this the remarkable manner in which the Preterite under any of its aspects may be continued by the Future with Vav consecutive, and the Future by the Preterite with Vav consecutive, shewing the substantial equivalence between the two tenses in all varieties of their employment, when subjected to the modifying influence of Vav consecutive. The effect of this particle is simply to mark the close connection between two acts so that the second is not conceived independently but as the sequence of the first. The standpoint of measurement is mentally shifted so that events actually past become future from this new post of observation and *vice versa*. There is no change in the modality of the act, but only in the point of time from which it is subjectively regarded.

THE PRIMARY TENSES.

THE PRETERITE (PERFECT).

§ 266. 1. The preterite or perfect is accordingly used of the past, whether our idiom would require the absolute past, i. e. the historical tense, *in the beginning God וַיֵּצְרֶה created*, etc., Gen. 1: 1, *God וַיִּטְּטֵהוּ tempted Abraham* Gen. 22: 1; or one of the relative tenses, viz. the past viewed in relation to the present, i. e. the perfect, *what is this that thou וַיַּעַשׂ hast done* Gen. 3: 13, *thou וַיִּרְאֵהוּ have I seen righteous* Gen. 7: 1; the past in relation to another past, i. e. the pluperfect, *God ended his work which וַיַּעַשׂ he had made* Gen. 2: 2; *and they did so as Jehovah וַיִּצְוֶה had commanded* Ex. 7: 10; or the past in relation to a future, i. e. the future perfect, *when Jehovah וַיִּשְׁלַח shall have washed away*, etc., Isa. 4: 4, *until the time that she*

which travaileth יִלְדָּה shall have brought forth Mic. 5: 2; or a conditional mood, except Jehorah of hosts had left unto us a very small remnant הָיִינוּ we should have been as Sodom Isa. 1: 9, I would there were a sword in mine hand, for now הָיִיתִי I would have killed thee Num. 22: 29; or an optative, denoting something which was to have been desired but which nevertheless did not occur, לֹא מָוֹתָ O that we had died Num. 14: 2, לֹא הָיִינוּ O that they had been wise Deut. 32: 29, or a subjunctive (the Jordan was dried up), that יִרְאוּ ye might fear the Lord, at that time and thenceforward forever Josh. 4: 24.

a. In all these cases the verbal form merely expresses in the general that the action belongs to the past, but whether this is to be taken absolutely, relatively, or conditionally, must be learned from the circumstances of the case or from accompanying words. The Hebrew preterite may correspond to the historical tense whether this is used of an act performed or a condition existing at some specified time in the past, *in that day all the fountains* etc. נִפְתְּחוּ were burst open Gen. 7: 11, so 8: 5, 14, 14: 5, 15: 18, 17: 26, 19: 5, 34, 35, 44: 3, Ps. 27: 2; or at some particular time not specified, *Esau* נָשָׂא took his wives Gen. 36: 2, so Gen. 3: 19, 14: 18, 15: 7, 19: 11, 21: 1, 26: 28, Judg. 10: 12, Job 1: 21, Ps. 8: 4, 57: 7, Cant. 5: 4-7; or at any time indefinitely, *blessed is the man, who* לֹא הָלַךְ has not walked etc. Ps. 1: 1, so 14: 1, 26: 4, 27: 9, Prov. 23: 35, 30: 4, Job 12: 9, 38: 12, 41: 3, 5, Isa. 1: 12, 40: 12-14, Num. 12: 2, 23: 10; or repeated acts at various times הֹלֵךְ went about (day after day) Num. 11: 8; הִשְׁתַּחֲוִּי they kept (habitually) Num. 9: 23, a summation of numerous particulars previously recited; so הִשְׁתַּחֲוִּי Deut. 12: 31 (illustrated by the following frequentative הִשְׁתַּחֲוִּיָּה, Judg. 2: 15, 17, 18, Ruth 4: 7, 1 Kin. 11: 8, 2 Kin. 13: 25, 17: 7 (הִשְׁתַּחֲוִּיָּה embraces the whole series of acts in the verses that follow), ver. 13 הִשְׁתַּחֲוִּיָּה, ver. 23 הִשְׁתַּחֲוִּיָּה, 2 Chron. 12: 11, הִשְׁתַּחֲוִּיָּה 24: 11, Job 7: 13, Ps. 88: 10, 129: 1-3, Isa. 1: 1, Jer. 5: 31, 32: 29, 44: 17, Mic. 6: 12; or a continued action or state, *Noah* הָיָה was perfect in his generations; *Noah* הִלְכָה walked with God Gen. 6: 9; *Solomon* בָּנָה was building his house thirteen years 1 Kin. 7: 1, so Ex. 12: 40, Deut. 2: 10, Josh. 11: 18, 2 Sam. 5: 4, Ps. 22: 5, 90: 1.

b. The preterite may correspond to the English perfect, whether this is used to describe an action just performed and belonging to the immediate past *lo, now* נָשָׂא he hath taken my blessing Gen. 27: 36; *mine eyes* רָאוּ have seen the king Isa. 6: 5, so Gen. 14: 20, 16: 11, 46: 31, Judg. 11: 7, 1 Sam. 14: 29; or an action performed in the past but whose effects still continue, *Jacob* נָשָׂא hath taken all that was our father's Gen. 31: 1, so 14: 23, 24, 15: 3, 16: 2, 19: 19, Judg. 10: 10, Ps. 2: 6, 22: 2, 44: 10, Isa. 1: 2, 4, 2: 6, 3: 14, 5: 4, 24; or an action performed at any time in the in-

definite past, considered as extending up to the present (see examples under *a*). It is often difficult to decide particularly in the Psalm and in other poetical passages, where the precise situation is uncertain, whether the preterite may be more properly rendered by the absolute past (English imperfect) or by the perfect tense. Ps. 3: 8 לִּי הָרַגְתָּ *thou smolest all my enemies* (on some well remembered occasion), or *thou hast smitten* them (with a more general and vague allusion to the indefinite past); so 4: 2, 9: 5, 6; לֹא עָנִיתָ Ps. 22: 22, not *thou answeredst me*, as though an argument were drawn from former deliverances, but *thou hast answered me* expressing a confident assurance that his prayer is now granted.

c. When the connection suggests priority to another event in the past, the preterite has the sense of the pluperfect, thus very frequently in relative clauses, *he placed there the man* אֲשֶׁר עָשָׂה *whom he had formed*, Gen. 2: 8, so 3: 17, 23, 7: 5, 8: 6, 12: 5, 13: 4, 16: 15, 18: 8, 16: 15, Ex. 5: 14, 1 Kin. 11: 10; after אֲשֶׁר עָשָׂה Gen. 12: 4, 17: 23, 18: 33; after כִּי Gen. 2: 5, 6: 6, 8: 11, 14: 14, 1 Sam. 6: 19, 1 Kin. 5: 15, 11: 9, 12: 1; after כִּי הָיָה Deut. 9: 16, Judg. 6: 28, Jer. 13: 7; in circumstantial or explanatory clauses Gen. 24: 1, 31: 34, 1 Sam. 3: 2, 2 Sam. 18: 18, 1 Kin. 1: 41, 2 Kin. 9: 16, Job 32: 4, Jon. 1: 5; and in other combinations 1 Sam. 1: 5, 4: 18, 1 Kin. 1: 6. Sometimes the preterite as a pluperfect stands before the verb to which it is related, *the sun* שָׁמַשׁ *had risen* and *Lot* לֹט *had entered Zoar, when Jehovah rained* etc. Gen. 19: 23, so 27: 30, 1 Sam. 9: 15. The connection may be such as to imply that one past action was contemporaneous with another, *he looked and lo, the smoke of the land* עָשָׂן הָאֵרֶץ *went up* i. e. *was then going up* Gen. 19: 28; בָּנִי Gen. 11: 5 *not had built but were building*, comp. ver. 8. The preterite may be used in this case, where no stress is laid upon the conjunction in time or it is sufficiently obvious in itself. But the proper form to express contemporaneous action is the participle, which then answers to the English progressive imperfect, *Jehovah appeared to him*, וַיֵּרָא *while he was sitting* Gen. 18: 1, 2 Kin. 8: 29, Job 1: 16.

d. When the connection is such as to suggest the relation of priority to some future action, the preterite answers to our future perfect; thus after עַד *until*, *I will draw until* עַד שֶׁיִּשְׂתִּי *they shall have finished drinking* Gen. 24: 19, so ver. 33, Num. 32: 17, Ruth 2: 21, 2 Sam. 17: 13, Isa. 6: 11; אַחֲרַיִם *after* Lev. 25: 48; אִם, אִם *if, if* זָכַרְתָּ לִּי *thou rememberest me* (lit. *shalt have remembered*), as I trust thou wilt Gen. 40: 14, Ruth 3: 18, Job 11: 13; in a relative clause Gen. 48: 6, וְהָיָה Num. 19: 18, Deut. 31: 18, 2 Sam. 17: 12; after כִּי הָיָה *when* Gen. 43: 14, Esth. 4: 16; and in other constructions 2 Sam. 5: 24, 1 Chron. 17: 11, Isa. 16: 12. In most of these passages the English perfect could be similarly used. The Hebrew may substitute the future for the preterite in such connections, when it is not important to express the relation of priority, comp. $\text{וְהָיָה אִם יִשְׁכַּח$ Gen. 43: 9 with $\text{אִם יִשְׁכַּח$ 44: 32; also וְהָיָה and וְהָיָה in successive clauses of Job 19: 27, וְהָיָה and וְהָיָה Isa. 4: 4, וְהָיָה and וְהָיָה 6: 11, וְהָיָה and וְהָיָה Ruth 3: 18.

e. After a conditional clause the preterite is used in a conditional sense, *except we had lingered, surely now* וְהָיָה *we would have returned* Gen. 42: 10, Num. 22: 33, Judg. 13: 23, 14: 18, 1 Sam. 13: 13, 14: 30, 2 Kin. 13: 19; or

the condition may be suggested by the context, thus (assuming the promise to be fulfilled) *הָיָה לִּי שְׂמֵחָה* *there would have been pleasure to me* Gen. 18: 12, *כִּי לֹא יָדָעְתִּי* not merely *who ever said* but *who would have said* (in any supposable case) Gen. 21: 7, *כִּי לֹא יָדָעְתִּי* *almost lay i. e. might easily have lain* Gen. 26: 10.

f. Ewald, Böttcher and others have maintained that the preterite in Hebrew as in Arabic is occasionally used as a precative i. e. in the sense of a prayer or entreaty. This assumption, however, finds no support from the Arabic analogy in the passages alleged, and is moreover needless since the proper meaning of the preterite invariably yields a good sense. Thus *הִשְׁמַעְתָּ ה' אֱלֹהֵינוּ* Isa. 48: 18 has been rendered *Oh, hearken* and *הִשְׁמַעְתָּ ה' אֱלֹהֵינוּ* 63: 19 *Oh, rend the heavens*, whereas they should be read *Oh that thou hadst hearkened, Oh that thou hadst rent* etc.; *וְעַתָּה יִשְׁמַעְתָּ* Gen. 40: 14 has not the sense of an imperative but fut. perf. see *d*; *הַמִּשְׁלָח הַזֶּה* Job 21: 16, 22: 18 not *be far*, but *has been* and is *far from me*, *הִשְׁמַעְתָּ ה' אֱלֹהֵינוּ* Ps. 4: 2, *הִשְׁמַעְתָּ ה' אֱלֹהֵינוּ* 116: 16 and the preterites in Lam. 3: 56-61 are not petitions but reminiscences of former benefits, while *וְעַתָּה יִשְׁמַעְתָּ* Ps. 22: 22 expresses a confident assurance of present favour, see under *b*.

g. It is not necessary to substitute the conjectural reading *וְעַתָּה יִשְׁמַעְתָּ* (inf. and suf.) for *וְעַתָּה יִשְׁמַעְתָּ* Josh. 4: 24; for, though this is the only instance in which a preterite follows *וְעַתָּה*, the language is retrospective to be used subsequently by fathers to their sons, and the combination of *וְעַתָּה* with a preterite has analogies in Ps. 10: 11, 37: 28. The preterite also occurs as a subjunctive after other particles such as *וְעַתָּה* e. g. *וְעַתָּה יִשְׁמַעְתָּ* *lest he may have found* 2 Sam. 20: 6, *וְעַתָּה יִשְׁמַעְתָּ* 2 Kin. 2: 16.

2. The preterite (perfect) is further used of the present, regarded as the continuation or natural sequence of a pre-existing action or condition. Anything begun in the past and continued in the present may be considered to belong to the past and accordingly spoken of in the preterite, *גִּיבֵנִי מֵי מַיִם* *give me a little water for* *אֲנִי רָחוֹב* *I am thirsty* Judg. 4: 19 prop. *I have been thirsty* and (it is implied) *I am so still*; *הָאֲרֶץ מְלֵטָה* *the earth is full of violence* prop. *has been* and still is *full* Gen. 6: 13; *נֹדַעְתִּי* *I know that Jehorah is the greatest of all the gods* Ex. 18: 11, prop. *I have known*, the knowledge being in fact contemporaneous with the information upon which it was based. Comp. in Latin *novi, memini, odi*.

a. The preterite is accordingly used in a present sense of acts begun in the past and continued in the present, *וְעַתָּה יִשְׁמַעְתָּ* *they call* (have called and still call) Gen. 19: 22, *Jerusalem תִּטָּל* *totters* and *Judah תִּפֹּל* *falls* Isa. 3: 8, *וְעַתָּה יִשְׁמַעְתָּ* *they have declared and still declare* ver. 9, *וְעַתָּה יִשְׁמַעְתָּ* *they have ruled and*

still *rule* ver. 12, **הָיָה** *they* have been and *are reckoned* 5: 28, Ps. 38: 9, 102: 8-10. This is particularly the case with acts begun in the immediate past, thus *Jehovah speaks*, **אָמַר** Isa. 1: 2 with reference to the utterance just begun and still proceeding; **כֹּה אָמַר** *thus saith Jehovah* Isa. 7: 7 and repeatedly, but in Gen. 3: 1 *God hath said* at some former time. *Jehovah saith* may also be expressed by the future **אָמַר** Isa. 1: 11, 40: 1 when in the action now going forward respect is had to its continuance in the future rather than to its beginning in the past. So with **נָשָׂא**, *lo this toucheth* (lit. hath touched) *thy lips* Isa. 6: 7; and **רָאָה** *now mine eye seeth* (lit. hath seen) *thee* Job 42: 5, 2 Chron. 2: 12; **הִנֵּנִי** *I lift my hand to Jehovah* Gen. 14: 22 in the act of swearing what then follows; **בֵּרַכְתִּי** *we bless you* Ps. 129: 8, **אֲנִי אֶנְסֶה** *I counsel* 2 Sam. 17: 11 (Ex. 18: 19 has the fut. in a like connection), **אֲנִי אֶגִּיד** *I hereby announce* Deut. 26: 3, 30: 18, **אֲנִי אֶקְרָא** *I call to witness* Deut. 4: 26; **אֲנִי אֶשְׁבַּע** *I swear* Gen. 22: 16; **אֲנִי מֶלֶךְ** *reigneth* 1 Kin. 1: 13; Job 33: 2, 3.

b. This use of the preterite is especially frequent with neuter verbs, which describe a state or condition and which Böttcher for this reason proposes to call stative verbs, when the connection implies that the condition still continues. These are such as (1) express some quality of being, thus **הָיָה** *is* (prop. has become) Gen. 3: 22, Judg. 11: 35, **הָיוּ** *have been and are* Gen. 46: 32, Ezek. 13: 4, but Gen. 1: 2, 6: 4 *was, were*, and the fut. **הָיָה** *am* Ruth 2: 13; **כִּי־כֵן** *is like* Ps. 102: 7, Ezek. 31: 2, 18 but ver. 8 *was like*; **יִפְּטֹר** *ceases* Job 3: 17; **יָכוֹל** *is able, can* Ps. 36: 13, 40: 13, more commonly in the future as contemplating an action yet to be performed Gen. 31: 35, Deut. 1: 9, 31: 2; **קֶלֶךְ** *it is a light thing* 2 Kin. 20: 10, Isa. 49: 6; **רַבִּי** *are many* Ps. 3: 2. (2) Denote a physical condition, **אֲנִי אֶשְׁחָלֵף** *linguishes* Isa. 19: 8, **גָּבִהָ** *is high* Isa. 55: 9, **גָּדוֹל** *is great* Gen. 19: 13, **זָקֵן** *is old* (has become old) Gen. 18: 13, Josh. 13: 1, **חָשֵׁךְ** *is dark* (has become dark) Isa. 5: 30, **טוֹבִים** *are goodly* Num. 24: 5, **יָצִיט** *is clean* Prov. 20: 9, **יָבֵשׁ** *is* (has become) *dry* Joel 1: 12, 20, **יָפִיָּה** *is fair* Cant. 7: 2, **קָדַשׁ** *has been and is gricrvous* Gen. 18: 20, **קָלִיל** *is full* Gen. 6: 13 (but past 1 Sam. 18: 26, fut. perf. 1 Chron. 17: 11), **קָדַח** *is deep* Ps. 92: 6, **עָשִׂיר** *is rich* Hos. 12: 9, **עָרָב** *has soiled clothing* as a mourner Jer. 8: 21, **עָלִיז** *is small* Gen. 32: 11, **עָרֵב** Deut. 32: 27. (3) Mental states or affections, including even those of an active nature **אֲנִי אֶמְרָם** *mourns* Joel 1: 9, **אֲנִי אֶהֱבֶה** *loves* Gen. 22: 2 (but past Deut. 4: 37, fut. as present Prov. 3: 12), **אֲנִי אֶשְׁתָּבֶשׂ** *is ashamed* Ezr. 9: 6 (but past Ezr. 8: 22, fut. as present Job 19: 3), **אֲנִי אֶבְטֹחַ** *trusts* 2 Kin. 18: 19 (but past ver. 5, fut. as present Jer. 17: 5, 7), **אֲנִי אֶזְכֹּר** *remembers* Num. 11: 5 (but past Judg. 8: 34, fut. as present Jer. 31: 20), **אֲנִי אֶחַוֶּה** *waits* Ps. 33: 20, **אֲנִי אֶחַוֶּה** *desires* Prov. 1: 22, **אֲנִי אֶחַוֶּה** (anger) *burns* Gen. 4: 6, **אֲנִי אֶחַוֶּה** *confides* Ps. 7: 2, **אֲנִי אֶחַוֶּה** *delights in* Isa. 1: 11, **אֲנִי אֶחַוֶּה** *hopes* Ps. 38: 16, **אֲנִי אֶחַוֶּה** *knows* Gen. 4: 9, 12: 11 (but past Gen. 28: 16, Hos. 8: 4, fut. as present but always with a suggestion more or less distinct of futurity or possibility Ex. 10: 26, 2 Sam. 3: 38, 1 Kin. 8: 39, Job 8: 9, 15: 9, 42: 3, Isa. 40: 21), **אֲנִי אֶחַוֶּה** *is weary* Isa. 1: 14, **אֲנִי אֶחַוֶּה** *walks* Job 7: 16, **אֲנִי אֶחַוֶּה** *crulls* 1 Sam. 2: 1, **אֲנִי אֶחַוֶּה** *is righteous* Job 34: 5, **אֲנִי אֶחַוֶּה** *has enough* Isa. 1: 11, **אֲנִי אֶחַוֶּה** *rejoices* 1 Sam. 2: 1, **אֲנִי אֶחַוֶּה** *hates* Isa. 1: 14, **אֲנִי אֶחַוֶּה** *is at rest* Job 3: 18.

c. In speaking of what is already resolved upon, though not yet per-

formed, the preterite is sometimes employed, because regard is had to the mental act or purpose rather than its outward execution; so frequently in promises, contracts etc. *unto thy seed* אֲנִי נֹתֵן *I do now give* (lit. have given) *this land* Gen. 15: 18, the grant was made, though they had not yet been put in possession; accordingly when the latter idea is prominent, the future is used of the same transaction, *unto thy seed* אֲנִי נֹתֵן *I will give this land* Gen. 12: 7, 26: 3. Comp. Gen. 23: 11, 13, 1 Kin. 3: 12, 13, 1 Chron. 21: 23, 2 Chron. 2: 9, Jer. 31: 33; הִנֵּנִי מֵעַתָּה *thou drivest me out* (lit. hast driven) Gen. 4: 14, הִנֵּנִי מֵעַתָּה *I establish* 9: 17, אֲנִי מִקְבֹּלִים *I accept* 19: 21, אֲנִי מִקְבֹּלִים *I put forth* Ex. 9: 15, מִקְבֹּלִים *selleth*, is resolved to sell Ruth 4: 3, אֲנִי מִקְבֹּלִים *I am determined to take it* 1 Sam. 2: 16.

d. It is comparatively a matter of indifference whether the preterite or the future be used to designate the present. That which now exists may either be regarded as continued from the past or as perpetuated in the future; and as it is contemplated under one or the other of these aspects, will the tense be determined accordingly. Thus, the question *whence come ye* is in Gen. 42: 7 מִיָּבֵיא אֲנִי *whence have ye come*, but in Josh. 9: 8 מִיָּבֵיא אֲנִי *whence are ye coming or will ye come*; because, in the former instance, the past action of coming is uppermost in the mind of the speaker, and in the latter this action is regarded as having not yet ceased. Comp. Isa. 39: 3. The questions *whither goest thou?* Gen. 16: 8, *what seekest thou?* Gen. 37: 15 are expressed in the future אֲנִי הֹלֵךְ, אֲנִי מִשְׁכָּח, for to the questioner the action of which he has just become aware extends indefinitely onward, comp. Gen. 32: 18, Judg. 19: 17, Isa. 40: 27. To the person addressed, however, the action is a continuous one, both preceding and following the question; accordingly it is the participle, which is used in the reply, *I am fleeing* בֹּרֶחַ, *I am seeking* מִשְׁכָּח, comp. Judg. 19: 18. *Why doest thou so?* is Ex. 5: 15 expressed in the future אֲנִי מִשְׁכָּח, because it was feared that this new course of treatment would continue, so 1 Sam. 2: 23; but 2 Sam. 16: 10 in the preterite הִנֵּנִי מֵעַתָּה because regard is had to what was already done. Hazael asks, *why weepest thou?* using the part. בֹּרֶחַ 2 Kin. 8: 12, since he is curious as to the cause of the spectacle; Elkanah who is concerned about its continuance uses the fut. אֲנִי מִשְׁכָּח 1 Sam. 1: 8, comp. 11: 5. Dr. Driver (Use of the Tenses in Hebrew, 2nd Edit. p. 52) thinks that the future as more indefinite was often preferred in questions on the score of courtesy to the categorical preterite *Whence may you be coming?* rather than *Whence have you come?*

3. The preterite (perfect) is likewise used in the statement of permanent facts or general truths: these, though true for all time, are gathered from experience and observation, and hence may be appropriately referred to the past, *an ox* יָדַע *knoweth his owner* Isa. 1: 3, oxen always have done so and it is implied that they always will; *Jehovah* רַחֵם *pitieth them that fear him* Ps. 103: 13.

a. The future is used in this case with the same frequency and propriety as the preterite. *An ox will know his owner* expresses the same general truth as *an ox has known his owner*; only in the former case attention is chiefly drawn to its future, and in the latter to its past realizations, § 267. 3. As illustrations of the gnomic preterite, as it has been appropriately called when so used, see 1 Sam. 2: 3-5, Ps. 10: 11, 14: 1, 3, 33: 13, 14, 34: 11, 69: 34, 103: 11, 13, Prov. 6: 8 (fut. in parallel clause), 13: 1, 8, 14: 6, 19, 21: 22, 22: 12, 26: 13, 15, 27: 12, 28: 1 (fut. in parallel clause), 29: 9, 13.

4. The preterite (perfect) may also be used of the future, when viewed as past; that which is imminent and certain is sometimes spoken of as though it had already taken place, being the sure result of existing causes and as irreversible as that which has actually occurred **אֲנִי חָרָבָה** *I am destroyed* meaning my ruin is accomplished, I shall certainly perish Isa. 6: 5; and particularly the prophets, in their inspired descriptions of events which had not yet come to pass, often transport themselves to the time when they shall have been accomplished; and, surveying the future from this ideal point of view, they give to their predictions the form of a recital of what has already taken place, *Babylon* **בָּבֶלְיָהּ** *has fallen* Isa. 21: 9, *he* **שָׂרָף** *hath borne our griefs* Isa. 53: 4, *for I* **אֲנִי עָשִׂיתִי** *have made Esau bare* Jer. 49: 10.

a. The counterpart of this preterite of certainty or prophetic preterite is the use of the future in vivid descriptions of the past, in which the writer appears, in imagination, to live over again what has already taken place, § 267. 5. The preterite is thus used of the certain and inevitable future in Gen. 30: 13, Judg. 4: 14, **אֲנִי עָשִׂיתִי** Job 5: 20 (which is preceded and followed by futures), 11: 20, 18: 6, Ps. 10: 16, 20: 7, 110: 5, 6. So by the prophets Isa. 2: 11, 5: 13, 9: 1-5, 19: 7, 28: 2, 32: 14, 53: 4-10, Ezek. 31: 15-18, Hos. 10: 15, Joel 4: 15, Mic. 1: 16, 2: 13.

THE FUTURE (IMPERFECT).

§ 267. 1. The future or imperfect is used in speaking of the future, whether absolutely, **אֲנִי עָשִׂיתִי** *I will make of thee a great nation* Gen. 12: 2, or relatively to something in the past, *he took his eldest son who* **אֲנִי עָשִׂיתִי** *was to have reigned* 2 Kin. 3: 27, *Elisha was fallen sick of his sickness*

whereof *יָמָוֹתָ* he was to die 2 Kin. 13: 14; or conditionally, (would that I had died) for *אֶשְׁקֵטָא* I would be at rest Job 3: 13; but (if it were my case) *אֶסְדֹּדֵה* I would seek unto God Job 5: 8; or optatively in the various grades of desire, determination, permission, or command, so *יִאָּבְדוּ* may all thine enemies perish Judg. 5: 31; O that my grief *יִשָּׁקֶל* might be weighed Job 6: 2; all that thou commandest us *נַעֲשֶׂה* we will do Josh. 1: 16; deeds that *לֹא נַעֲשֶׂה* ought not to be done Gen. 20: 9; of the fruit of the trees of the garden *נֹאכַל* we may eat Gen. 3: 2, *לֹא תֹאכְלוּ* ye shall not eat ver. 3, mine ordinances *תִּשְׁמְרוּ* ye shall keep Lev. 18: 4; or as expressing what is possible or necessary and consequently limits or determines what shall actually take place, *יָדַיִר* he can speak (prop. he will do so, if he wishes, there is nothing to hinder him) Ex. 4: 14, *נָפְלוּ* we must die (prop. we shall, it is inevitable) 2 Sam. 14: 14; or subjunctively, especially after conjunctions signifying that, in order that, lest, etc., (bring the venison) *לְמַעַן תְּבַרְכֶּנִי* in order that my soul may bless thee Gen. 27: 25, against thee I sinned that *תִּצְדָּק* thou mightest be justified Ps. 51: 6.

a. The future may be used of an action or state belonging to some specified time in the future Gen. 18: 14, Ex. 9: 5, Josh. 3: 5, Ps. 2: 5, Isa. 1: 15, 2: 20, 3: 18, 7: 8, 18, 20, 22: 13; or at some particular time not specified Gen. 2: 18, 6: 17, Ex. 6: 1, Isa. 2: 3, 6: 8, 7: 17; or to any time indefinitely Gen. 4: 7, 9: 5, Ex. 13: 14, 22: 1, Lev. 1: 2, Deut. 18: 18, 31: 29, Ps. 23: 1, 4; or repeated acts at various times Gen. 3: 14, 16, 18, Ps. 1: 2, 3, 4: 9, 5: 4, 23: 2-6, Isa. 7: 15; or a continuous action or state Gen. 1: 29, 5: 29, 8: 22, 1 Kin. 1: 13, Isa. 1: 29, 30, 3: 4. These various applications are not different senses denoted by the tense, but grow out of the signification of the verb, or accompanying words or the circumstances of the case.

b. Or it may express that which was future not to the time of speaking but to something in the past, *יִבְזָז* was to be avenged Gen. 4: 24, as had been promised ver. 15, *יִסְבְּחוּ* subsequently stood around Gen. 37: 7, *יֵאָמֵר* was going to say Gen. 43: 7, *יִצְטָקוּ* were to cut ver. 25, *יֵבֶרֶךְ* was about to place 48: 17, *יִגִּיד* would tell 1 Sam. 22: 22, *יָבֹא* was then coming or subsequently came 2 Sam. 15: 37, 1 Kin. 7: 7, 8, Neh. 3: 14, 15 (comp. ver. 13), Esth. 4: 3, Ps. 73: 17, Prov. 24: 32 (the reflection was subsequent to the sight), Eccles. 4: 15. Or it may denote an act which was in the course of accomplishment contemporaneously with something in the past, *לֹא יִשְׁכַּח*

was not heard 1 Sam. 1: 13, where $\text{הָיָה עֹבֵד}^{\text{עֹבֵד}}$ he was worshipping or was on the point of worshipping or indefinitely and in a habitual sense, § 267. 4, where men used to worship 2 Sam. 15: 32, $\text{הָיוּ עֹבְדִים}^{\text{עֹבְדִים}}$ they were watching for an omen 1 Kin. 20: 33, $\text{הָיָה מְרַמֵּס}^{\text{מְרַמֵּס}}$ was repairing 1 Chron. 11: 8, Job 32: 11, 12 (יָחַס and $\text{יָחַס}^{\text{יָחַס}}$ denote his attitude of body and mind while waiting), Isa. 42: 14, he fell into the pit which $\text{הָיָה עֹשֶׂה}^{\text{עֹשֶׂה}}$ he was making Ps. 7: 16, $\text{הָיָה עֵת}^{\text{עֵת}}$ when I saw 73: 3, $\text{הָיָה עֹשֶׂה}^{\text{עֹשֶׂה}}$ he was covering (as seen in vision) Isa. 6: 2, the house $\text{הָיָה מְלֵא}^{\text{מְלֵא}}$ was filling with smoke ver. 4, $\text{הָיוּ מְרַשְׁשִׁים}^{\text{מְרַשְׁשִׁים}}$ whilst they were rushing on as a tempest Hab. 3: 14. The participle might have been used in these and similar passages with equal propriety and with only this slight shade of difference in conception that the participle is suggestive of continuity, a present existence with the implication of both past and future, whereas in the future tense all priority to the time specifically referred to is lost from sight and the attention is directed solely to that point of time and an indefinite extension onward. Hence the futures above cited from Isa. 6: 2, 4, where the prophet is describing a vision just as it had burst upon his sight, and which consequently had no past.

c. It has been already remarked § 266. 1. d, that the future tense is sometimes used of an event prior to another event in the future, where the preterite might have been employed instead in the sense of the future perfect; so $\text{הָיָה עֹשֶׂה}^{\text{עֹשֶׂה}}$ Gen. 11: 6, $\text{הָיָה עֹשֶׂה}^{\text{עֹשֶׂה}}$ 15: 4, $\text{הָיָה עֹשֶׂה}^{\text{עֹשֶׂה}}$ 29: 8, $\text{הָיָה עֹשֶׂה}^{\text{עֹשֶׂה}}$ Deut. 4: 42, $\text{הָיָה עֹשֶׂה}^{\text{עֹשֶׂה}}$ 1 Kin. 8: 33, 35, $\text{הָיָה עֹשֶׂה}^{\text{עֹשֶׂה}}$ Isa. 7: 23, $\text{הָיָה עֹשֶׂה}^{\text{עֹשֶׂה}}$ 42: 4, $\text{הָיָה עֹשֶׂה}^{\text{עֹשֶׂה}}$ 53: 10. In such cases the preterite explicitly expresses the priority of the one event to the other, though a doubt might sometimes arise whether it was used absolutely of what was past at the time of speaking or relatively of what preceded the other verb. The future simply refers both events alike to the time to come, leaving the question of the relative priority of either out of the account.

d. The future may have a conditional sense where doubt or contingency is expressed or implied, $\text{הָיָה עֹשֶׂה}^{\text{עֹשֶׂה}}$ if Joseph should hate us! Gen. 50: 15, if $\text{הָיָה עֹשֶׂה}^{\text{עֹשֶׂה}}$ I should ascend Ps. 139: 8; so after מָה , $\text{הָיָה עֹשֶׂה}^{\text{עֹשֶׂה}}$ why should he curse 2 Sam. 16: 9, what is man that $\text{הָיָה עֹשֶׂה}^{\text{עֹשֶׂה}}$ thou shouldst remember him Ps. 8: 5, Job 21: 15, or מָה , $\text{הָיָה עֹשֶׂה}^{\text{עֹשֶׂה}}$ why should my father hide 1 Sam. 20: 2, Judg. 9: 28; in the apodosis after conditional particles כִּי Num. 22: 18, 24: 13, Ruth 1: 13, Job 9: 16, 20, 16: 4, 5, Ps. 44: 22, 50: 12, 66: 18, Jer. 22: 24, Am. 9: 2-4, or where the condition is suppressed Job 3: 16, 6: 27, 14: 14, 15, 32: 22.

e. Simple futurity, as denoted by the future tense, is liable to various subjective modifications from the feelings of the speaker or actor. These are more distinctly expressed by the modal forms viz. the paragogic and apocopated futures and imperative, but they are likewise to a certain extent represented by the ordinary form of the future. When the action referred to is dependent on the will of the speaker, this naturally affects the sense of the words, and the future, while not so emphatic a declaration of purpose as its paragogic form would be, would nevertheless be rendered in English by *will*, rather than *shall*, $\text{הָיָה עֹשֶׂה}^{\text{עֹשֶׂה}}$ I will inform thee Ruth 4: 4, $\text{הָיָה עֹשֶׂה}^{\text{עֹשֶׂה}}$ I will not know Job 9: 21, Ps. 101: 4, $\text{הָיָה עֹשֶׂה}^{\text{עֹשֶׂה}}$ I will arise Isa. 33: 10. Or the

f. The future may be used in the sense of the subjunctive present or imperfect (according as it is referred by its connection to the future or the past) after such conjunctions as וְיִהְיֶה, subj. pres. *in order that* יִהְיֶה *it may be* *will* Gen. 12: 13, 18: 19, Ex. 4: 5, Num. 17: 5, Deut. 4: 1, Josh. 3: 4, 1 Km. 2: 3, 4, Isa. 5: 19, Ezek. 14: 11, 36: 30, Zech. 12: 7; imperf. *in order that* יִהְיֶה *ye might know* Deut. 29: 5, Neh. 6: 13, Ps. 78: 6, Ezek. 20: 26. After וְיִהְיֶה, pres. *in order that* יִהְיֶה *it may be* Gen. 21: 30, 27: 4, Ex. 9: 14; imperf. Ps. 105: 45. After וְיִהְיֶה, pres. Gen. 3: 22, Ex. 5: 3, 34: 15, Lev. 10: 7, Ps. 2: 12, 38: 17; imperf. Gen. 31: 31. After וְיִהְיֶה imperf. Josh. 10: 13, Jon. 4: 5. After וְיִהְיֶה pres. Gen. 38: 16, imperf. 1 Sam. 22: 22, Job 36: 10. After וְיִהְיֶה as a conjunction pres. Gen. 11: 7, Deut. 4: 40, imperf. Esth. 2: 10; or as a relative used in an indefinite sense Judg. 17: 8; or after וְיִהְיֶה as if *it* יִהְיֶה *were* Ezek. 1: 16. So in clauses preceded by the simple copulative Vav, where the connection of thought suggests the idea of the design or result, pres. *what shall we do to thee* וְיִהְיֶה *that the sea may be quiet* (lit. and the sea will be quiet) Jon. 1: 11, Ex. 28: 35, 43, Deut. 17: 17, Neh. 6: 9, Jer. 10: 4; imperf. *I took a bridle* וְיִהְיֶה *that I might hide my eyes* (lit. and I shall hide) 1 Sam. 12: 3, 2 Chron. 23: 19, *I called him* וְיִהְיֶה *that*

I might bless him (or and I subsequently blessed him, see note b above) Isa. 51: 2, 53: 2, Lam. 1: 19, Dan. 1: 5; also where the imperf. subjunctive would be used in English to indicate not past time but contingency, *God is not man* $\text{אֱלֹהִים לֹא אִישׁ}$ *that he should lie* (lit. *and he will perhaps lie*) Nam. 23: 19, 1 Kin. 12: 9. Also in a like connection with no preceding conjunction, pres. *it shall have a margin etc.* וְיִשְׁאַר מָגֵן *that it be not rent* Ex. 28: 32, Ps. 10: 18, Isa. 41: 7; imperf. Neh. 13: 19, Job 9: 32.

g. When employed in requests, the future is frequently accompanied by the particle אִם , thus, $\text{אִם יִשְׁמַע אֱלֹהִים}$ *let thy servant speak, I pray thee* Gen. 44: 18, $\text{אִם יִשְׁמַע אֱלֹהִים}$ *let the wickedness of the wicked cease, I pray* Ps. 7: 10.

h. The future is idiomatically used with לֵב and לֹא עוֹד *not yet, before*, whether the period referred to is past, present or future the time denoted by the particle being antecedent to the action of the verb. Thus, referring to the past, *I ate of all* אֲכַלְתִּי מִכָּל *before thou camest* Gen. 27: 33, *the lamp of God* נֵר אֱלֹהִים *had not yet gone out* 1 Sam. 3: 4; to the present לֵב *dost thou not yet know* Ex. 10: 7; to the future, *that my soul may bless thee* לֵב *before I die* Gen. 27: 4, לֵב *before they call, I will answer* Isa. 65: 24. There are four examples of the use of the preterite with these particles, the reference being to past time, Gen. 24: 15, 1 Sam. 3: 7, Ps. 90: 2, Prov. 8: 25; in the last two passages the verb is removed from the influence of the particle by the interposition of the subject. In every other instance the verb follows this particle immediately, except Isa. 28: 4 where there is an ellipsis of the verb, and Zeph. 2: 2 where לֵב is added to strengthen the particle. The infinitive is once used with לֵב Zeph. 2: 2 and once with לֹא עוֹד Hag. 2: 15.

2. The future (imperfect) may be used of the present, when it is conceived of as extending into the future, *comfort my people* $\text{אֲנַחֵם אֶת עַמִּי}$ *saith your God* Isa. 40: 1, the divine utterance though begun is not yet finished: לֵב *do ye not know?* ver. 21, are you ignorant, and is this ignorance to continue? *why* לֵב *weepest thou?* 1 Sam. 1: 8.

a. The future is chiefly used to represent the present when the action referred to has just begun, or has just come to the notice of the speaker and consequently has no past; or when for any reason his attention is particularly directed to it as then going forward and likely to continue, rather than to any previous occurrence of it, Gen. 44: 7, Num. 11, 13, 1 Sam. 17: 8, לֵב *you see* (now, if never before) ... *why* לֵב *do you persist in bringing* 1 Sam. 21: 15, 2 Sam. 3: 8, 1 Chron. 21: 3, Job 3: 20, 32: 19, Ps. 3: 5, 7, 7: 14, 15, 59: 5, 8, 88: 15, Isa. 3: 15.

3. The future (imperfect) is used in the statement of general truths or permanent facts, when the attention is directed to their validity for all time to come, *righteous-*

ness תִּרְוֶהָ exalteth a nation Prov. 14: 34, it does so now and always will; *a son יִבְרֶה honoureth his father* Mal. 1: 6.

a. See Dent. 32: 11, 1 Sam. 2: 8, 16: 7, Job 4: 17-20, 6: 5, 32: 9, Ps. 1: 4, 42: 2, 104: 15, Prov. 10: 1 ff., 26: 14, 20, Eccles. 7: 7, 8: 1, 10: 8, Ezek. 18: 2 (comp. Jer. 31: 29), Hos. 4: 11, Mal. 1: 6.

4. The future (imperfect) is likewise used of that which is customary or often repeated. That which will occur may be regarded as liable to occur and hence as occurring frequently. A single event in the past is naturally described in the preterite; but if the speaker contemplates a series of events, stretching indefinitely forward from an initial point at which in imagination he places himself, he employs the future; *a mist יִצָּק used to go up from the earth* Gen. 2: 6, i. e. not only at the moment of time previously referred to but from that onward; *thus Job יִצָּק did continually* Job 1: 5; *the daughters of Israel תִּלְכְּדוּ were in the habit of going from time to time* Judg. 11: 40; so Gen. 29: 2, Ex. 13: 22, Num. 11: 5, 9, 1 Sam. 2: 19.

a. In this remarkable use of the future as a frequentative past it corresponds to one of the senses of the Greek and Latin imperfect, a circumstance which first suggested the name "imperfect" for this tense, though the term is now used by grammarians in a much wider application. For additional examples, see Gen. 6: 4, Ex. 40: 36 ff., Num. 9: 15-23, 10: 36, Dent. 11: 10, Judg. 14: 10, 17: 6, 1 Sam. 1: 5, 7, 2: 22, 9: 9, 14: 47, 21: 12, 2 Sam. 4: 2, 12: 3, 31, 13: 18, 1 Kin. 3: 4, 4: 7, 5: 25, 28, 6: 8, 10: 5, 23, 29, 21: 6, 2 Kin. 3: 25, 4: 8, 12: 14, 13: 20, 1 Chron. 12: 22, 2 Chron. 24: 11, 25: 14, Esth. 2: 12, 13, Job 5: 14, 22: 6, 7, 29: 2, 3, Ps. 78: 40, 95: 10, Isa. 1: 21, Jer. 36: 8, Am. 4: 7.

b. The future is similarly used of customary action in the present, Gen. 6: 21, 10: 9, 29: 26, 44: 5, Ex. 33: 11, Num. 11: 12, Dent. 1: 31, 44, 3: 9, 28: 29, 32: 11, 1 Sam. 5: 5, 2 Kin. 21: 13, Job 33: 29, Ps. 3: 6, 6: 7, 104: 26, Eccles. 10: 16, Isa. 1: 23, 2: 6, 8, 3: 16, 5: 8, 7: 25, 31: 4, 55: 10, Jer. 9: 3, 13: 11, 12, Hos. 4: 12, 13. That it may be used of that which will be often repeated in the future was stated under 1. *a.*

5. The future (imperfect) may be used of the past, when the speaker or writer assumes an ideal point of vision prior to its occurrence, and so regards it as future.

Thus, a historian in animated description, as we might use the present, **וְשָׁרָה מִשָּׁרָה** *then sings Moses* Ex. 15: 1; or a poet, who lives in the midst of that of which he sings, *Balak* **יִבְרֵךְ** *brings me from Aram* Num. 23: 7, **וְאֵלֶיךָ בֹּרֵךְ** *let the day perish on which I am to be born* Job 3: 3, where the speaker, by a bold figure, places himself before his birth, and prays that the day which was to give him existence might be annihilated, so that he might be saved from the misery of living; **לָמָּה לֹא מָלָאתִי מִבֶּטֶן** *why may I not die from the womb?* ver. 11, where his position is shifted to the time immediately after his birth; **וְיִדְוֶה יְהוָה לְבָבִי** *he makes known his ways unto Moses* Ps. 103: 7.

a. This use of the future to represent the past vividly conceived as though it were passing now or were just on the point of occurring belongs chiefly to poetry and to the elevated style Deut. 32: 10, 12, Judg. 5: 8, Job 4: 12, 15, 16, 10: 10, 11, **וְהָיָה** 15: 7, 38: 21, Ps. 18: 7, 78: 15, 29, 45, 80: 9, 106: 18, 19, 126: 2, Isa. 51: 2, 63: 3, Hos. 8: 12, 13; when occurring in continuous passages it is very commonly joined with or passes into preterites in the proper sense Ps. 44: 3, 10-16.

b. In ordinary prose it occurs repeatedly after **וְ** *then*, Num. 21: 17, Deut. 4: 41, Josh. 8: 30, 10: 12, 22: 1, 1 Kin. 3: 16, 9: 11, 11: 7, 16: 21, 2 Kin. 12: 18, 15: 16, 16: 5, 2 Chron. 5: 2; other instances are rare Ex. 33: 7, Judg. 2: 1.

THE PRETERITE AND FUTURE IN COMBINATION.

§ 268. There is considerable variety in the employment of the tenses, when both are combined in the same passages according as they are used in a simple objective manner and their time estimated from the moment of speaking, or are used subjectively and estimated from some other point of time to which the speaker is in thought transported, and which is either suggested by the context or readily inferred from the nature of the case.

a. Judged by an occidental standard the employment of the Hebrew tenses seems bewildering and capricious in the extreme; but it is in fact governed by fixed and easily intelligible principles. There is less definiteness

and precision in the notation of time than in Indo-European tongues, which possess a much greater number of tenses, each having its own specific value. More is left to be supplied by the imagination or knowledge of the hearer or reader. But there is for the most part no indistinctness in the impression left on the native mind, and no failure to convey the shade of thought intended. A certain amount of ambiguity in some instances, mostly occurring in poetry, arises from our imperfect knowledge of the situation of the writer: but this can be reduced by the general usage of the language within clearly defined limits. The principal difficulty arises when the attempt is made to transfer the statement to another language, which proceeds upon a different conception and introduces into the relations of time distinctions which the Hebrew does not recognize. The Hebrew tenses are never employed at random nor treated as equivalents. Their proper sense is never capriciously disregarded. There is always a reason why one tense is used rather than the other, which the original hearers must have felt, and which in the vast majority of cases there is little difficulty in ascertaining now. The interpreter is not at liberty to confuse the distinction between the tenses or arbitrarily to substitute one for the other or to impose upon them whatever rendering may suit his fancy in place of their own genuine signification, thus attributing to the writer what the interpreter thinks that he should have said instead of what he actually did say. Thus *כִּהְיָה צְדִיק* Ps. 11: 3 means not *what can the righteous do*, but *what has he done*, he has thus far accomplished nothing, implying indeed but not directly saying that there is no prospect of his doing any better in the future. *כִּי קִוִּיתִי* 39: 8 not *what can I hope for*, but *what have I hoped* and do I hope for. *כִּי יִלְדֶּנִּי* 60: 11 not *who shall lead me* but *who has led me* as an already accomplished fact or one which is so certain that it is spoken of as though it were accomplished. *לֹא יִסָּמַח מִלִּי* Judg. 9: 9, 11, 13 not *should I cease* but *have I been made* by this choice of me as king to cease. *כָּל יְמֵי הָיָה* 1 Sam. 1: 28 not *he shall live* but *he has been* i. e. from his birth he has been in the intention of his parents surrendered to Jehovah. *לֹא יֵלֶךְ הַצֵּלָה* 2 Kin. 20: 9 not *shall the shadow go* but *the shadow has gone ten degrees; shall it return ten degrees?* (comp. Isa. 38: 8). The king's answer ver. 10 does not justify an impossible rendering of the question; it is directed to the alternative involved though not expressed "or shall it go forward?"

§ 269. 1. When the preterite and the future stand in contiguous or related clauses, both may be used absolutely to denote respectively past and future time, *וַתֵּלֶךְ* *ye shall pass ...* *וַתֵּלֶךְ* *ye have passed* Gen. 18: 5, *וַתֵּלֶךְ* *shall cover them in all time to come ...* *וַתֵּלֶךְ* *they went down* Ex. 15: 5, *וַתֵּלֶךְ* *have ceased* (past) ... *וַתֵּלֶךְ* *shall rest* (continuous future) Job 3: 17, Ps. 9: 8, *וַתֵּלֶךְ* *he founded it* (original creation) ... *וַתֵּלֶךְ* *he shall make it firm* (per-

manent preservation) Ps. 24: 2, 26: 4, 88: 14 (have prayed and will continue to do so), Isa. 6: 7, 26: 9, Eccles. 5: 14, 15, 6: 4.

a. Thus in the parallelisms of poetry greater emphasis and compass are often given to the statement made by asserting it successively of both the grand divisions of time, *the work of Jchovah* יְהוָה עֲשָׂה לֹא יִשְׁכַּח *they will not consider* and *the deed of his hands* עֲשָׂה לֹא יִשְׁכַּח *they have not regarded*, Isa. 5: 12, 26: 9, Ps. 1: 1, 2, 17: 9, 44: 9, 59: 4, Prov. 1: 22, 14: 18 (inheriting without effort as past, the result of prudent conduct as future), 28: 1, Ezek. 18: 6, 9, Joel 2: 3. Much of the force and beauty of such passages is lost if the distinction of tenses is disregarded or both are merged in the vague and colorless present. In this combination of tenses each may of course have the various shades of meaning properly belonging to it §§ 266, 267. Thus the preterite in the sense of the present with the future יָדָעוּ וְלֹא יָדָעוּ *they do not know and will not understand* Isa. 44: 18, Am. 5: 21; or the future as a frequentative or as a vivid past with the preterite Job 24: 2, 28: 24, 25. The participle in the sense of a continuous present is sometimes joined with the preterite and future Ps. 119: 2, 3, Jer. 5: 6.

2. Or one of these tenses may be used relatively to the time denoted by the other, at which the speaker mentally takes his stand, and looks forward or backward from this ideal position.

a. Following a future the preterite may denote (1) an act prior not to the time of speaking but to the event before spoken of, *if a thief shall be found . . . if the sun* הָיָא הַיּוֹם *has risen* (before he is found) Ex. 22: 1, 2, Lev. 5: 1, Ps. 54: 9, Prov. 21: 7, Isa. 11: 9, Lam. 3: 8 (his ear is closed against my prayer before it is offered); so with a noun indicating time, *in the harvest* הָאֵתָּה *she has gathered her food* Prov. 6: 8. (2) Or one involved in the preceding statement *his spirit shall go forth . . . his thoughts* חֲשָׁבוֹתָיו *have consequently perished* Ps. 146: 4, so after a participle הֹלֵךְ עַל הַיָּם *making unjust gain he has thereby taken leave of Jchovah* Ps. 10: 3, Prov. 14: 31, 17: 5. (3) Or an act that is either identical or contemporaneous with that expressed by the future, the narrator now looking back upon that as accomplished which he before regarded as future *expectation* תִּשְׁכַּח *shall perish*, yes, *hope* תִּשְׁכַּח *has perished* Prov. 11: 7; *is it good that* תִּשְׁכַּח *thou shouldest oppress* etc. and *that* תִּשְׁכַּח *thou hast* meanwhile *shined upon the counsel of the wicked* Job 10: 3, Ps. 37: 20, Isa. 43: 17 תִּשְׁכַּח . . . תִּשְׁכַּח 44: 15, תִּשְׁכַּח . . . תִּשְׁכַּח Ezek. 33: 15, Joel 2: 6, תִּשְׁכַּח . . . תִּשְׁכַּח Mic. 2: 4, Hab. 3: 3, 4, 12, 13. (4) Or a later stage in the same transaction, an interval being assumed, תִּשְׁכַּח *they are bending the bow*, and now תִּשְׁכַּח *they have fitted the arrow* Ps. 11: 2, 22: 22, Job 20: 25, Isa. 18: 5; so after a noun clause תִּשְׁכַּח Isa. 5: 20. (5) Or a sequence from it תִּשְׁכַּח *they have hidden themselves* (in consequence of the deeds of violence before described) Job 24: 4; תִּשְׁכַּח *favour*

may be shown to the wicked, וְלֹא־לָמַד he has not learned righteousness thereby Isa. 26: 10.

b. Following a preterite or any reference to past time the future may denote (1) an act which though past at the time of speaking was subsequent to or a consequence of the event before spoken of, *the Horites formerly dwelt in Seir, and the children of Esau* וְהַחֹרִיטִים subsequently *dispossessed them* Dent. 2: 12; *they were both naked* וְהָיוּ וְלֹא־וָעֵר and *were not ashamed* in consequence Gen. 2: 25; so Ex. 8: 20, 13: 22, וְלֹא־וָעֵר 1 Sam. 2: 25, 3: 2 (so that he could not see), 13: 17, 18, 20: 2 K'thibh, 27: 4 K'thibh, 2 Sam. 2: 28, 23: 10, 1 Kin. 1: 1, 5: 7, 8: 8, 2 Kin. 12: 13-16, Ezz. 9: 4, Jer. 13: 7 (so as to be good for nothing), 52: 7 (consequently fled). This is very frequent in poetry Ex. 15: 12, Job 28: 11, Ps. 66: 6, 69: 33, 73: 22, 77: 17, 78: 44, 90: 5, 103: 16, 104: 5-9, 105: 44, 107: 6, 13, 14, Isa. 44: 13, 48: 3, Hab. 3: 10. So after participles and nouns Gen. 2: 10, Ex. 39: 23, Judg. 17: 6, 1 Sam. 1: 13, Esth. 4: 3, Ps. 107: 5. Or (2) an act contemporaneous with that expressed by the preceding preterite, the future being used in the sense of a progressive present. See examples under § 267. 1. b.

c. The tenses are often intermingled in the vivid descriptions of poetry. The poet places himself in the midst of that which he describes, shifting his position as successive scenes pass before his mind, part being conceived as having already taken place, and part as yet to come; thus in Ex. 15: 14, 15, *the nations* וְהַגּוֹיִם *have heard*, וְיִירָאוּ they *will be afraid*; *pangs* וְעָצָב *have seized upon the inhabitants of Philistia*; *then the dukes of Edom* וְהַמִּלְחָמִים *were troubled*, *the mighty men of Moab trembling* וְהַגִּבּוֹרִים *shall seize them, all the inhabitants of Canaan* וְכָל־הַיִּשְׁבָּן *have melted*. So Ezek. 13: 11, 12 (the fall is first viewed as impending; the storm which is to effect it has already come, with its promise of hail and of wind; then the wall is regarded as having fallen whereupon the reproaches of the spectators will follow), Job 19: 6-16, 30: 12 ff., Ps. 7: 13, 14, Isa. 10: 28-32, 44: 14, 16, 17, Hab. 3: 3, 7 ff.

d. The subjective use of the tenses is not infrequently associated with their objective use in the same passage. After viewing an event from an ideal standpoint a writer may indicate his actual position by employing the tenses either occasionally or continuously with strict reference to the moment of speaking. Thus the preterite may be used in its proper sense in connection with futures relating to the past, whether they are so employed in the way of vivid description Job 31: 7, 16-18, P. 18: 9, 12, 13, 32: 5, 80: 9-14, 106: 12, 13, or of customary action 2 Kin. 23: 9, Job 24: 9-16. In like manner the future may be used in its proper sense in connection with preterites referring to the future Job 5: 19, 20, 11: 20, 18: 5, 6, 27: 19, 20, Ps. 49: 15, 110: 5-7, Isa. 13: 10. Sometimes it is doubtful which tense is to be understood objectively, and consequently whether the passage relates to the past or the future e. g. Ps. 18: 37-46

THE MODAL FORMS.

§ 270. 1. Of the two divisions of time recognized by Hebrew conception the past is unalterably determined; no volition can change what has already taken place. But the future is contingent and is the only domain within which the will of free agents can operate or over which it can exert any influence. Hence while the preterite has but one invariable form, there are certain modified forms of the future viz. the paragogic or intentional, § 97. 1, the apocopated or jussive, § 97. 2, and the imperative, § 84. 4, which are employed to express not simple futurity but the desire or will of the speaker. There is no special form for the expression of other relations than those which arise out of the feeling of the speaker, the simple future being used, as has been already stated, to denote contingency, possibility, obligation, dependence etc. as well as futurity; and in such cases the precise modification of the thought is either suggested by accompanying particles or left to be inferred by the hearer or reader from the circumstances and the nature of the case.

a. Accordingly the law, which is not the utterance of personal feeling but the declaration of what is required as a matter of general and abiding obligation, for the most part uses the future rather than the imperative or jussive, *תִּשְׁמֹר* *thou shalt keep the feast of unleavened bread* Ex. 23: 15; *לֹא תִצְלֹק* *ye shall not afflict any widow* 22: 21; *יָבִיץ* *he shall bring his offering* Lev. 7: 29. The commandment with promise is the only one in the decalogue, which departs from the strictly objective form and adopts the imperative, *שָׁמַר* Ex. 20: 12, Deut. 5: 16. Compare the mandate of the law with the creative fiat *יִהְיֶה* *there shall be a holy convocation* Lev. 23: 7, but *יִהְיֶה* *let there be light* Gen. 1: 3; or with the exhortation of the prophet *יִהְיֶה* Lev. 19: 36 but *יִהְיֶה* Ezek. 45: 10; or with the counsel of the sage *לֹא תִצְלֹק* Deut. 19: 14, but *אַל תִּצְלֹק* Prov. 22: 28; or with the injunction addressed particularly to an individual *לֹא תִצְלֹק* Num. 6: 3 but *אַל תִּצְלֹק* Lev. 10: 9. The imperatives of the book of Deuteronomy are chiefly due to its hortatory character, see Deut. 4: 1, 9, 23, 5: 1. The jussive is almost un-

exampled in strictly legal sections with the exception of *וְיָחִי* in one standing phrase Lev. 5: 16, 24, 27: 31, Num. 5: 7; but see Ex. 23: 1.

2. While the fundamental meaning expressed alike by all these modal forms is desire on the part of the speaker, this is susceptible of indefinite variation in particular cases, arising out of the relation of the speaker to the party addressed or to the person or thing spoken of, out of the substance of the action denoted by the verb or out of attendant circumstances. Furthermore in the intentional, which is with few exceptions, § 97. 1. *a*, limited to the first person, this desire is directed to something in which the speaker is the actor. In the imperative, which is limited to the second person and an affirmative sense, the desire is directed to something to be done by the person or persons addressed. The use of the jussive is confined almost entirely to the third person, or to the second person in a negative sense; in the few instances in which it is employed affirmatively in the second person, it differs little from the imperative, except that the latter is briefer and was uttered in a more exclamatory tone.

§ 271. The intentional or paragogic future may express a determination, *וְיִצְחָק* *I will celebrate*, I am resolved to do so, Ps. 7: 18, *וְלָכָה* *we will go with you* Zech. 8: 23; or (in the plural only) an exhortation to carry into effect a common purpose, *וְנִתְּחָה* *let us appoint a head*, and *וְנָשָׁבָה* *let us return to Egypt* Num. 14: 4; or a request or entreaty more or less earnest *וְנִשְׁלַח* *let me fetch a morsel of bread* Gen. 18: 5, *וְנִפְסַח* *let me pass through thy land* Num. 21: 22; or an inward desire *וְנִאֲכַל* *I would like to eat* Deut. 12: 20; or simply consent *וְנִמָּוֶת* *let me die*, I am willing to die, *since I have seen thy face* Gen. 46: 30, Isa. 36: 8, and even in a few instances that reluctant consent, which is born of necessity, *וְנִלְכָּה* *I must*

go into the gates of Sheol Isa. 38: 10, נִכְנְסוּ בַּשְּׁעָרִים *we have to grope like the blind* Isa. 59: 10.

a. Thus Isa. 1: 24 proceeds from a declaration of futurity אֲנִי יְהוָה *I shall be eased of my adversaries* to one of purpose אֲנִי יְהוָה *I will be avenged of my enemies*; אֲנִי יְהוָה *I shall speak to my father myself* 1 Sam. 19: 3 as something that will certainly take place, but הֵנָּה בָּאָה *come now, I will speak to the king* 2 Sam. 14: 15 as something resolved upon if, as the particle of entreaty politely suggests, she were permitted to do so; אֲנִי יְהוָה *we shall make a covenant* Ezr. 10: 3 simply declarative, but הֵנָּה בָּאָה with urgency *come! let us make a covenant* Gen. 31: 44; אֲנִי יְהוָה *until I can wink* as a voluntary act Prov. 12: 19. Examples of the paragogic future to express a determination Gen. 13: 9, 22: 5, 27: 4, 41, Ex. 14: 4, 20: 19, Deut. 17: 14, Job 7: 11, Isa. 18: 4, 55: 3 occasionally with אֲנִי as a particle of self incitement Gen. 18: 21, Ex. 3: 3; exhortation to combined action, commonly with particles of incitement as אֲנִי יְהוָה, אֲנִי יְהוָה etc. Gen. 11: 3, 37: 17, Ex. 1: 10, Judg. 19: 11, 13, 1 Sam. 9: 9, 10, Ps. 2: 3, 95: 1, 2, 6; request, very frequently with אֲנִי *I pray thee* Gen. 19: 20, Ex. 3: 18, 4: 18, Judg. 11: 19, Num. 21: 22, 1 Sam. 28: 22, 2 Sam. 16: 9; desire, *perhaps* אֲנִי יְהוָה *I may alone* as I would like to do Ex. 32: 30; yielding to constraint Ps. 42: 5, 57: 5, 88: 16, Jer. 3: 25, 4: 19, 21, Mic. 1: 8.

b. Negatives rarely occur with the paragogic future; לֹא is once found in an exhortation Jer. 18: 18, and a few times in petitions 2 Sam. 24: 14, Ps. 25: 2, 31: 2, 18, 69: 15, 71: 1, Jer. 17: 18, Jon. 1: 14; the use of לֹא necessitates a return to the simple form of the future Gen. 43: 4, 5, 8, Job 7: 11, Ps. 101: 2, 3, 119: 46.

c. The paragogic future does not occur in the books of Leviticus, Joshua, Esther or Ezra and but once in Ezekiel, Ezek. 23: 2.

§ 272. The jussive or apocopated future may according to circumstances express a command, *let the earth* אֲדָמָה *bring forth grass* Gen. 1: 11, אֲתַחְוֶה *do thou wait or thou shalt wait* 1 Sam. 10: 8; or advice *let Pharaoh* אֲרָאֵה *look out a man*, אֲרָאֵה *and let him appoint* Gen. 41: 33, 34; or entreaty, *let thy loving-kindness* אֲרָאֵה *be upon us* Ps. 33: 22, אֲרָאֵה *do thou increase* Ps. 71: 21; or a wish *may Jehovah* אֲרָאֵה *establish his word* 1 Sam. 1: 23; or permission אֲרָאֵה *let him go up or he may go up*, אֲרָאֵה *and build* Ezra 1: 3.

a. Examples of the jussive in the sense of a command, Gen. 1: 3, 6 etc., Deut. 15: 3, 2 Sam. 5: 24, 1 Chron. 14: 15, Isa. 55: 7, 61: 10, 2nd pers. Ezek. 3: 3; such jussives occurring in the course of a prediction, where God is the speaker, indicate the divine will that such results should follow, Lev. 26: 43, Ps. 81: 16, Isa. 27: 6, 50: 2, Jer. 13: 10, Hos. 14: 6. Advice or exhortation Judg. 15: 2, 1 Kin. 1: 2, 22: 13, 2 Chron. 18: 12, 19: 7.

Request or entreaty Gen. 26: 28, 44: 33, Judg. 6: 39, 2 Sam. 19: 38, 1 Kin. 17: 21, 20: 32, 2 Kin. 2: 9, Neh. 1: 6, 11, Ps. 80: 18, 90: 17, 119: 76, Dan. 9: 16. Wish, Gen. 30: 24, 31: 49, Ex. 5: 21, Num. 23: 10, 1 Sam. 24: 16, 26: 19, 1 Kin. 8: 57, 1 Chron. 12: 17, 16: 31, 2 Chron. 24: 22, Job 6: 9, 9: 34, Ps. 13: 6, 14: 7, 27: 14, 31: 25, 96: 11, 97: 1, 104: 31, 119: 80, 172, Jer. 42: 5, 2nd pers. Dan. 9: 25; jussives introduced in predictions whether of good or evil indicate the concurrence of the speaker and his approval of the event foretold Gen. 9: 26, 27, 49: 17, Deut. 28: 8, 21, 36, 1 Sam. 2: 10, Job 15: 33, 18: 9, 12, 36: 14, 15, Ps. 9: 10, 11: 6, 25: 9, 69: 33, 72: 8, 15, 17, Prov. 1: 5, 15: 25, Isa. 35: 1, Mic. 3: 4, 5: 8, 7: 10, Zeph. 2: 13, Zech. 9: 5, 10: 7. Permission, Gen. 30: 34, 33: 9, Deut. 20: 5, 8, 32: 38, Judg. 6: 31, 7: 3, 16: 30, 2 Sam. 18: 22, 24: 17, 2 Kin. 2: 10, 1 Chron. 21: 17, 23, 2 Chron. 36: 23.

b. The poet blends his personal feeling with what he utters and also prefers briefer forms; for both these reasons the jussive is often employed in poetry, where prose would require the unabbreviated future. Thus *there is no umpire between us*, $\text{אֵין שׁוֹפֵט בֵּינֵינוּ}$ *who may lay his hand* as I wish he might Job 9: 33, *my eye shall rest* or *must rest*, a volition determined by constraint 17: 2, *who is wise* חָכָם *and can consequently understand* as I would have him do Hos. 14: 10, Jer. 9: 11, Lam. 3: 50; in some instances in which the desire of the speaker does not seem to enter, the jussive becomes a mere substitute for the simple future Job 13: 27, 24: 14, 25, 27: 8, 22, 33: 11, 34: 37, 39: 26. This use of the jussive is exceedingly rare in prose 1 Sam. 10: 5; though repeated instances of it are found in the book of Daniel 8: 12, 11: 4, 10, 16-19, 25, 28.

c. The negative לֹא is prefixed to the jussive in deprecation or dissuasion; thus with the second person Gen. 45: 5, Ex. 10: 28, 23: 1, Deut. 2: 9, Josh. 7: 3, Judg. 19: 20, Ps. 22: 12, 27: 9, Prov. 7: 25, 24: 17, Isa. 41: 10, Jer. 40: 16 K'thibh; with the third person Gen. 31: 35, 37: 27, 45: 20, Ex. 8: 25, 16: 19, 32: 22, 1 Sam. 18: 17, 2 Sam. 13: 33, Job 15: 31, Isa. 36: 15, Hos. 4: 4. לֹא is rarely found with the jussive Gen. 24: 8, 1 Kin. 2: 6; and לֹא but rarely with the simple future Gen. 19: 17, Josh. 1: 7, Job 3: 9, Ps. 141: 5, Jer. 46: 6, except in those species and forms in which the jussive is not distinguished from the simple future and accordingly may be considered as embraced in it or identical with it, § 97. 2. b, אַל-תַּעֲשֶׂה Gen. 22: 12, אַל-תִּצְחַק Ex. 16: 29. The future with לֹא and the jussive with לֹא are sometimes used in successive clauses, friendly dissuasion or remonstrance being added to legal prohibition, Ex. 23: 1, 34: 3, Lev. 10: 6, 11: 43, Judg. 13: 14; comp. Prov. 27: 2. In the vivid language of poetry prediction may assume the form of exhortation, and לֹא with the jussive may stand, where the thought might have been prosaically expressed by לֹא with the simple future, אַל-תִּפְחָדוּ *let not* their faces blush (i. e. they shall have no occasion to do so) Ps. 34: 6; אַל-תִּירָא *fear not* (thou needst not fear) Prov. 3: 25; אַל-תִּפְחָדוּ *forgive them not* (thou wilt not forgive them) Isa. 2: 9; Job 20: 17, 40: 32, Ps. 41: 3, 50: 3.

§ 273. The imperative may denote a command, וְיָבִי

speak unto the children of Israel Lev. 1: 2, מִלֵּךְ fill the men's sacks Gen. 44: 1; exhortation or advice שָׁכַחְתָּךְ forget thy people Ps. 45: 10, שָׁכַחְתָּךְ dwell in the land, וְשָׁכַחְתָּךְ and serve the king of Babylon 2 Kin. 25: 24; a wish or entreaty נָתַן give me a possession of a burying-place Gen. 23: 4, הִשְׁתָּךְ incline thine ear to me הִשְׁתָּךְ deliver me Ps. 31: 3; permission, where it is good in thine eyes שָׁכַחְתָּךְ dwell Gen. 20: 15, שָׁכַחְתָּךְ drink, my lord Gen. 24: 18; or assurance, where a person is directed to do what it is thereby intimated that he will certainly do, הִשְׁתָּךְ make fat the heart of this people i. e. this would be the inevitable result of the prophet's ministry among them Isa. 6: 10, וְשָׁכַחְתָּךְ come down and sit in the dust, O virgin daughter of Babylon i. e. she shall assuredly do so Isa. 47: 1, Mic. 1: 11-16. Increased urgency of desire is expressed by the paragogic form of the imperative, § 98.1, in which the vowel הָ is appended to the 2 masc. sing. שָׁכַחְתָּךְ pray, sit, or do sit and eat Gen. 27: 19, שָׁכַחְתָּךְ O keep my soul Ps. 25: 20, O Lord שָׁכַחְתָּךְ do hear, O Lord שָׁכַחְתָּךְ do forgive, O Lord שָׁכַחְתָּךְ do hearken Dan. 9: 19. The imperative is never used with negatives, as a command implies some positive action to be performed. A substitute for the negative imperative is found in the jussive with the negative particle אֵל prefixed, הִשְׁתָּךְ hide.... מָחַח blot out.... בָּרַח create.... הִשְׁתָּךְ renew.... אֵל-תִּשְׁתָּךְ cast me not away.... אֵל-תִּקַּח take not Ps. 51: 11-13.

a. The imperative expressing a wish is once preceded by לֵךְ Gen. 23: 13 and once by אֵל Job 34: 16, unless מִלֵּךְ notwithstanding the accent is to be considered a noun. Examples of the permissive imperative 2 Sam. 18: 23, Jer. 26: 14, 49: 11; with an ironical sense 1 Kin. 2: 22, Judg. 9: 19, Job 40: 10, Isa. 47: 12, Joel 4: 11. The imperative conveying assurance 2 Kin. 18: 32, Ps. 110: 2, Isa. 10: 30, 13: 6, 23: 1, 4, 37: 30, 60: 1, 65: 18.

b. A few verbs, whose meaning naturally leads to urgent expression invariably adopt the paragogic form in the masc. sing. of the imperative e. g. הִשְׁתָּךְ make haste, עָרָה, הִשְׁתָּךְ awake, הִשְׁתָּךְ lift thyself, הִשְׁתָּךְ swear, הִשְׁתָּךְ bring near, הִשְׁתָּךְ attend, only once הִשְׁתָּךְ Job 33: 31 in a quieter

tone, asking not so much for instant as patient attention; some other verbs, which occur less frequently, adopt when they do occur the paragogic form *הִשְׁמָעְהָ* *hearken*, *הִשְׁמַחְהָ* *spare*, *הִשְׁמַחְהָ* *deliver*, *הִשְׁמַחְהָ* *rouse*; *הִשְׁמַחְהָ* when used as particles of incitement *come!* invariably have the paragogic *הָ*; *הָ*, *הָ*, *הָ* always have their proper verbal force, which may however be expressed by the prolonged form likewise.

c. The difference of tone and feeling between the paragogic and the simple imperative may be illustrated by the following examples: Isaac requesting his son Esau says *הִשְׁמַחְהָ* Gen. 27: 7, but Joseph giving direction to his steward *הִשְׁמַחְהָ* Gen.: 43: 16; God said to Moses under the provocation of Israel's great offence *הִשְׁמַחְהָ* *let me alone, that my anger may burn against them* Ex. 32: 10, but Moses to Aaron, *הִשְׁמַחְהָ* *lay up the pot of manna before Jehovah* Ex. 16: 33; the trees said to the olive *הִשְׁמַחְהָ* *do thou reign over us* Judg. 9: 8, but with less urgency to the bramble *הִשְׁמַחְהָ* *reign thou* ver. 14; Joel persuasively to Sisera *הִשְׁמַחְהָ* *do turn aside* Judg. 4: 18, Abner to Asahel *הִשְׁמַחְהָ* *turn thee aside from following me* 2 Sam. 2: 22; the people earnestly to Samuel *הִשְׁמַחְהָ* *set a king over us* 1 Sam. 8: 5, Samuel courteously to the cook *הִשְׁמַחְהָ* *give, please, the portion which I bid you* *הִשְׁמַחְהָ* *set aside* (authoritative direction) 1 Sam. 9: 23; Samuel courteously to Jesse *הִשְׁמַחְהָ* *send, please, and fetch David* 1 Sam. 16: 11, Saul authoritatively to Jonathan *הִשְׁמַחְהָ* 1 Sam. 20: 31; a messenger to Saul reporting an invasion *הִשְׁמַחְהָ* *make haste and go* 1 Sam. 23: 27, direction to a stranger inquiring his way *הִשְׁמַחְהָ* 1 Sam. 9: 12; the captain of fifty to Elijah peremptorily *הִשְׁמַחְהָ* *come down!* 2 Kin. 1: 9, 11, the angel calmly *הִשְׁמַחְהָ* *go down* ver. 15; Abner to David *הִשְׁמַחְהָ* *make a covenant*, which he desired 2 Sam. 3: 12, but the men of Jabesh to Nahash *הִשְׁמַחְהָ* *make a covenant* distasteful to them 1 Sam. 11: 1; the people in distress appeal to God *הִשְׁמַחְהָ* *arise* and save us Ps. 44: 26, Jehovah directs Jeremiah *הִשְׁמַחְהָ* *arise* and take thy girdle to the Euphrates Jer. 13: 4; Elihu summons Job to immediate action *הִשְׁמַחְהָ* *stand up, if thou canst answer me* Job 33: 5, Balaam directs Balak *הִשְׁמַחְהָ* *stand* patiently and quietly *by thy burnt-offering* Num. 23: 3, 15; Nehemiah in urgent petition *הִשְׁמַחְהָ* *prosper thy servant* Neh. 1: 11, Micaiah ironically to Ahab, *הִשְׁמַחְהָ* *and prosper* 1 Kin. 22: 15.

d. As the simple future may express a command, *לֹא* with the future is used in like cases to denote prohibition; so generally in the law Ex. 20: 3ff., and elsewhere *לֹא תִשְׁמַחְהָ* *thou shalt not curse him* Num. 23: 25, *לֹא תִשְׁמַחְהָ* *thou shalt not go up* 2 Sam. 5: 23; but the proper negative imperative is formed as above stated by *אַל* with the jussive *אַל תִּשְׁמַחְהָ* 2 Kin. 18: 28 but *אַל תִּשְׁמַחְהָ* *do not hear* ver. 31, Gen. 47: 29, Ps. 4: 5, Prov. 1: 15, 4: 5, 13, 27, Job 10: 2.

§ 274. To express a still greater urgency of desire the precative particle *אִם* is employed in connection with the various modal forms or with the simple future especially though not exclusively in those species or inflections which have no separate forms for the intentional

or the jussive § 97. 2. *b*; נָּ follows the verb, except in negative clauses when it is prefixed with לֹא , נָּ אֶשְׁרָה *I would like to sing, please* Isa. 5: 1, so ver. 5; *let this child's soul* נָּ אֶשְׁרָה *return, I pray thee* 1 Kin. 17: 21, נָּ אֶשְׁרָה *pray let not my lord be angry* Gen. 18: 30, נָּ אֶשְׁרָה *look, I pray thee* Isa. 64: 8. Or a still higher intensity of feeling may be denoted by the additional particle נָּ or נָּ prefixed to the verb or to the person addressed נָּ נָּ *ah! forgive, I pray thee* Gen. 50: 17, נָּ נָּ *ah! Jehovah, remember, I pray thee* 2 Kin. 20: 3.

a. נָּ is used both with the paragogic Gen. 27: 26, 1 Sam. 25: 8, 2 Kin. 8: 4 and with the simple imperative Josh. 7: 19, 1 Kin. 22: 5, Job 1: 11. In Num. 12: 13 נָּ both precedes and follows the imperative. נָּ with the simple future, נָּ אֶשְׁרָה Gen. 18: 4, נָּ אֶשְׁרָה 2 Sam. 13: 25, נָּ אֶשְׁרָה 2 Sam. 14: 17, נָּ אֶשְׁרָה Jer. 38: 4, נָּ אֶשְׁרָה Cant. 7: 9, Gen. 44: 18, Judg. 6: 39, 2 Kin. 5: 17, Ps. 7: 10.

b. Examples of the use of נָּ or נָּ Isa. 38: 3, Jon. 1: 14, 4: 2, Ps. 118: 25, Neh. 1: 5. In Ps. 116: 4 it occurs without נָּ , but with the paragogic form of the imperative. In Ps. 116: 16, Dan. 9: 4 it stands before a vocative with no verb following; in Ex. 32: 31 there is an ellipsis both of the petition and of the person addressed.

THE PRIMARY TENSES WITH VAV CONJUNCTIVE.

§ 275. 1. When the same relation of time is expressed in successive clauses, this may be either in the way of coordination by repeating the same primary tense, whether preterite or future, and connecting the clauses somewhat loosely by Vav Conjunctive, the simple copulative *and*; or in the way of subordination by means of the secondary tenses, § 99. 1, which are attached to the preceding by the closer connection of Vav Consecutive, which is equivalent to *and so* or *and then*, and indicates a dependence upon or a sequence from the statement previously made. As Vav Consecutive must always be joined immediately to the following verb, the subordination resulting from the use of the secondary

tenses can only occur when the verb is the first word in its clause. When for any reason this is not the case, Vav Conjunctive only can be employed, and a coordination rendered necessary by the collocation of words may have no special significance. When, however, the verb immediately follows the conjunction, either construction is possible; and then the employment of Vav Conjunctive and the primary tense in preference to the other and closer combination allows each statement to stand as it were by itself, as a distinct and separate item, whereas the use of Vav Consecutive and the secondary tense indicates a more intimate relationship and links all that are thus joined together into one gradually developing series. Accordingly preterites may be coordinated, הָסִיר *he removed*... וַיִּשְׁבֹּר *and he brake*... וַיִּכְרֹת *and he cut down*... וַיִּכְרַח *and he crushed* 2 Kin. 18: 4; so futures and voluntatives, אֲנַחֵם *I shall comfort myself*.... וְאַנְקָמָה *and will avenge myself*.... וְאַשְׁיִבָהּ *and will bring back*.... וְאַחַדָּהּ *and shall purge*.... וְאַשְׁרִידָהּ *and will take away*.... וְאַשְׁיָבָהּ *and will restore*, Isa. 1: 24-26; (the individualizing effect of this construction is represented in the translation by repeating the pronoun before each preterite and the auxiliary before each future). So too imperatives, פְּרֹה *be fruitful*, וּרְבֵה *and multiply*, וּמִלֵּא *and fill*.... וּבִשְׁטָה *and subdue it*, וְרָדָה *and rule*, Gen. 1: 28.

a. This use of the preterite with Vav Conjunctive is comparatively rare, particularly in the earlier books of the Bible. It is employed to give distinctness to (1) separate particulars in the same transaction, Gen. 21: 25, 28: 6, Ex. 36: 38, 38: 28, Deut. 33: 2, 1 Sam. 17: 34, 35, 1 Kin. 6: 32, 35, 2 Kin. 14: 7, 2 Chron. 29: 19, Jer. 37: 15, Ezek. 9: 7; (2) an emphatic accumulation of identical or equivalent expressions, Judg. 6: 3, 1 Sam. 12: 2, Isa. 1: 2, 9: 7, 41: 4, 44: 8, Jer. 10: 25, Ezek. 37: 11, Dan. 9: 5, Esth. 9: 27, Eccles. 1: 16 or an enumeration of various acts of like character 2 Sam. 7: 9-11, 2 Kin. 21: 6, Ps. 37: 14, Isa. 43: 12, Jer. 19: 4, 5; (3) a clause or paragraph introduced by the formula וַיָּהִי *and it came to pass*, 1 Sam. 25: 20, 2 Sam. 6: 16, Jer. 3: 9, 37: 11. (4) This loose coordination is especially found, where reference is had not to a definite and specific act but

more indefinitely to that which may take place at any time, *וְהָיָה* and it came to pass, if (i. e. whenever) the serpents bit a man, *וַיִּשְׁקֹץ* and he looked ... *וַיֵּחַ* then he lived, Num. 21: 9, Gen. 30: 41, Ex. 17: 11, Judg. 12: 5, 19: 30, Ruth 4: 7, 1 Sam. 13: 22, 26: 9, Ps. 27: 2, 34: 11, 78: 34, Isa. 40: 12, Mic. 5: 7; or which has occurred repeatedly at various times, *וּבְבֹרֵךְ* they gathered it morning by morning *וַיִּשְׁבֵּן* and the sun grew hot *וַיִּמָּוֶת* and it melted, Ex. 16: 21, *וַיִּשְׁבֵּן* Ex. 40: 31 (see the frequentative future *וַיִּשְׁבֵּן* ver. 32), Num. 11: 8, *וַיִּשְׁבֵּן* co. tinued to blow Josh. 6: 8, Judg. 2: 18, *וַיִּשְׁבֵּן* used to go up ... *וַיִּשְׁבֵּן* used to give 1 Sam. 1: 3, 4, 7: 16, 16: 23, 2 Sam. 12: 16, 15: 2, 1 Kin. 4: 7, 18: 10, 2 Kin. 6: 10, 12: 10, 12, Job 1: 4, 5, Isa. 5: 14, *וַיִּשְׁבֵּן* kept calling ... *וַיִּשְׁבֵּן* 6: 3, 8: 11, Ezek. 37: 2, 7, 8, 10. Dr. Driver (Hebrew Tenses, 2d Ed. p. 172) explains in like manner the numerous preterites with Vav Conjunctive employed in tracing the limits of the tribes Josh. 15: 3-11 and elsewhere, as "descriptive of the course which the boundary *used to take*". In a few instances occurring especially in the later books of the Bible the loose construction appears to be used indiscriminately along with the more usual and stricter construction with Vav Consecutive, 2 Kin. 23: 4, 5, 8, 10, 12, 14, 15, Jer. 18: 4.

b. Futures united by Vav Conjunctive may give distinctness to the recital of separate particulars, *וַיִּשְׁלַח* and I will send them *וַיִּשְׁלַח* and they shall arise *וַיִּשְׁלַח* and shall go ... *וַיִּשְׁלַח* and shall describe ... *וַיִּשְׁלַח* and shall come to me, the issue which is the proper sequel to all these preliminaries being then expressed by Vav Consecutive with the preterite *וַיִּשְׁלַח* and divide it Josh. 18: 4; *וַיִּשְׁלַח* he shall intervene and shall imprison and shall bring to trial Job 11: 10, 13: 26, 17, 38: 14, 15, Ps. 5: 12, 22: 28, 69: 36 (the issue added by Vav Consec. pret.), 107: 20-22, Eccles. 12: 6, Isa. 41: 20, 42: 6, 21, 44: 7, 17, 2 Chron. 7: 14; or to the emphatic combination of substantially equivalent expressions, *וַיִּשְׁלַח* why wilt thou say *וַיִּשְׁלַח* and wilt thou speak Isa. 40: 27, 41: 11, Ps. 37: 29. A like effect may be produced by a series of futures without Vav Ps. 72: 2-7, Isa. 14: 13, 14, 16, 42: 14, 44: 11. The modified forms of the future may be similarly united by Vav Conjunctive; thus the intentional 2 Sam. 3: 21, 17: 1-3 (issue added by Vav Consec. pret.), 2 Kin. 7: 13, Job 16: 4, Ps. 2: 3, 50: 21, 77: 4, 145: 2; Cant. 1: 4; the jussive, 1 Sam. 2: 10, Ps. 81: 16, Prov. 15: 25.

c. Imperatives may be continued by imperatives with Vav Conjunctive in order to give greater distinctness to each separate particular, *וַיִּשְׁלַח* ... *וַיִּשְׁלַח* run .. and see .. and know and seek Jer. 5: 1, Gen. 24: 51, 27: 13, 19, 26, Dent. 32: 49, 50, Josh. 18: 8, 1 Sam. 20: 31, 23: 22, 23, 2 Sam. 13: 7, 17: 16, Ps. 25: 5, 16, 18, 28: 9, 34: 15, Prov. 9: 5, Jer. 15: 15, Ezek. 9: 5, 7; or to add emphasis to equivalent expressions, Dent. 4: 9, 31: 6, Josh. 1: 7, 24: 14, 2 Kin. 5: 7, Ps. 37: 3, 8, 45: 11, Isa. 1: 2, Ezek. 17: 2, Am. 5: 15. For greater brevity and force Vav is sometimes omitted, Judg. 9: 15, 2 Sam. 13: 15, 2 Kin. 9: 25, Neh. 9: 5, Isa. 21: 12, Jer. 49: 8, 51: 27, 28.

2. When successive clauses are thus coordinated, a relation of subordination or dependence may neverthe-

less be established by the connection of the thought. Thus a second clause frequently states the result of the first, *Israel loved Joseph וַיֵּשֶׁב* and consequently *he made for him a coat* Gen. 37: 3; or if its verb be a voluntative (either a paragogic or apocopated future), it will indicate the design, *let the counsel of the Holy one of Israel come וַיִּנְדְּבָהּ*, *that we may know it* Isa. 5: 19, (lit. *and let us know*), וַיִּנְדְּבָהּ is here parallel to לְמַעַן in order that in the previous clause.

a. The preterite with Vav Conjunctive denotes the result of a preceding action in 1 Sam. 27: 12, 1 Kin. 9: 25, 2 Kin. 18: 7, 2 Chron. 7: 12, 25: 19, Ps. 22: 6, 28: 7, 34: 5, 6, 80: 13, Prov. 22: 3, Isa. 6: 7, 49: 6, Jer. 40: 3; and sometimes a result different from that which might have been expected, *thou didst these things וַתַּעֲשֵׂה* and yet *I was silent* Ps. 50: 21. The same relation may be suggested by simple juxtaposition without a conjunction, Ps. 57: 7, Hab. 3: 2; or כֵּן so may be inserted to intimate that the effect is instantaneous וַיֵּרְאוּ כֵּן הַמַּלְאָכִים as soon as they saw, they wondered Ps. 48: 6, or invariably repeated וַיִּקְרָאוּ לָהֶם כָּל־יֹמֵם as often as they called them, they went from them Hos. 11: 2.

b. The future with Vav Conjunctive may likewise indicate the result of a preceding action, *they shall hear וַיִּשְׁמָעוּ* and *shall fear* in consequence Deut. 17: 13, 19: 20, 2 Kin. 7: 12, Neh. 6: 13 (the further consequences involved being expressed by preterites with Vav Consecutive), Ps. 2: 12, 58: 12, 104: 32, Isa. 41: 15, 58: 9, Jer. 6: 10, 20: 10, Zech. 9: 5. So after an imperative, *delight thyself in Jehovah וַיִּשְׂמַח בַּיהוָה* and *he will give thee* etc. Ps. 37: 4, Prov. 3: 9, 10, 4: 6, 8, 10, 16: 3, Isa. 8: 10. The result may be suspended on a condition not fulfilled, *God is not man וַיִּיחַב* that he should lie Num. 23: 19; *Thou desirest not sacrifice וַיִּשְׁחָט* else *I would give it* Ps. 51: 18; *It is not an enemy that reproached me וַיִּשְׂמָח* else *I would bear it* Ps. 55: 13.

c. The voluntative forms of the future with Vav Conjunctive commonly express the design; thus the intentional, *I shall go up וַיֵּלֶךְ* to tell or that *I may tell Pharaoh* (lit. *and I will tell*) Gen. 46: 31, 18: 30, Judg. 6: 39; and the jussive *let me escape thither וַיִּחַי* that *my soul may live* (lit. *and let my soul live*) Gen. 19: 20, 24: 51, Ex. 7: 9 (without Vav), 9: 22, 1 Sam. 18: 21, 2 Chron. 18: 19, Ps. 85: 14, Isa. 63: 3, Ezek. 14: 7. So very frequently after an imperative: the intentional, *give me* etc. וַיִּשְׁמָח that *I may bury* Gen. 23: 4, 27: 4, Judg. 11: 37, 1 Sam. 28: 7, 2 Kin. 4: 22, Ps. 41: 11, 90: 14, Isa. 41: 22; the jussive, *entreat Jehovah וַיִּסֶּר* to remove or that *he may remove* Ex. 8: 4, Num. 17: 2, 25, 21: 7, 25: 4, Judg. 14: 15, 1 Sam. 5: 11, 29: 4, 1 Kin. 13: 6, 21: 2, 10, 2 Chron. 30: 6, 8, Isa. 30: 8. Those forms of the future which are not liable to be apocopated, may yet be used in a jussive sense, § 97. 2. b, and hence may also upon occasion be employed

with Vav Conjunctive to indicate the design, *harken to the voice of Jehorah* וַיִּשְׁמַע *that it may be well with thee* (that this is intended as a jussive in fact though not in form, appears from the jussive in the next clause) וַיִּחְיֶה *and that thy soul may live*, Jer. 38: 20, Ex. 5: 1, 8: 16, 14: 2, Num. 19: 2, 2 Kin. 2: 16, 5: 8, Job 32: 20. So even unabbreviated forms of the future, which might have been apocopated, inas-much as the simple future may have an optative signification, § 267. 1, *shall I call thee a nurse* וְהָיִיתִי *that she may nurse* Ex. 2: 7; particularly in a negative clause, as לֹא is the only negative that can be used in this construction and it requires the simple future, § 272. c, *send away the ark* וְהָיִיתָ *that it may return*, לֹא וְהָיִיתָ *and that it may not slay* 1 Sam. 5: 11; so forms with suffixes, which are precluded from taking the paragogic termination *put thy hand* etc. וְהָיִיתָ *that I may make thee swear* Gen. 24: 3, 1 Kin. 18: 44. If there be a reference to past time or contingency be implied, the English idiom requires the imperfect instead of the present subjunctive, *he used to consecrate whoever would* וְהָיִיתָ *that they might be priests* 1 Kin. 13: 33, *O that my head were waters* וְהָיִיתָ *that I might weep* Jer. 8: 23, 9: 1, Job 6: 9, Ps. 49: 10. This subjunctive use of the future with Vav Conjunctive to indicate design may further occur after an infinitive 1 Sam. 7: 8, 2 Chron. 29: 10, or after a preterite, 2 Kin. 19: 25, Isa. 37: 26, Jer. 23: 18, Job 16: 21. When the event is certain or the obligation imperative the thought cannot be fully expressed in English by a dependent construction, and we are obliged to surrender the statement of the design which still lies in the Hebrew for the sake of making a positive and unconditioned affirmation. Thus, *bathe in the Jordan* וְהָיִיתָ not merely *that thy flesh may return*, which would leave the issue in doubt, but *and thy flesh shall return* 2 Kin. 5: 10; the full sense of the Hebrew is that the bathing is to be performed with this design and the design shall be accomplished. *Plead with your mother* וְהָיִיתָ not merely *that she should put away*, as though the pleading might prove ineffectual, but *and let her put away* Hos. 2: 4. So Lev. 9: 6, Deut. 32: 1, 7, 1 Sam. 7: 3, 1 Kin. 18: 1, 2 Kin. 6: 19, Job 12: 7, Ps. 26: 6, 50: 7, 66: 16, 119: 146, Prov. 9: 9, Isa. 55: 3, Hos. 14: 3, Mal. 3: 7.

d. An imperative joined to a preceding imperative by Vav Conjunctive may denote the assured result of that action, *do this* וְהָיִיתָ *and live* i. e. then you shall live Gen. 42: 18, Ex. 14: 13, 2 Kin. 5: 13, 2 Chron. 20: 20, Job 22: 21, Ps. 34: 9, Prov. 4: 4, 9: 6, 20: 13 (without Vav), Isa. 8: 9, 37: 30, 45: 22, Am. 5: 6. Less frequently after a future, *Jehorah grant you* וְהָיִיתָ *that ye may find* (lit. *and find ye*) Ruth 1: 9, Gen. 12: 2, 20: 7, 2 Sam. 21: 3, 2 Kin. 5: 10.

THE SECONDARY TENSES.

§ 276. When successive acts are not viewed separately but as closely linked each to its immediate predecessor from first to last, this relation is indicated by means of

Vav Consecutive and the secondary tenses. The entire series is regarded as unfolding from its initial act, which is accordingly expressed in its appropriate primary tense; the succeeding members of the series are then viewed not from the point of time occupied by the speaker but from that of this initial act, from which all the others proceed step by step in regular order. Thus in narrating that which has already taken place, the first verb is put in the preterite or perfect, thereby assigning the whole to the domain of the past. Then as viewed from this starting point all that follows lies in the future. The second verb, representing the direct sequence of the first is accordingly expressed in the future or imperfect with Vav Consecutive, § 99. 1, which thus forms a secondary or continuative preterite; this establishes a new standpoint, from which the next act is surveyed and so on to the end. It is essential to this construction that each verb should stand at the beginning of its clause and in immediate connexion with Vav Consecutive; if any word or particle is interposed between Vav and the verb, the latter must revert to the primary tense. Thus, Gen. 39: 1, *Joseph* הֵצִיץ *was brought down* ... וַיִּקְנֵהוּ and *Potiphar bought him* (lit. according to the original sense of this tense form *and then he buys or will buy him*) ... וַיְהִי and *Jehovah was* .. וַיְהִי and *he was* וַיֵּרָא and *his master saw* ... וַיִּמְצֵא and *Joseph found* ... וַיַּשְׁתָּר and *served* וַיַּקְדֵּם and *he made him overseer* וְכָל־שֵׁלוֹ נתן and *all that he had he gave* (pret.) *into his hand*.

a. The Vav Consecutive future or imperfect is the ordinary historical tense, and is used in narratives almost to the exclusion of the preterite or perfect, which is only occasionally introduced, when the collocation of words requires it. Being thus a substitute for the preterite it has the same range of signification that is inherent in the primary tense. Thus following a preterite, it will ordinarily conform to the sense of that preterite, whether as a definite act in the absolute past, *David returned* .. וַיָּשָׁב and *dwelt* 2 Sam. 1: 1; or repeated acts at various times, *whithersoever they went*

out . . . וַיִּצְרֻךְ they were distressed . . . וַיָּקָם and Jehovah raised up judges Judg. 2: 15, 16; a perfect, *I have hearkened* וַיִּשְׁמָע and heard Jer. 8: 6; pluperfect, *had gone down* וַיִּנְדָּב and lain and slept soundly, Jon. 1: 5; 1 Sam. 25: 34, Job 9: 16; future perfect, *he shall not have taken warning* . . . וְלֹא יִשְׁמָע וְהַחֶבֶר and the sword shall have come and taken him away Ezek. 33: 4; optative, *O that we had been content* וַיִּשְׂבָּעוּ and dwelt Josh. 7: 7; subjunctive, *lest the spirit may have taken him up* וַיִּקָּח and cast him 2 Kin. 2: 16; a general statement that may be verified at any time, *thou chastisest man* וַיִּחַד and dissolvest Ps. 39: 12, Prov. 21: 22, 22: 12; prophetic preterite, Isa. 5: 14-16 (alternating with the fut. in ver. 15 and changing to the fut. ver. 17), 9: 5 (see fut. ver. 6), Joel 2: 23, Mic. 2: 13, Ps. 22: 30 (fut. in second clause). It may even have this prophetic sense when attached to a preterite referring to the past; thus the prediction in Isa. 2: 9 is linked to the historical statements in vs. 6-8 as though it were already accomplished; in 9: 7-13 the series passes imperceptibly from the historical to the prophetic, the latter in its assured certainty being classed with the former. Or a Vav consec. fut. thus connected may reach from the past into the present, *Thou didst establissh the earth* וַיִּקְרַע and it stood then and still stands Ps. 119: 90, or into the future, *Jehovah sat enthroned at the flood* וַיִּשְׁבֹּת and he has sat and sits king for ever Ps. 29: 10.

b. In like manner the Vav Consecutive future or imperfect may carry forward a narrative of the past, whatever be the verbal form with which it began, or in whatever way the initial reference to the past may have been made. Thus it may be attached to a future or imperfect, when it is used in the vivid description of what has already taken place וַיִּשָּׂא וַיִּשְׁרָא then sang (lit. sings) Moses . . . וַיִּשְׁמְרוּ and they said Ex. 15: 1, Gen. 37: 7, 1 Kin. 20: 33 (§ 267. 1. b), 2 Kin. 16: 5, Job 31: 27, Ps. 18: 19, 24, 52: 9, 78: 15, 26, 45, 95: 10, 106: 17, 19, or as a frequentative past וַיִּשְׁמָע וַיִּשְׁמָע she used to provoke her so that she wept 1 Sam. 1: 7, Judg. 12: 5, וַיִּשְׁמָע I have repeatedly spoken . . . וַיִּשְׁמָע and said to him 1 Kin. 21: 6, Ps. 78: 40, 41, which may continue into the present 1 Sam. 2: 29, Ps. 3: 5. Or it may be attached to an infinitive referring to the past, וַיִּשְׁמָע when Jehovah sent . . . וַיִּשְׁמָע ye rebelled Deut. 9: 23; or to a participle *the Philistines* וַיִּשְׁמָע were fighting . . . וַיִּשְׁמָע and Israel fled 1 Sam. 31: 1; or to a noun clause *Shem* (was) *one hundred years old* וַיִּשְׁמָע and he begat Gen. 11: 10; or a statement of time *on the third day* וַיִּשְׁמָע then Abraham lifted Gen. 22: 4.

c. As the Vav Consecutive future indicates a sequence, its time is regulated by that which precedes and upon which it is dependent. Accordingly if it be attached to what is present, it must itself be rendered as a present. Thus when linked to a future or imperfect with a present signification, *now* וַיִּשְׁמָע it comes to thee וַיִּשְׁמָע and thou faintest Job 4: 6, Ps. 50: 6 (connecting with ver. 4), 64: 8, 77: 7, or denoting what is true at all times, for which we likewise use the present, וַיִּשְׁמָע he prayeth to G d וַיִּשְׁמָע and he accepteth him Job 33: 26, 34: 24, 39: 15, Ps. 49: 15, 107: 28-30; or to a participle וַיִּשְׁמָע the king is weeping and mourning 2 Sam. 19: 2, וַיִּשְׁמָע He brings down . . . וַיִּשְׁמָע and brings up 1 Sam. 2: 6, Job 12: 22-24, 14: 20, Ps. 18: 33, 34: 8, 104: 32, Prov. 20: 26; or to an infinitive וַיִּשְׁמָע

course the hearing preceded the believing, and the meaning is inasmuch as they had heard they loved; so Gen. 2: 19 *he formed ... and brought* is equivalent to *he brought ... which he had formed*; Deut. 31: 9.

e. Vav Consecutive future may indicate the result of a preceding action *Joshua commanded* וַיִּצְוֶה יְהוֹשֻׁעַ *and they took them down* Josh. 10: 27, וַיִּשְׁלַח יְהוֹשֻׁעַ 1 Sam. 19: 5, וַיִּשְׂרֹף וַיִּבְרֹךְ *and each one burned incense* not expressive of design as though it were וַיִּשְׂרֹף, § 275. 2. c, *that he might burn incense* 2 Kin. 23: 5, 2 Chron. 24: 8, Neh. 13: 19 (where design is expressed by following futures-), Job 11: 3, Ps. 33: 9, 69: 11, 12, 78: 20, 97: 4, 109: 17, Prov. 11: 2, Isa. 2: 9, 40: 14, 51: 15, וַיִּהְיֶה וַיִּמָּוֶת *and he is dead* i. e. is as good as dead, certain to die Jer. 38: 9, Am. 9: 5, Nah. 1: 4, Hab. 3: 16: so also a result different from that which might have been expected וַיִּהְיֶה וַיִּשְׂרֹף *and yet thou incitedst me* Job 2: 3, 10: 8, 32: 3, Deut. 4: 33, Ps. 73: 14, or suspended upon a condition that was not fulfilled *thou didst not tell me* וְלֹא שָׁמַעְתָּ *or I would have sent thee away* Gen. 31: 27.

f. As the fundamental idea of the secondary tenses is that of sequence, and as the combination of Vav with the verbal form is an essential element of their formation, a return to the primary tense may be rendered necessary by either of two reasons, viz.: if the thought to be stated is not regarded by the writer or speaker as the sequel of that which precedes, or if the verb is not immediately attached to Vav. Thus at the beginning of a narrative Gen. 1: 1, Job 1: 1, or when a new subject is introduced Gen. 15: 1, 21: 1, 37: 2, 1 Sam. 2: 22, or a subject is resumed after a longer or shorter interruption Gen. 13: 14, 39: 1, 1 Sam. 5: 1, or an explanatory statement is made 1 Sam. 5: 7 (comp. without Vav Judg. 20: 5, 43, Ps. 78: 19), or a parenthesis inserted 1 Sam. 13: 21, 22, 2 Chron. 12: 10, or after a parenthesis 1 Sam. 1: 3, 4: 13, or when the action does not continue the preceding but belongs before it 1 Sam. 4: 18, 6: 15. So also when there is no Vav in the clause Hab. 3: 6, or when any word or particle comes between Vav and the verb Gen. 1: 2, 5, 10, 27, 26: 22, 27: 23. Vav Consecutive future occurs in a preterite sense at the beginning of certain books, because they were regarded by their authors as supplements or continuations of preceding histories, וַיְהִי *And it came to pass* Josh. 1: 1, Judg. 1: 1, 1 Sam. 1: 1 etc. etc.

g. In a very few instances only occurring in elevated poetry the apocopated future is used in the recital of what is past. These are sometimes explained on the assumption that Vav Consecutive has been omitted by poetic license, thus וַיִּהְיֶה Deut. 32: 8, וַיִּהְיֶה ver. 18, וַיִּהְיֶה 2 Sam. 22: 14 (where Ps. 18: 14 has וַיִּהְיֶה), וַיִּהְיֶה Job 33: 21, וַיִּהְיֶה Ps. 18: 12 (where 2 Sam. 22: 12 has וַיִּהְיֶה), Ps. 68: 15, 78: 26, 90: 3, 107: 29, 33, Hos. 6: 1, or that the Vav is still operative though separated by an intervening word Job 23: 11, 12. But it may quite as readily be supposed that the apocopated is poetically used for the simple future, § 272. b, which is here employed in the vivid description of the past, § 267. 5, particularly when this is conceived of as contemporaneous with or continuous from that which had previously been spoken of, comp. a like use of the simple future Ps. 69: 13, 22, 78: 15, 29, 72, 81: 7, 8, 13, and of the paragogic future Ps. 73: 16, 17, Prov. 7: 7. In

Ezek. 16: 15 : $\text{יָהִי} \text{לְהִי}$ may have its proper jussive force, as the language of the person referred to, *let it be his*.

h. It is difficult to explain satisfactorily the singular fact that the first person of the future with Vav Consecutive in many instances adopts the paragogic form, § 99. 2. It has with some plausibility been suggested that it may express the voluntary nature of the act, $\text{וַאֲנִי שָׁלַחְתִּי}$ and *I sent* of my own accord Gen. 32: 6, $\text{וַאֲנִי שָׁמַרְתִּי}$ and *I kept myself* carefully and of set purpose 2 Sam. 22: 24, Judg. 6: 9, 10, וַאֲנִי בִּדְרֹשׁ and *I carefully inspected* Ezr. 8: 15, $\text{וַאֲנִי שָׁרַףְתִּי}$ and *I plucked out* violently, with hearty good will 9: 3, Neh. 1: 4, 5: 7, 8, 13, 13: 7-13, 21, Ps. 7: 5, 119: 55, and even a quasi sort of unconscious spontaneity and self abandon may be suspected in such cases as $\text{וַאֲנִי שָׁכַחְתִּי}$ Ps. 3: 6, $\text{וַאֲנִי שָׁכַחְתִּי}$ Gen. 41: 11, which Dr. Driver not inaptly proposes to render *I slept away, we dreamed away*, $\text{וַאֲנִי שָׁכַחְתִּי}$ *I was heartily sick* Ps. 69: 21.

§ 277. In like manner when a succession of acts, either announced or enjoined in the future, is conceived of as closely related throughout, the first verb is put in the future (imperfect) or in the imperative, as the case may be, to fix the starting point as well as the modal aspect of the series; the verbs that follow, provided they stand each at the beginning of its own clause, are put in the preterite (perfect) with Vav Consecutive, the writer or speaker passing successively forward in thought to the time when they shall have been performed and viewing each as accomplished in its turn. But if any word or particle comes between Vav and the verb, the secondary tense must give place to the appropriate primary. Thus Lev. 4: 13-21 *If Israel* וְיָשָׁגוּ *shall err*, וְהִיְלִי *and it be hid* (strictly ‘shall have been hid’ at the time)... וְעָשׂוּ *and they do* וְאָשְׁבוּ *and shall be guilty* ... וְהִדְלָהּ *and it shall become known* וְהִקְרִיבוּ *then they shall offer* וְהִבְיִאוּ *and shall bring* וְסָמְכוּ *and shall lay* וְשָׁחַט *and one shall slay* וְהִקְרִיב *and the priest shall bring* וְטָבַל *and shall dip* וְהִזָּה *and shall sprinkle* וְיָתַן *and shall put* of the blood; 1 Sam. 15: 3 לֵךְ *go thou* וְהִכִּיתָהּ *and smite* (strictly ‘thou shalt have smitten’ i. e. I require and expect this to be done) ...

וְהִתְחַלַּצְתָּ and devote ye **וְלֹא תִהְיֶה לְךָ** fut. and thou shalt not spare ... **וְהִתְחַלַּצְתָּ** pret. but shalt slay etc.

a. The secondary tenses have precisely the same variety of usage as their respective primaries and are substitutes for them in any sense in which they can be employed. Thus the preterite with Vav Consecutive may be conformed in its meaning to a preceding future used in a future sense *God* **וְהָיָה** will be with me **וְהִתְחַלַּצְתָּ** and keep me etc. etc. Gen. 28: 20, 21, Lev. 7: 20, 21, 1 Sam. 1: 22, 9: 16, 2 Kin. 5: 11, Ps. 37: 5, 6, Isa. 2: 4, Jer. 18: 7-10, Ezek. 11: 8-10, 14: 13-15, 33: 2, 3, 36: 27-31 (with occasional futures in the series), Zech. 13: 1-6, Dan. 11: 29, 30; in a conditional sense, *every man* **וְכָל אִישׁ** should come to me ... **וְלֹא אֶעֱשֶׂה לְךָ דִּין** and I would do him justice 2 Sam. 15: 4, Jer. 37: 10, Am. 9: 3; in a subjunctive sense after **כִּי** lest Gen. 3: 22, 32: 12, Ex. 1: 10, or **כִּי** in order that Gen. 12: 13, 18: 19, Deut. 4: 1, Neh. 6: 13; or in the sense of a command **וְהָיָה כִּי תֵּלֵךְ** go not far away ... **וְהָיָה כִּי תֵּלֵךְ** and be ye all ready Josh. 8: 4, Ex. 12: 5-8, Num. 19: 2-7, 16-19, Deut. 5: 13, 15, so when the future has the jussive form Gen. 1: 14, Deut. 28: 8, 1 Kin. 1: 2, the following preterite if in the 2d person becoming equivalent to an imperative 1 Chron. 22: 11, 2 Chron. 18: 12, or when the future has the cohortative form Judg. 19: 13, comp. ver. 11; or expressing desire **וְהָיָה כִּי תֵּלֵךְ** may thy word be verified ... **וְהָיָה כִּי תֵּלֵךְ** and do thou turn ... **וְהָיָה כִּי תֵּלֵךְ** and hearken 1 Kin. 8: 26, 28, 30, permission **וְהָיָה כִּי תֵּלֵךְ** thou mayest give it and he may eat it Deut. 14: 20, or necessity **וְהָיָה כִּי תֵּלֵךְ** they must go and get straw Ex. 5: 7; or denoting a general fact irrespective of time **וְהָיָה כִּי תֵּלֵךְ** they have enough ... **וְהָיָה כִּי תֵּלֵךְ** and leave their abundance Ps. 17: 14, Eccles. 3: 13, Jer. 3: 1, 18: 7-10, Am. 5: 19, Nah. 3: 12; or customary action in the past *rapour* **וְהָיָה כִּי תֵּלֵךְ** used to ascend ... **וְהָיָה כִּי תֵּלֵךְ** and watered Gen. 2: 6, 6: 4, 29: 2, 3, Ex. 33: 8-11, Num. 9: 21, Deut. 11: 10, Judg. 2: 19, 1 Sam. 1: 6, 2: 15, 19, 20, 2 Sam. 17: 17, 2 Kin. 3: 25, or in the present Jer. 20: 9. In 1 Kin. 18: 23 the future is continued in one clause by futures and in the other by Vav Consec. pret. in precisely the same sense, except that in the former case greater stress is laid upon each separate item, § 275. 1.

b. Vav Consecutive Preterite may also be used after the preterite when this suggests what is future; thus when it has the sense of the future perfect **וְהָיָה כִּי תֵּלֵךְ** if thou remember me (lit. shalt have remembered) ... **וְהָיָה כִּי תֵּלֵךְ** then pray shew kindness Gen. 40: 14, 43: 9, Lev. 13: 56, 2 Sam. 15: 33, 20: 6, 2 Kin. 5: 20, 1 Chron. 17: 11, Job 11: 13, Isa. 16: 12, Ezek. 14: 9; or denotes the certainty of that which has not yet taken place, the so called prophetic preterite, **וְהָיָה כִּי תֵּלֵךְ** their judges have been thrown down (i. e. shall surely be thrown down) ... **וְהָיָה כִּי תֵּלֵךְ** and they shall hear Ps. 141: 6, Isa. 2: 14, 5: 17, Joel 2: 23-27; or expresses a purpose already formed to be carried into effect hereafter, so frequently **וְהָיָה כִּי תֵּלֵךְ** I have set my bow in the cloud (i. e. I intend to do so) **וְהָיָה כִּי תֵּלֵךְ** and it shall be Gen. 9: 13, 17: 5, 6, 16, Ex. 31: 6, Josh. 8: 1, 2, Ezek. 15: 6, 7, and other verbs which are similarly prospective Gen. 17: 20, Deut. 15: 6, 7, Isa. 43: 14, Zech. 8: 3; or belongs to the present, and its sequences in the future are added by Vav

Consecutive with the preterite *וַיַּעַל יְהוָה עַתָּה* *Jehovah has now made room for us* and *וְהָיִינוּ פְּרוּדִים* *and we shall be fruitful* Gen. 26: 22, Deut. 4: 5, 6, 39, 30: 19, Judg. 11: 8, *וְהָיָה דָּוִד* *who is David ...* *וְלָקַחְתִּי* *that I should take, or interrogatively and shall I take* 1 Sam. 25: 11, 1 Kin. 2: 6 (*וְיָשִׁיעַ* connects with *וְהָיָה* ver. 5), *וְעָלְתִּי* *I herewith send ...* *וְנִסְתָּחַרְתָּ* *and thou wilt recover him or that thou mayest recover him* 2 Kin. 5: 6, Ezek. 3: 17, Amos 6: 8, 9; or involves the idea of contingency which is closely allied to that of futurity *כִּי־יִשָּׁלַח* *might easily have lain* (lit. almost lay) ... *וְהָבֵאתָ* *and thus thou mightest have brought* Gen. 26: 10. Sometimes futurity is only suggested by the circumstances or by the general context *וְיִשְׁמְרוּ* *and ye shall take heed* (as determined by the hortatory aim of the whole passage, comp. *וְיָשִׁיעַ* ver. 9) Deut. 4: 15, 29: 8, *וְאֶעֱשֶׂה* Jer. 13: 12, 13, Ezek. 13: 13-15, 17: 19, 20, Zech. 1: 3, Mal. 2: 15, 16; so *וְהָיָה* Isa. 2: 2 links itself in a general way with antecedent prophecies; and it must often be determined by the drift of the connection rather than by the immediate consecution whether *וְהָיָה* means *and it will come to pass* Gen. 12: 12, Deut. 26: 1, or *and it came to pass* § 275. 1. a. (3).

c. Vav Consecutive of the preterite has the same pointing with Vav Conjunctive, but a distinction is made in certain forms, chiefly in the first and second persons singular by the shifting of the accent from the penult to the ultimate, § 100. When this is not the case it is only the connection that can decide. If it is linked to a future or to any expression referring to the future, it is Vav Consecutive; otherwise it is almost invariably Vav Conjunctive.

PARTICIPLES.

§ 278. The participles being properly verbal nouns, do not in strictness involve any definite notion of time, and the connection must decide whether they are to be referred to the past, present, or future, thus *נָפַל* means *falling* Num. 24: 4, *fallen* Judg. 4: 22, or *about to fall* Jer. 37: 14. Their principal uses are the following, viz.:

1. They may express what is permanent or habitual, as general truths valid for all time, (*Jehovah*) *אֲהַב* *loveth righteousness* Ps. 33: 5; *a generation* *הֹלֵךְ* *goeth*, and *a generation* *בָּא* *cometh* and the earth *עֹמֶדָה* *abideth for ever* Eccles. 1: 4, 1 Sam. 2: 6-8, Job 5: 9-13, 20: 27, Ps. 22: 29, Prov. 8: 9, 21: 23; also a condition which is continuous or a course of action which is customary for a longer or shorter period, *he* *זָבַח וּמָקָר* *sacrificed and*

burned incense habitually 1 Kin. 3: 3, 4: 20, Gen. 39: 23, Ex. 18: 14, 2 Chron. 17: 11, Ps. 19: 2, Jer. 37: 4. Passive participles so used suggest not only a constant experience of what is denoted by the verb, but in addition a permanent quality as the ground of it, like the Latin fut. pass. part. in *du*, **נִרְצָה** not only *feared* but *worthy to be feared*, **נִשְׁבַּח** *worthy to be praised*, **נִחְמָד** *desirable*, **נִאָּסַף** *fit to be eaten* Lev. 11: 47, Prov. 16: 16, Isa. 2: 22.

2. Where a particular time is intended the active participles most commonly relate to the present **רֹאֶה רָאָה** *what seest thou* Jer. 1: 11, Gen. 4: 10, 27: 42, Ex. 18: 14, Judg. 9: 37 (with **הִנֵּה**), 2 Sam. 3: 13, 1 Kin. 6: 12, or to the proximate future, in which sense it is frequently preceded by **הִנֵּה**, **הִנְיָיִךְ בִּיָּיִךְ** *behold, I am about to bring the flood* Gen. 6: 17, 7: 4, 19: 13, 48: 21, Ex. 10: 8, Isa. 3: 1, 5: 5, Jer. 28: 16; and passive participles to the past, **נָתַן** *given*, **בִּנְיָה** *restored*, **נִרְצָח** *slain*, **שָׁמַר** *kept*, **עָשָׂה** *done*.

a. The active participles of neuter verbs, which have no passive forms, are used in a past as well as in a present or future sense, **מָת** *dead* more frequently than *dying* or *about to die*, **הִתְנַחֵם** *th t went forth* Gen. 9: 18, **הִתְנַחֵם** *that came* Josh. 2: 3. This is occasionally the case with active verbs, when it is demanded by the connection *who then is he* **הַמְּרַצֵּחַ** *that hath hunted venison* Gen. 27: 33; *these are the gods* **הַמְּכַלְלִים** *that smote Egypt* 1 Sam. 4: 8, Gen. 48: 16, 2 Kin. 22: 18. Interpreters are not agreed whether **לְהִתְנַחֵם** Gen. 19: 14 means *who were to marry* or *who had married* Lot's daughters. Participles of passive form but active sense may be used of the present or proximate future, **בֹּטֵחַ** *trusting*, § 90, **מִלְחָמָה** *fighting* or *about to fight*, but rarely those which are strictly passives, Gen. 19: 15, Ex. 5: 16, 1 Chron. 22: 19.

3. In narrations and predictions the time of the participle is reckoned not from the moment of speaking but from the period spoken of. They very commonly denote that which is contemporaneous with the event described, particularly in circumstantial clauses, *the two angels came ... וְלוֹט יָשָׁב* *and Lot (was) sitting in the gate of Sodom* Gen. 19: 1; *he came to Shiloh ... וּבְיָדוֹ קְרָעִים* *with his clothes rent* 1 Sam. 4: 12; *thou shalt meet a company of*

prophets יְרֵדִים coming down 1 Sam. 10: 5; *they shall declare his righteousness unto a people* נִלְדָּה (who shall then be) born Ps. 22: 32, Gen. 29: 9, 41: 17, 42: 23, Deut. 4: 11, Josh. 6: 1, Judg. 13: 9, Ps. 102: 19; though they may upon occasion denote the relatively past, *David said to the young man* הַמַּגִּיד who had told him 2 Sam. 1: 13 or the relatively future *he did not tell him that he* בָּרַח was about to flee Gen. 31: 20.

4. The verb הָיָה *to be* is connected with active participles to form progressive tenses, which are more frequently employed in the later than in the earlier books of the Old Testament, *Moses* רֹקֵץ הָיָה *was keeping the flock* Ex. 3: 1; it is also occasionally connected with passive participles to indicate the time to which they are to be referred or the aspect under which they are to be conceived, *his throne* יָהִי־נָבֹן *shall be established for ever*, 1 Chron. 17: 4, *let their habitation be* נִשְׁפָּלָה *desolated* Ps. 69: 26.

a. Other examples with active participles, Gen. 37: 2, 42: 11, Ex. 37: 9, Judg. 1: 7, 1 Sam. 2: 11, 2 Sam. 3: 6, 1 Kin. 5: 15, 20: 40, 2 Kin. 17: 28, 2 Chron. 24: 12, Esth. 9: 21, Job 1: 14, Ps. 122: 2, Isa. 3: 7. The passive participle with הָיָה indicates a condition as existing rather than an act as performed at the time referred to, differing thus from the meaning of the primary tenses in the passive species, *all the people that came out* הָיוּ קְצִים *were already circumcised* Josh. 5: 5; this distinction which cannot be represented in English on account of the peculiar formation of the passive voice, is familiar in German, *sie waren beschnitten*, not *sie wurden beschnitten*, comp. Ex. 19: 11, 15, Deut. 28: 29, Josh. 8: 4, Ps. 73: 14, Isa. 2: 2. In Esth. 6: 1 this combination has lost its proper force and has become simply a compound tense יִקְרָאוּ־לָהֶם *and they were read before the king*. The jussive יִהְיֶה, which is sometimes connected with participles Deut. 33: 24, Job 1: 21, is to be understood with בָּרָךְ, אָרָר and in a few other cases. Jer. 2: 17 בָּנָה בְּלִלְךָ־הָ *seems best explained by the ellipsis of the relative in the time that he was leading thee*, so Ezek. 27: 34, Gen. 38: 29, 40: 10.

b. The negative אֵין, which includes in its signification the substantive verb, is constantly used with participles, אֵין כּוֹנֵן *there was no one interpreting* Gen. 41: 8, אֵין־נֹתֵן *I am not giving* Ex. 5: 10, אֵין־נָתַן *straw is not given* ver. 16. The simple negative לֹא *not* is very rarely found with them לֹא־עָלָה Job 29: 12; where it would be required, the preterite or fu-

ture tense, as the case may be, must ordinarily be employed, *all going down to the dust and לֹא תִהְיֶה not saving alive* Ps. 22: 30.

INFINITIVE.

§ 279. The infinitive is an abstract verbal noun, and, like the participles, partakes of the character both of a noun and a verb. As a noun it may be the subject or the predicate of a proposition, or it may be governed by a verb, and in its construct form by a noun, or preposition; it may also be put in the construct state before a noun denoting either its subject or its object.

a. The absolute infinitive is in a very few instances used as a subject, *מה-יִצְחִיחַ הַיָּדָה בָּנִים what doth your reproof reprove?* Job 6: 25, *לֹא טוֹב לֶאֱכֹל much honey is not good* Prov. 25: 27, Eccles. 4: 17, or a predicate *the effect of righteousness shall be* נְחִימָה וְיָקָרָה *quietness and confidence* Isa. 32: 17; the construct more frequently, either without לְ, *לַעֲשׂוֹת צְדָקָה to do justice is a joy to the righteous* Prov. 21: 15, 13: 19, Gen. 2: 18, or with it, Esth. 5: 8, Ps. 92: 2, Prov. 21: 9 comp. 25: 24; Esth. 1: 7, *the words of the wicked* are לִישַׁן בַּדָּם *to lie in wait for blood* Prov. 12: 6. In apposition with the subject 2 Sam. 13: 16. Pronouns and predicates referring to an infinitive may be in the masc. as the more primary form, § 198, Jer. 2: 19, or in the fem. as a substitute for the neuter, § 198. a, 1 Sam. 18: 23, 25: 31, 2 Sam. 3: 37, Isa. 1: 12, Jer. 2: 17, 9: 23, 23: 14.

b. The infinitive retains its absolute form, when separate and unconnected, but the construct form is assumed, when it is in close relation with other words. The latter is accordingly used not only as in nouns, which may be in the construct relation with following nouns, but commonly also when governed by a verb, noun or preposition. The absolute infinitive is rarely governed by a verb, *לִלְמַד לַעֲשׂוֹת הַטוֹב learn to do well*, *אֲשֶׁר יִחְבֹּר redress wrong* Isa. 1: 17, *until he knows* וְלֹא יִסָּר *to refuse the evil*, *וְיִבְחָר and to choose the good*, 7: 15, *וְלֹא-יֵצְאוּ בְּדַרְכֵי הַלָּקָה and they would not walk in his ways*, 42: 24, *thou wilt make us offscouring* וְלֹא יִסָּר *and refuse* Lam. 3: 45, Job 13: 3, Isa. 57: 20, Jer. 9: 4; still more rarely by a noun הַדֶּק הַיָּשָׁר *the way of understanding* Prov. 21: 16, 1: 3, and almost never by a preposition 1 Sam. 1: 9. The construct infinitive when governed by a verb or noun is usually though not invariably preceded as in English by the preposition לְ *to*, אֲשֶׁר יִלָּחֶם בִּי *I shall be able to fight with him* Num. 22: 11, but see Gen. 37: 4, Ex. 2: 3, etc.; עַתָּה לֵבְנָתָה וְעַתָּה לָמוּת *a time to be born and a time to die* Eccl. 3: 2 ff.; לְ is less frequently omitted in prose than in poetry, *I know not (how)* הֲבָא וְהָצֵא *to go out and to come in* 1 Kin. 3: 7, *thou hast refused to be ashamed* Jer. 3: 3, Mal. 2: 16, Job 33: 32, מְהֵרָה *ready to rouse leviathan* Job 3: 8. לְ is not prefixed to an infinitive, which is preceded by a noun in the construct state בַּשָּׁנָה בֵּא *in the year of Tartan's*

coming Isa. 20: 1, *זֶמַן רִקְדָּה וְזֶמַן כְּסוּד* a time of mourning and a time of dancing Eccl. 3: 4. Such verbs as *בָּנִה* to finish, *יָרָא* to fear, *יָעִיר* to hinder, and *צִוָּה* used negatively to command not to do anything, may be followed by *מִן* from with the infinitive. Thus *Moses finished speaking* lit. *from speaking* Ex. 34: 33, so Lev. 16: 20, Josh. 19: 51 (but *לֵךְ* ver. 49), 1 Sam. 10: 13, 2 Sam. 6: 18, 1 Chron. 16: 2, Ezek. 43: 23, but *הֵסֵד* *לְדַבֵּר* he finished speaking lit. to speak Gen. 18: 33, which is the more usual construction. *יָרָא* *לְדוּל* he feared to dwell, Gen. 19: 30, but *יָרָא* *לֹא-לֵהֲיָרֵא* fear not to go down Gen. 46: 3, Ex. 3: 6, 34: 30; *הִשְׁמִיט* *מִן* *לְהַשְׁמִיט* from bearing Gen. 16: 2; *אֶשְׁמַר* *מִן* *לְהַשְׁמִיר* not to rain lit. from raining Isa. 5: 6, though the more usual construction would be *לֹא-יִשְׁמַר* *לְהַשְׁמִיר* not to rain Gen. 3: 11, Ruth 2: 9, 1 Kin. 11: 10, 2 Kin. 17: 15, Jer. 35: 14. *מִן* is also used with the infinitive in other connections in a negative sense *his eyes were dim* *לֹא-רָאָה* so as not to see lit. from seeing Gen. 27: 1, *בְּעֵשָׂה* *לֹא-תַעֲשֶׂה* not doing thy ways *לֹא-תִמְצָא* *לְהַשְׁמִיט* not finding thy pleasure Isa. 58: 13, 56: 6, Job 34: 39, 2 Kin. 23: 33 K'ri (once even before a future *לֹא-תִמְצָא* *לְהַשְׁמִיט* Dent. 33: 11); or to indicate comparison, § 264, *to trust in Jehovah is better* *רַחֵם* *מִן* *לְהַשְׁמִיט* than to confide in man Ps. 118: 8, 9, Eccles. 4: 17, though *לֵךְ* may likewise be retained before the infinitive and comparison be suggested by the connection rather than expressed, *לְהַשְׁמִיר* *לְהַשְׁמִיר* too little to be Mic. 5: 1.

c. The preposition *לְ* is used with the infinitive to express (1) design or purpose, *he went up* *לְהַשְׁתַּחֲוֹת וּלְזָבֹחַ* to worship and to sacrifice 1 Sam. 1: 3, Ex. 21: 14, 32: 29, Lev. 10: 10, 11, Deut. 4: 38, Job 5: 11, 33: 30, Ezek. 17: 14. (2) the result, *thou shalt keep the charge of Jehovah* *לְהַשְׁמִיר* so as to walk in his ways *לְהַשְׁמִיר* to keep his statutes 1 Kin. 2: 3, 4, 14: 8, 1 Sam. 19: 5, Ezek. 17: 15, 18; this may be practically equivalent to a limit of time *he shall eat butter and honey* *לְהַשְׁמִיר* until he knows Isa. 7: 15; or to the Latin gerund in *do* *לְהַשְׁמִיר* spoke saying lit. so as to say, Lev. 10: 3 (but Num. 6: 23 *לְהַשְׁמִיר* by § 280. 2), *בָּרָא* *לְהַשְׁמִיר* created so as to make, made by a creative act Gen. 2: 3, 34: 7, Lev. 21: 9, Deut. 11: 19, 1 Chron. 10: 13, Ps. 103: 20, Jer. 11: 17, 44: 17, Ezek. 14: 13. (3) the time of an action *לְהַשְׁמִיר* at Joab's sending i. e. when Joab sent 2 Sam. 18: 29, Gen. 24: 63, Ex. 14: 27, Deut. 23: 12. (4) a periphrastic future, *לְהַשְׁמִיר* *לְהַשְׁמִיר* that which is to be Eccles. 3: 15, *לְהַשְׁמִיר* *לְהַשְׁמִיר* what is there to do i. e. what shall I do Isa. 5: 4, 5, 37: 26, 38: 20, 2 Chron. 12: 12, 36: 19, Prov. 18: 24, *לְהַשְׁמִיר* *לְהַשְׁמִיר* the sun was about to set Gen. 15: 12, Josh. 2: 5, *לְהַשְׁמִיר* *לְהַשְׁמִיר* they came to be 1 Sam. 14: 21. This form of expression may be suggestive of an intended action, *לְהַשְׁמִיר* *לְהַשְׁמִיר* one is to cut, intends to cut Isa. 44: 14, 2 Sam. 14: 16, 2 Chron. 11: 22, Esth. 7: 8, Prov. 20: 25, Hos. 12: 3; or of possibility, *לְהַשְׁמִיר* *לְהַשְׁמִיר* it is not possible to add to it and *לְהַשְׁמִיר* *לְהַשְׁמִיר* there cannot be taken from it Eccles. 3: 14, 2 Chron. 20: 6; necessity, *לְהַשְׁמִיר* *לְהַשְׁמִיר* is to bring out i. e. must bring out Hos. 9: 13, *לְהַשְׁמִיר* *לְהַשְׁמִיר* one must not make mention Am. 6: 10, Job 30: 6; propriety or duty *לְהַשְׁמִיר* *לְהַשְׁמִיר* is not to be registered 1 Chron. 5: 1, 9: 25, *לְהַשְׁמִיר* *לְהַשְׁמִיר* should one help the wicked 2 Chron. 19: 2, *לְהַשְׁמִיר* *לְהַשְׁמִיר* you ought to smite 2 Kin. 13: 19. In some instances it is doubtful whether *לְ* with the inf. is a periphrastic future or is to be otherwise explained Eccles. 9: 1, Jer. 17: 10, Hab. 1: 17, Job 36: 20. Various other prepositions

may precede the infinitive, as *ב* *in*, *כ* *like*, *א* *until*, *על* *upon*, *לְפָנַי* *in order to*, *לְכַן* *because of*, *לְפָנַי* *before*, etc. Their occurrence before finite forms of the verb in lieu of conjunctions is rare and exceptional, Gen. 31: 20. There is an occasional ellipsis of the infin. *לִהְיוֹת* *to be* after a preposition, *he removed her מִלִּהְיוֹת מַלְכָּה* *from being queen* 1 Kin. 15: 13, Isa. 7: 8, 17: 1, 25: 2, Jer. 48: 2, Job 34: 30.

d. The infinitive in the construct before its subject. *בְּהִיוֹתָם* *in their being created* i. e. *when they were created*; *in the day הַיּוֹם הַזֶּה הָיָה ה' עוֹשֶׂה אֶת הָאָרֶץ וְהַשָּׁמַיִם* *of Jehorah God's making earth and heaven* Gen. 2: 4; *there was no water לְשִׁמּוֹת הָעָם* *for the drinking of the people* Ex. 17: 1, 2 Kin. 14: 22; compound subject Jer. 29: 2; pronominal suffix as subject, Lev. 16: 1, Num. 30: 16, Deut. 12: 30, 2 Sam. 5: 13; the infin. and suffix instead of a finite tense, *וְאֶנִּי וְאֶנִּי* *and my dwelling* (shall be) i. e. *I shall dwell* Ps. 23: 6, so Job 9: 27, Zeph. 3: 20, Dan. 11: 1. Before its object, *וְאֶתְּחַבֵּל עִצִּי* *the accepting of the person of the wicked* Prov. 18: 5, *וְיָצֵאתָ מִלְּפָנָיו* *to yield its strength* Gen. 4: 12, 1 Kin. 16: 21. Construct before its subject and governing an object, Gen. 5: 4, 13: 10, 41: 39, 46: 30, 50: 14, Ex. 7: 25, Deut. 1: 4, 4: 14, 2 Sam. 14: 13, 1 Kin. 13: 31, 2 Kin. 5: 7, 2 Chron. 34: 19, Isa. 29: 13, Jer. 24: 1, 28: 12, 32: 16, 34: 8, 36: 27, 40: 1. The object interposed before the subject, 2 Sam. 18: 29; a particle so interposed Job 34: 22. The infinitive preceded by a noun in the construct state receives the article properly belonging to the noun in Gen. 2: 9, Num. 4: 12, §§ 248. 6. c, 259.

e. The negative adverb ordinarily used with the infinitive is *בְּלֹא*, *I commanded thee אֲכָל לֶחֶם לֹא* *not to eat* Gen. 3: 11, Deut. 4: 21, 12: 23, 17: 20, 1 Kin. 11: 10, Jer. 35: 8, 38: 26, Ezek. 13: 22, 17: 14, Dan. 9: 11; once *לֹא* 2 Kin. 23: 10; with the prep. *בְּ*, *בְּלֹא* Num. 14: 16, Ezek. 16: 28, *בְּלֹא* occurs before the pret. or fut. Ex. 20: 20, 2 Sam. 14: 14, Jer. 23: 14, 27: 18, Ezek. 13: 3; *לֹא-בְלֹא* four times before a pret. in the same phrase, Num. 21: 35, Deut. 3: 3, Josh. 8: 22, 11: 8.

§ 280. 1. The absolute infinitive, expressing simply the essential idea of the verb apart from all modifications of tense, number and person, may be introduced without logical connection as an exclamation, *וְהָיָה הָרֹג* *lo! slaying oxen! and killing sheep! eating flesh! and drinking wine!* Isa. 22: 13, 21: 5, 59: 4, 13, Jer. 7: 9, Hos. 4: 2, 2 Chron. 31: 10, Job 15: 35, or in apposition to some preceding word by which attention is directed to it, *I will tell you what I will do הָיָה* *take away the hedge*, *וְשָׁרַץ* *break down the fence* Isa. 5: 5, 58: 6, 7, Jer. 9: 23, 23: 14.

a. In a very few instances the construct infinitive is similarly used, Ezek. 21: 31, Mal. 2: 13.

2. Or it may be used in an explanatory clause, defining the mode of a preceding action or the circumstances attending it, as the Latin gerund in *do* or the English participle, *they tare me* טָרַסְתִּי *gnashing their teeth at me* Ps. 35: 15, 16, *I will perform all* יַעֲשֶׂה *beginning and ending* 1 Sam. 3: 12, Gen. 30: 32, Ex. 30: 36, Deut. 9: 21, 13: 16, 27: 8, 2 Sam. 8: 2, Job 15: 3, Isa. 30: 14, 57: 17, Hab. 3: 13, Zech. 7: 3. The principal verb may be thus repeated for the sake of a fuller statement, *we devoted them* ... דָּבַרְתִּים *devoting every city, men, women and children* Deut. 3: 6, which is commonly made by adding another verb in the absolute infinitive, *Jehovah will smite Egypt* יִכָּה וְרָפֵא *smiting and healing* Isa. 19: 22, 1 Kin. 20: 37, 2 Kin. 4: 43, 2 Chron. 36: 15, Jer. 11: 7, 12: 17, Joel 2: 26.

a. Infinitives are thus used as explanatory of a preceding absolute infinitive, Jer. 32: 33, or imperative Isa. 7: 11. A finite verb is added to each infinitive, Isa. 31: 5. The subject of the infinitive differs from that of the principal verb, Jer. 22: 19, 31: 2. Some absolute infinitives are so frequently employed in this subsidiary manner, that they are practically reduced to adverbs, e. g. *הִתְחַסֵּן* Josh. 3: 16, *הִתְחַבֵּה*, § 236. 3 (2).

3. Continuing a principal clause it may be used instead of the finite form represented in the preceding verb, and borrow its complexion as to tense and other relations from it, *and they blew with trumpets* וַיִּתְקְפוּ *and brake the pitchers* prop. there was breaking pitchers Judg. 7: 19; *all this* רָאִיתִי וְנִתְּחַן אֶת־לִבִּי *I have seen and applied my heart* Eccl. 8: 9; *they shall buy fields for money* וְקָנוּ *and write the papers* וְכָתוּב *and seal (them)* וְהִתְּחוּם *and take witnesses* Jer. 32: 44.

a. It may thus continue a past tense, Gen. 41: 43, Ex. 8: 11, 1 Sam. 2: 28, 1 Kin. 9: 25, 1 Chron. 5: 20 (change of subject), 2 Chron. 28: 19, Neh. 8: 8, 9: 8, 13, Esth. 3: 13, 9: 6, 12, 16-18, Eccl. 9: 11 (but see 4: 1, 7), Jer. 14: 5, 19: 13, 37: 21, Zech. 3: 4, 7: 5, Dan. 9: 5, 11; or a future, Lev. 25: 14, Num. 30: 3, Deut. 14: 21, Josh. 9: 20, Zech. 12: 10; a jussive future, Esth. 2: 3, 6: 9; imperative Am. 4: 5; present Ezek. 11: 7; participle, Hab. 2: 15; construct infinitive Ex. 32: 6, 1 Sam. 22: 13, 25: 26, 33. A

verbal noun is similarly used, Isa. 8: 6; and occasionally a construct infinitive e. g. for the pret. 2 Chron. 7: 3, fut. 1 Chron. 21: 24, 2 Chron. 7: 17, Obad. ver. 4, part. Jer. 44: 19.

b. The absolute infinitive is sometimes used for a finite form, when no verb precedes in the same sentence, *וְיִשְׁלַח אֱלֹהִים מַלְאָכָיו וְיִשְׁחָדּוּ אֶת-הַמִּשְׁכָּן* (shall) *the fault-finder contend with the Almighty* Job 40: 2. The subject of the infinitive is expressed in this instance, as in others when perspicuity requires it, so *וַיָּחַדּוּ הַחַיִּים וַיָּשׁוּבוּ* *the living creatures ran and returned* Ezek. 1: 14. *וַיִּשְׁבַּח אֱלֹהִים* *I praised* Eccl. 4: 2, Gen. 17: 10, Lev. 6: 7, Num. 15: 35, Esth. 9: 1, Ps. 17: 5, Prov. 17: 12.

4. At the beginning of a clause it may be a substitute for the imperative. *זָכוֹר* *remember the sabbath-day* Ex. 20: 8, *וָאָמַרְתָּ* *go and say* 2 Sam. 24: 12, Ex. 13: 3, Deut. 1: 16, 5: 12, 16: 1, 31: 26, 2 Kin. 3: 16, 5: 10, Neh. 7: 3, Isa. 37: 30, Jer. 2: 2, 19: 1.

§ 281. 1. The absolute infinitive is often joined with the finite forms to add emphasis or intensity to the idea, which may be variously expressed in English, *וּמָוֶת קַדְמָוָה* *thou shalt surely die*, Gen. 2: 17, *וְרָאָה קָדְמָוָה* *we plainly saw* Gen. 26: 28, *הָאִישׁ שָׁאַל שְׂאֵל רַב* *asked very strictly* Gen. 43: 7, *הָיִיתִי הַרְעוּלָה* *I have done very wickedly* 1 Chron. 21: 17, *לֹא הִשְׁמַדְתִּי אֲשֶׁמֶד* *I will not utterly destroy* Am. 9: 8.

a. Ewald distinguishes the following cases; when there is (1) a contrast with what precedes, *וְלֹא תִסְתֵּר אֹתוֹ מִן-הָעָם וְאַתָּה תִּשְׁחָדּוּ אֹתוֹ* *thou shalt not conceal him but thou shalt surely kill him* Deut. 13: 10, Judg. 1: 28, 2 Sam. 24: 24, Lam. 5: 22, Ezek. 16: 4, or follows Gen. 2: 16, Deut. 30: 18, Ps. 118: 13, 18, or both the contrasted acts are emphasized, Num. 30: 15, 16, Ps. 126: 6. (2) Implied contrast, as when something is not what might have been expected, Am. 3: 5, or a conditional suggestion is tacitly opposed to its opposite, Ex. 19: 5, Num. 12: 14, Judg. 14: 12, 1 Sam. 12: 25, or a particle of limitation as *כִּי* or *אֲשֶׁר* *only* sets an act over against every thing beside, Gen. 27: 30, 44: 28, Judg. 7: 19. (3) A question, which involves its own answer, and is rhetorically stronger than a direct statement Gen. 37: 8, Judg. 11: 25, 1 Sam. 2: 27, Isa. 50: 2, Ezek. 14: 3, Zech. 7: 5. (4) An act regarded as absolutely certain or as possessing a high degree of intensity or completeness, Deut. 31: 29, Judg. 15: 2, 1 Sam. 14: 28, 22: 22, 24: 21, 25: 28, 2 Kin. 5: 11, 18: 30, Job 27: 22, Jer. 20: 15, 37: 9, Hos. 4: 17, Joel 1: 7, Am. 5: 5. (5) An earnest asseveration, remonstrance, command or threatening, Gen. 15: 13, Ex. 19: 12, 13, Ruth 2: 16, Job 13: 5, Am. 7: 17, Zech. 11: 17.

b. The infinitive is mostly of the same species with the finite verb to which it is added, Num. 16: 13, 22: 17, Josh. 24: 40, 2 Sam. 17: 10, 11,

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2 Kin. 18: 53, although this is not always the case. Thus, the Kal, on account of its greater simplicity of form, may be joined with a derivative species, e. g. Niphal קָטַלְתָּ רָשָׁאִים Ex. 19: 13, 21: 22, 22: 11, 12, 2 Sam. 23: 7, Job 6: 2, Piel Josh. 24: 10(?), Pual קָטְלוּ בָנָיו Gen. 37: 33, Hiphil קָטַלְתָּ 1 Sam. 23: 22, Hophal קָטְלוּ בָנָיו Ex. 19: 12, Hithpael קָטַלְתָּ לְפָנָיו Isa. 24: 19; or one derivative species with another of like signification, קָטַלְתָּ לְפָנָיו Lev. 19: 20, קָטַלְתָּ לְפָנָיו Ezek. 16: 4, 1 Sam. 2: 16, 2 Kin. 3: 23. Occasionally the infinitive is borrowed from a cognate verb, קָטַלְתָּ Zeph. 1: 2, Jer. 8: 13 (קָטַל and קָטַל), קָטַלְתָּ Isa. 28: 28 (קָטַל and קָטַל), Jer. 48: 9. For the sake of greater emphasis the prolonged form of the plural ending in the future תִּן is sometimes adopted in verbs joined with the abs. inf. תִּנְיֹהֶם Deut. 6: 17, 11: 22, 1 Sam. 2: 16. The negative adverb commonly stands before the finite form of the verb קָטַלְתָּ Num. 23: 25, Jer. 13: 12, rarely before the infinitive and only when special emphasis is laid upon the negative, קָטַלְתָּ Gen. 3: 4, 2 Kin. 8: 10 K'thibh, Ps. 49: 8, Jer. 3: 1, Am. 9: 8.

c. The construct infinitive is very rarely used in such combinations instead of the absolute, קָטַלְתָּ Neh. 1: 7, קָטַלְתָּ Ps. 50: 21; once it is added in a varied form to a preceding construct infinitive, קָטַלְתָּ 2 Sam. 6: 20. The finite verb is repeated, קָטַלְתָּ 2 Sam. 15: 8 K'thibh, Gen. 48: 19, Judg. 5: 7, 1 Sam. 17: 13, to which another verb is added Jer. 10: 25, Obad. ver. 16. Imperatives of the same species Judg. 4: 18, 1 Sam. 24: 12, 2 Sam. 20: 16 or of different species are combined, Isa. 29: 9, Hab. 1: 5, Zeph. 2: 1. A verbal noun takes the place of the infinitive, קָטַלְתָּ Hab. 3: 9, or is added to it Isa. 22: 18.

2. When the absolute infinitive follows the verb it sometimes expresses continuance or repetition particularly with verbs of motion and when two infinitives are connected together, וַיֵּצֵא וַיָּשָׁב and it went out going and returning i. e. it kept going to and fro Gen. 8: 7, so ver. 3, 12: 9, וַיֵּלְכוּ וַיִּלְוּ they went on lowing as they went 1 Sam. 6: 12, וַיִּדְבֹּר וַיִּשְׁמַע and I spake to you acting early and speaking i. e. continuously and earnestly Jer. 7: 13.

a. Thus, וַיִּשְׁפֹּט וַיִּשְׁפֹּט he judges, judges i. e. is always judging Gen. 19: 9, וַיִּשְׁפֹּט וַיִּשְׁפֹּט he is also forever devouring Gen. 31: 15, וַיִּשְׁפֹּט he has gone on refining Jer. 6: 29, וַיָּבֹא וַיָּבֹא and he shall come repeatedly Dan. 11: 10, Num. 11: 32, 16: 13, Judg. 14: 9, 2 Kin. 2: 11, Jer. 23: 17, 29: 19. This order of the words, however, quite frequently has the same signification as when the infinitive precedes the verb, and simply expresses certainty or intensity. Thus I will go down with thee to Egypt and I will surely bring thee up Gen. 46: 4, so Josh. 7: 7, 2 Kin. 5: 11. In Num. 24: 10, Josh. 24: 10 וַיְבָרֵךְ וַיְבָרֵךְ might mean kept on blessing these three

times, but not Num. 23: 11 when it had been done but once. When used with the imperative, the abs. infin. always follows: $\text{שָׁמַעְתָּ אֶת־קוֹלִי}$ may mean *hear attentively* Job 13: 17, 37: 2, or *hear on*, continue to hear, Isa. 6: 9, Num. 11: 15, Judg. 5: 23, Jer. 22: 10. The absolute infinitives denoting continuous action in a few instances precede the finite verb הֵלְכֵם וְהִלְכֵם *they walk, mincing as they walk* Isa. 3: 16, Jer. 50: 4.

b. When two verbs are connected together to express continuous action, a participle, § 278. 1, is sometimes substituted for the absolute infinitive in the case of one or both, $\text{הָיָה עֲשֶׂה וְעָשָׂה}$ 2 Sam. 15: 30, הָיָה וְהָיָה Jer. 41: 6, 2 Sam. 16: 5; an adjective may even take the place of the second, $\text{לֵב יָשָׁר וְהִלְכֵם יְשָׁרִים}$ Gen. 26: 13, 2 Sam. 5: 10, 1 Chron. 11: 9, $\text{הָיָה וְהָיָה יְשָׁרִים}$ Judg. 4: 24; the finite verb is omitted in וְהָיָה יְשָׁרִים Esth. 9: 4, 1 Sam. 2: 26, Jon. 1: 11; the substantive verb takes its place, וְהָיָה יְשָׁרִים Gen. 8: 5, וְהָיָה יְשָׁרִים 2 Chron. 17: 12. The second verb may also be put in one of the finite tenses, וְהָיָה יְשָׁרִים Josh. 6: 13, וְהָיָה יְשָׁרִים 2 Sam. 16: 13, 13: 19, or even both verbs 2 Kin. 21: 13.

§ 282. Constructions begun with a participle or infinitive are not infrequently continued in the preterite or future, since these tenses are the fundamental forms of the verb and include within their scope all the relations of time and mode, $\text{לְהַיָּתִים וְהָיָה יְשָׁרִים}$ *in order to widows' being their prey and that they may plunder orphans* Isa. 10: 2, וְהָיָה יְשָׁרִים *leading counsellors away spoiled and he maketh judges fools* Job 12: 17.

a. The absolute infinitive may thus be continued by the preterite, Josh. 6: 13, Jer. 23: 14, or the future Job 15: 35, Isa. 58: 5-7. The construct infinitive by the preterite 1 Sam. 4: 19, 2 Chron. 16: 7, Ezek. 13: 8, 16: 31; Vav consec. pret. Gen. 9: 14, Josh. 23: 16, 1 Kin. 2: 37, 2 Kin. 18: 32; future, 1 Kin. 8: 35, Job 11: 5, 33: 17, Isa. 1: 15; Vav consec. fut. Ps. 50: 16, 92: 8, Isa. 30: 12, Ezek. 25: 15. Participles by the preterite, 2 Sam. 3: 34, Ps. 15: 2, 3, 22: 30, Am. 5: 7, 8; future Ps. 49: 7, 104: 32, Isa. 5: 8, 31: 1; Vav consec. fut. Gen. 27: 33, 1 Sam. 2: 6, Job 3: 21, Jer. 13: 10.

§ 283. The dependence of one verb upon another is most distinctly expressed by putting the second verb in the infinitive. The second verb may, however, be in form coordinated with the first by being put in the same or an equivalent tense with or without a copulative, the true relation between the verbs being left to be inferred

from their obvious signification, הוֹאִיל הָלַךְ *he was willing, walked* i. e. *he was willing to walk* or *walked willingly* Hos. 5: 11, לֹא אֶחָדָם עוֹד יִרְחַם *I will no more add to pity* i. e. *will not again pity* Hos. 1: 6, בִּישְׁבָּתָם הָלַךְ *being early to go* or *going early* Hos. 6: 4, הוֹאִיל יִרְאֵהוּ *shall I endure and see* i. e. *endure to see* Esth. 8: 6, *if ye have dealt truly and made Abimelech king* i. e. *in making him king* Judg. 9: 16, Deut. 1: 5, 31: 12, Job 6: 9, 19: 3, Prov. 23: 35, Cant. 2: 3, Isa. 42: 21, 52: 1, Lam. 4: 14, Zeph. 3: 7, Zech. 4: 10.

a. This coordination most frequently occurs, when the second verb expresses the principal idea and the first simply qualifies it, and might consequently be rendered by an adverb, אַל תִּרְבֵּי דַבָּרֶיךָ *do not multiply speak* i. e. *speak much* 1 Sam. 2: 3, Ps. 51: 4, הִתְעִיפוּ טַהֲרֵי טַהֲרֵי *they have deepened corrupted* i. e. *deeply corrupted* Hos. 9: 9, וַיִּחַר וַיָּרָץ *and he hastened and ran*, ran hastily 1 Sam. 17: 48, 16: 16, Ps. 37: 7, Isa. 3: 26. In other instances of this sort the second verb is put in the infinitive וַיֵּסֶף שְׁלַח Gen. 8: 10 *and he added to send* or וַיֵּסֶף שְׁלַח 1 Sam. 19: 21 *and he added and sent*, for *he sent once more*; וְשָׁבוּ לִרְאוֹת Job 7: 7 *return to see* or שָׁבוּ לִרְאוֹת Eccl. 4: 7 *return and see* for *see again*; הֵבִיא הַקָּרִיב לָבוֹא *brought near to come*, came near Gen. 12: 11, נִתְחַסֶּה לְבָרְיָה *didst hide thyself to flee*, flee secretly 31: 27, הָיָה לְךָ קָשָׁה לִשְׁאֵל *thou hast been hard in asking*, asked what is hard 2 Kin. 2: 10, 1 Kin. 14: 9, Ps. 33: 3, 126: 2, 127: 2, Joel 2: 20, Am. 4: 4, Jon. 4: 2, Mic. 6: 8, 13. This order is sometimes reversed and the qualifying verb put in the infinitive, thus we find both הֵבִיא לְהַעֲזִיר *he was wonderfully helped* 2 Chron. 26: 15 and הֵבִיא לְהַעֲזִיר *he did wonderfully* Joel 2: 26.

b. In the following instances the verbs thus co-ordinated have different subjects, אֶיכָל נִבְחַחֲבוּ *I shall be able, we shall smite him* i. e. *I shall with our aid be able to smite him*, Num. 22: 6, לֹא תִסָּבֵר וְהִסָּבֵר *thou shalt not add they shall call thee* i. e. *thou shalt no more be called by them*, Isa. 47: 1, 5; or are in different tenses, לֹא יָדַעְתִּי אֲכַלֵּה *I know not (how) I shall flatter* i. e. *how to flatter*, Job 32: 22; וְיָדַעְתִּי וְיִמְצָאֵהוּ *I knew and might find him* i. e. *how to find him*, Job 23: 3.

OBJECT OF VERBS.

§ 284. When the predicate is a verb it may be extended by the addition of a direct or indirect object, an adverb or some other qualifying expression. The object of a transitive verb ordinarily stands after both the verb

and its subject, and if it is an indefinite noun is distinguished simply by its position or by its relation to the verb as determined by its meaning; if a definite noun, or a demonstrative, relative, or interrogative pronoun, it may, at the pleasure of the writer, be further distinguished by prefixing to it **לְ** the sign of the definite object; if a personal pronoun, it is suffixed either to **לְ** or to the governing verb.

a. The usual order of words in Hebrew is verb, subject, object, Gen. 1: 1, 21; but in a circumstantial clause, § 309, the subject, to which attention is specially drawn, precedes the verb 1: 2, 2: 5, 6. Of two objects the near will precede the remote 3: 20, 5: 2, and the direct the indirect 2: 20, 21; and subsidiary expressions follow 1: 24, 26, 2: 8, 3: 8. If the object, whether direct or indirect, be a pronoun, it will immediately follow the verb 1: 17, 22, 29, 2: 19, 4: 15, 25. The order is, however, liable to such modifications as emphasis may require. Thus, if stress be laid upon the subject, it may precede the verb 3: 13, 4: 15, Ps. 3: 6, from emphasis of contrast Ps. 1: 6 or of parallelism Ps. 2: 1, 2, 10. So the object may precede the verb, whether direct, Gen. 3: 10, 15, 18, (emphasis of parallelism) Ps. 3: 8, or indirect (emphasis of contrast) Gen. 1: 5, 3: 16, 17 comp. ver. 14 4: 5 comp. ver. 4; the remote object may precede the near (emphasis of parallelism) Ps. 2: 8, or the indirect may precede the direct Gen. 1: 5, 8, 10, 3: 21. The time, place and manner of an action belong properly at the end of a clause Gen. 1: 9, 20, 3: 8, 14; though they may be placed at the beginning 1: 1, 3: 19, or wherever perspicuity or emphasis may seem to demand 3: 24, 4: 24. The removal of a word from its natural position to the end of a clause is also sometimes emphatic, thus the subject Ps. 34: 22, the indirect pronominal object Ps. 4: 4, and the vocative יְהוֹה ver. 7.

b. A noun, which is the direct object of a verb, may receive **לְ**, whether it is definite, § 249, by signification, as a proper noun, *God tempted אֱלֹהִים אֶת-אַבְרָהָם* Abraham Gen. 22: 1, or is made so by the article, *God saw אֱלֹהִים רָאוּ אֶת-הַאֵשׁ* the light Gen. 1: 4, a pronominal suffix, *take, now, וְעַתָּה לֵקחַ אֶת-בְּרִכְתִּי* my blessing Gen. 33: 11, or construction with a definite noun, *Jacob called יַעֲקֹב קָרָא אֶת-שֵׁם הַמָּקוֹם* the name of the place Gen. 35: 15. The particle **לְ** is not essential in any of these cases and is often omitted, particularly in poetry. If several definite nouns are connected together as the object of a verb or if a verb has more than one definite object, **לְ** may be repeated before each of them, *I have given אֶת-הָאָרֶץ וְאֶת-הַכְּנִזִּי וְאֶת-הַכְּנִזִּיטָּה* this land ... the Kenite and the Kenizzite, etc., etc., Gen. 15: 18-21; *they stripped אֶת-יוֹסֵף מִלְּבוֹשׁוֹ* of his coat *הַכְּסִיטָה הַמְּלֵאכֶת* the full-length coat Gen. 37: 23, Ex. 35: 11-19, Lev. 7: 3, 4, 2 Chron. 29: 18, 19; or it may stand before a part of them only, Ex. 33: 2, Deut. 12: 6, 1 Kin. 1: 44, or it may be omitted altogether, Deut. 11: 14. In a very few instances the article is

dropped after לָּא , which of itself indicates the definiteness of the noun, *he reared up for himself* לְעַצְמוֹתָיו *the pillar* 2 Sam. 18: 18; *and carver strengthened* וַיְחַזְקֵהוּ *gilder* Isa. 41: 7, where the omission of the article is poetic, § 250; לְעַצְמוֹתָיו 1 Sam. 26: 20 is definite in thought, if not in form, as David meant himself; Lev. 20: 14, Judg. 7: 8, 2 Sam. 4: 11, Job 13: 25, Eccl. 7: 7, Ezek. 16: 32.

c. Pronouns with לָּא *this ye shall eat* Lev. 11: 9; *put* לְעַצְמוֹתָיו *this (fellow) in the prison* 1 Kin. 22: 27, Gen. 44: 29, Ps. 92: 7; לְעַצְמוֹתָיו *whom they have cast into the prison* Jer. 38: 9; *he knew* וַיֵּדַע לְעַצְמוֹתָיו *what his youngest son had done to him* Gen. 9: 24; וַיִּשְׁתַּחֲוֶה לְעַצְמוֹתָיו *whom hast thou reproached?* Isa. 37: 23. It does not occur before the neuter לָּא ; Jer. 23: 33 is only an apparent exception, since it stands before the entire expression quoted from the words of the people. It is also extended sometimes to the following words, which partake to a certain degree of the pronominal character, כָּל *all, every*, Gen. 1: 29, 8: 21, 9: 3, 41: 48, 56, אֵי *any one, each* Ex. 21: 28, Num. 21: 9, אֶחָד *one* 1 Sam. 9: 3. With personal pronouns, וַיְבָרֶכֶת לְעַצְמוֹתָיו Gen. 32: 1, or וַיְבָרֶכֶת לְעַצְמוֹתָיו Gen. 48: 20 *and he blessed them*.

d. A noun, about which a statement is to be made, sometimes stands absolutely and is preceded by the sign of the object, לְעַצְמוֹתָיו לְעַצְמוֹתָיו *as for the iron, it fell* 2 Kin. 6: 5; לְעַצְמוֹתָיו לְעַצְמוֹתָיו *as for all these (they were) men of valour* Judg. 20: 44; לְעַצְמוֹתָיו *as for my statutes they did not walk in them* Ezek. 20: 16, 17: 21, 35: 10, 43: 7, 44: 3, Dan. 9: 13. Hag. 2: 5, Zech. 8: 17; so also in a sort of loose apposition to preceding statements Ex. 1: 14, 1 Kin. 6: 5, Ezek. 14: 22. לְעַצְמוֹתָיו occasionally stands in a similar manner before a noun placed absolutely, לְעַצְמוֹתָיו Isa. 32: 1, Ex. 27: 3, 19, 2 Chron. 7: 21, Eccl. 9: 4. Some regard לְעַצְמוֹתָיו as the sign of the object in such passages as וַיֵּרָא לְעַצְמוֹתָיו 1 Sam. 17: 34, and refer to the fact that the Arabic conjunction is followed by the accusative when it is used in the sense of *together with*; more probably, however, לְעַצְמוֹתָיו is the preposition *with*, § 240, and the passage is to be rendered *the lion came and (that too) with the bear*, so Gen. 49: 25, Num. 3: 26, Josh. 17: 11, 1 Sam. 26: 16, 1 Kin. 11: 25, etc.

e. By an impersonal construction of passive verbs their subject is sometimes converted into the object, which in fact it logically is, וַיִּתֵּן לְעַצְמוֹתָיו *dandum est terram, let the land be given* Num. 32: 5, וַיִּתֵּן לְעַצְמוֹתָיו *and there was told to Rebekah (i. e. some one told her) the words of Esau* Gen. 27: 42, so Gen. 4: 18, 17: 5, Ex. 10: 8, 21: 28, 25: 28, 27: 7, Lev. 10: 18, 13: 56, 14: 48, 16: 27, Num. 14: 21, 26: 55 (but see ver. 53), Dent. 12: 22, 20: 8, Josh. 7: 15, 2 Sam. 21: 11, 22, 1 Kin. 2: 21, Esth. 2: 13, Ps. 72: 19, Prov. 16: 33, Jer. 35: 14 (but active construction ver. 16), 38: 4, 50: 20, Ezek. 16: 4, Hos. 10: 6, Am. 4: 2. This construction is sometimes extended to neuter verbs in familiar phrases, which have become associated with an active idea, וַיִּתֵּן לְעַצְמוֹתָיו *let not be evil in thine eyes (i. e. do not regard as evil) the thing* 2 Sam. 11: 25, וַיִּתֵּן לְעַצְמוֹתָיו *and there was to him (he had)* Josh. 17: 11, 1 Sam. 20, 13, Josh. 22: 17, Neh. 9: 32, so with וַיִּתֵּן Hag. 2: 17. In 2 Kin. 18: 30 וַיִּתֵּן לְעַצְמוֹתָיו *the city shall be given*, the verb agrees with וַיִּתֵּן notwithstanding its reception of the sign of the object (וַיִּתֵּן)

is omitted in the parallel passage, Isa. 36: 15), so Num. 5: 10. This impersonal construction is often indicated without אֵין by the lack of agreement between the verb and the noun, which shows that the latter is regarded not as the subject but as the object. So with passives Gen. 2: 23, 10: 25, 35: 26, Ex. 12: 16, 13: 7, 31: 15, Lev. 2: 8, Num. 26: 62, 28: 17, Job 22: 9, Ps. 87: 3, Isa. 21: 2, Dan. 9: 24. With הָיָה *there was*, הָיָה בְּיָמָיו Gen. 5: 23, 31 (but הָיָה בְּיָמָיו vs. 14, 17, 27), 15: 17, Ex. 12: 49, 28: 32, Num. 9: 6, Deut. 21: 3, Josh. 18: 12 K'thibh, 19: 33 (but see ver. 29), Eccl. 2: 7, Isa. 8: 8.

f. The object of a verb is often omitted when it can be easily supplied from the context, $\text{וַיְבִיֵּא וְהָיָה}$ *and he brought (them)* Gen. 2: 19. Sometimes the object is a pronoun referring to something not yet mentioned, אֶתְּכֶם *I shall see him*, viz. the star spoken of afterwards Num. 24: 17, or which is emphatically suppressed altogether $\text{לֹא אֶפְשֶׁר אֶפְשֶׁר}$ *I will not turn it back* Am. 1: 4, leaving the imagination to supply what it is. In the language of the Hebrew grammarians an intransitive verb is עוֹלָם עוֹלָם *a verb that stands still*; a transitive is עוֹלָם עוֹלָם *a verb that goes out*; if it has one object, it is עוֹלָם עוֹלָם *going out to a second*, another than its subject; if it has two objects, it is עוֹלָם עוֹלָם *going out to a third*.

g. Derivatives from verbs that govern a direct object, may do the same, $\text{כַּדְּמִיתָ לְמִצְרַיִם}$ *like God's overthrow of Sodom* Isa. 13: 19, $\text{לְשׁוֹן מְשִׁיחֶךָ}$ *for the salvation of thine anointed* Hab. 3: 13, Gen. 2: 9, Ex. 9: 20, 1 Kin. 1: 40, Isa. 22: 2, Ezek. 34: 12.

§ 285. Many verbs, which are not properly transitive, are nevertheless capable of a transitive construction; thus

1. Verbs signifying plenty or want: $\text{הָיָה מְלֵא הַבַּיִת}$ *the house was full (of) men* Judg. 16: 27, $\text{שָׂבֵעַ אֶת־עוֹלֹת אֵילִים}$ *I am sated (with) burnt-offerings of rams* Isa. 1: 11, הָיָה כָּל־כֵּל *we lacked every thing* Jer. 44: 18, Gen. 27: 45, Prov. 3: 10. Here belongs that peculiar Hebrew idiom, which expresses abundance by such phrases as the following: *the hills shall run (with) milk* Joel 4: 18, Ezek. 7: 17, Ex. 3: 8, *mine eye runneth down (with) water* Lam. 1: 16; *it had all come up (with) thorns* i. e. was overgrown with them, Prov. 24: 31, Gen. 40: 10, Isa. 5: 6.

a. In these and similar phrases the result of an action is regarded as its object; so, *a forest growing up with trees* i. e. producing trees Eccles. 2: 6; *a righteous man's mouth buddeth forth wis-*

dom Prov. 10: 31; *תַּבְּרוּי רַב־רָעָה* *they overflow with deeds of wickedness* Jer. 5: 28; *וַיִּשְׁרַץ צְפִירֵי-לֵיָם* *and it shall creep i. e. swarm with frogs* Ex. 7: 28.

2. Verbs signifying motion may have for their object the place which it immediately concerns, whether it be directed upon it, to it, or from it, *וַיֵּלְכוּ אֶת כָּל-הַמִּדְבָּר* *and we went (through) all the wilderness* Deut. 1: 19, and figuratively, *הֵלֵךְ צְדָקוֹת* *walking (in) righteousness* Isa. 33: 15, *וַיָּבֹאוּ הָעִיר* *and they came into the city* Josh. 8: 19, *וַיָּצֵאוּ אֶת-הָעִיר* *they went out (of) the city* Gen. 44: 4, *עָלוּ* *they went up (to) the top of the mountain* Ex. 17: 10, *יֵרְדוּ שְׂאוֹל* *they shall go down (to) Sheol*, Ps. 55: 16, *וַיַּהֲרִיחוּ* *they hasten (to) her wall* Nah. 2: 6, Gen. 13: 10, Deut. 2: 27, Judg. 19: 18, Job 29: 3, Isa. 57: 2, Jer. 16: 8, 18: 2, 3, 44: 14, Ezek. 17: 12.

3. Intransitive verbs may, as in other languages, govern their cognate noun, *הִלֵּמְתִּי חֲלֵמִים* *I have dreamed a dream* Gen. 37: 9; *וַיִּסְפְּדוּ-שָׁם מִסָּפֵד* *and they lamented there a lamentation* Gen. 50: 10; *יָבֹל תְּהֵבֵלִי* *ye will be vain a vanity i. e. utterly vain* Job 27: 12; or even one from a different root if it be related or analogous in signification, *הָיִיתָ חֲזָקָה קְדָאֵת* *I have been zealous a great fury* Zech. 8: 2, *אֶשְׁכָּן הַמָּוֶת* *I shall sleep death i. e. the sleep of death*, Ps. 13: 4, Isa. 6: 11.

a. For additional examples see Gen. 1: 11, 27: 34, 43: 16, Lev. 26: 36, Josh. 22: 20, Judg. 8: 24, 2 Sam. 12: 16, 1 Kin. 1: 12, 40, Ps. 14: 5, 144: 6, Prov. 1: 19, 17: 27, Isa. 1: 13, 5: 1, 6, 8: 10, 42: 17, Jer. 17: 18, 23: 20, Ezek. 18: 3, 21: 5, 22: 29, 27: 35, Hos. 10: 4, Jon. 1: 10, 16, 4: 1, 6, Zech. 1: 2. Sometimes the expression is made more emphatic by placing the noun before the verb, 1 Kin. 2: 16, 20, Ps. 139: 22, Jer. 30: 14. In several instances the verb governs a relative which has a cognate noun as its antecedent, Gen. 27: 41, Deut. 28: 53, 1 Kin. 3: 28, Ps. 89: 51, 52, Zech. 13: 6.

4. Any verb may take as its object a noun which defines the extent of its application, *הָיָה אֶת-רַגְלָיו* *he was diseased in his feet* 1 Kin. 15: 23; *וְהָיָה אֲנִי הַכִּסֵּא אֲנִי* *in the throne will I be greater than thou* Gen. 41: 40; *נִשְׁמַר אֶת-פְּנֵי* *let us look one another in the face* 2 Kin. 14: 8, 11.

a. This like the Greek accusative of specification applies to any part or possession of the subject, which is particularly concerned in the action of the verb, אָרָם לִי קוֹלִי *I cry as to my voice*, with my voice Ps. 3: 5. *Thou אָרָם לִי כַף* *as to thy hand*, by thy hand, *didst cast out nations* Ps. 44: 3, which is better than to regard these as cases of explanatory apposition, *I viz. my voice, thou viz. thy hand*; *thou didst tread in the sea אָרָם לִי סוּסֵי* *as to thy horses*, with thy horses, Hab. 3: 15, Ex. 6: 3, 1 Sam. 25: 26, 33, Ps. 17: 10, 13, אָרָם לִי עֵלֶיךָ 32: 8, 60: 7, Isa. 10: 30, 26: 9; or to any circumstance which stands in general relation to it, *ye perish אָרָם לִי דֶרֶךְ* *as to the way* Ps. 2: 12, *impoverished אָרָם לִי בְּרֵית* *in respect to oblation* Isa. 40: 20. Comp. after adjectives Job 11: 9, 15: 10. Sometimes this limitation or specification is made by the preposition בְּ 1 Kin. 10: 23, Jer. 30: 12, or בִּי 2 Chron. 16: 12.

§ 286. 1. When a noun or pronoun is regarded as the indirect object of a verb, the relation is indicated by means of the appropriate preposition.

a. The various prepositions with which different verbs may be construed and the consequent effect upon the meaning of the latter can be learned in detail from the lexicon. A few peculiar usages may here be noted: e. g. the use of בְּ *in* (1) after such verbs as אָרָם (also direct object) *to seize or hold*, $\text{הִחֲזִיק בְּ$ (also direct object) *to lay hold of or hold fast*, הִפָּק בְּ (also with לִי or לְךָ) *to cleave to*, $\text{בָּחַר בְּ$ (also direct object) *to choose*, הִסְתַּחֲסֵם בְּ (with לִי to believe) *to believe in*, בָּטַח בְּ (with אֵל to trust to) *to trust in*; the preposition in all these cases suggesting penetration of the object and adhering to it. (2) After certain verbs of sense נָגַח (also with direct object, בָּ , לְךָ or עָלַי) *to touch*, $\text{שָׁמַע בְּ$ (also with direct object, לְךָ , בָּ or עָלַי) *to hear, harken to*; with הִחַיְתוּ בְּ *to smell*, רָאָה בְּ or הִקָּה בְּ *to see* it suggests that the sense is delightfully fixed upon its object, *to smell with pleasure, to gaze upon with delight*. (3) After verbs of motion it may have the sense of association *with*, בָּ בָּאָה בְּ *to come with* i. e. *to bring*, Ps. 66: 13, בָּ הִנֵּה בְּ *to go with* i. e. *to take*, Ex. 10: 9, so בָּ עָבַד בְּ *to perform service with or by means of* any one i. e. *to impose service upon him* Ex. 1: 14. (4) In a partitive sense (the part being contained in the whole) after אָכַל בְּ *to eat*, Ex. 12: 43-45, Lev. 22: 11, Judg. 13: 16, שָׁתָה בְּ *to drink* Ps. 141: 4, שָׁתָה בְּ *to drink* Prov. 9: 5, הִנֵּה בְּ *to give to drink* Ps. 80: 6 and the like; בְּ may be similarly used (the part taken from the whole) Lev. 7: 21, Dent. 26: 14, Ezz. 2: 63. (5) After verbs denoting hostility (violent collision and penetration), בָּ עָבַד בְּ *to deal treacherously with*, בָּ קָרַב בְּ *to fight with*, בָּ עָבַד בְּ *to trespass against*, בָּ קָרַב בְּ (also with direct object) *to rebel against*, בָּ קָרַב בְּ (also with בָּ or עָלַי) *anger burned against*.

b. Verbs denoting fear or shame are followed by בְּ *from*, since one instinctively turns away from that which excites these emotions, so בָּ , בָּ , בָּ , בָּ , בָּ , which also take a direct object, and בָּ , בָּ , בָּ etc.

c. Any verb may be followed by בְּ to indicate the indirect object to which something is done, *he said אָמַר בְּ* *to them* Gen. 1: 28, *I have given אָמַר בְּ*

to you, ver. 29, or for which something is done (dative of advantage) e. g. *לִפְנֵי* to fear for or on behalf of Hos. 10: 5, *לְפָנָיו* to be zealous for, *לְמַעַן* to fight for, *לְהַשְׁתַּחֲוֹת* to pray for, *לְפָנָיו* plead for etc. It is thus used pleonastically with suffixes referring to the subject of the verb *לְךָ* go for thee i. e. go thou, *לְךָ* flee thou, *לָנוּ* we are cut off for us i. e. so far as we are concerned Ezek. 37: 11. The verb *לֵהְיוֹת* to be with *לְ* may mean (1) to be or belong to any person *לְךָ* it shall be or belong to thee i. e. thou shalt have it Josh. 17: 18. (2) to be for or serve as any thing *לְ* and it shall be for a sign Ex. 13: 16, or with *לְ* both of the person and the thing, *לְךָ* to thee for a sign ver. 9, Gen. 1: 29, 47: 24, Ex. 4: 16, 10: 7. (3) to be unto or to become *לְךָ* he shall become a nation, Gen. 18: 18, 2: 7, 10, 24, Ex. 4: 3, 4, Isa. 21.

d. Pronominal suffixes attached to verbs ordinary represent the direct object, but are occasionally used when the objective relation is indirect, *לְךָ* thou hast given me the land of the south Judg. 1: 15 for *לְךָ* thou hast given to me, which occurs in the same verse; *לָנוּ* grant them to us Judg. 21: 22; *לְךָ* I would declare to him Job 31: 37. So in a few instances after intransitive verbs, *לְךָ* he grew up to me as to a father Job 31: 18, *לְךָ* shall dwell with thee Ps. 5: 5, 13: 5, *לְךָ* encamping against thee 53: 6, perhaps Isa. 35: 1, see § 55. 1, Isa. 65: 5, Jer. 20: 7, comp. § 102. 2.

2. Many verbs vary their construction without any material difference of meaning according to the form of the conception in the mind of the speaker or writer, being followed by one preposition or by another or by none at all, as he views the relation as direct or indirect, and if the latter, under one aspect or another: thus, *they went out from the city* may be expressed by the direct relation, *לְ* Gen. 44: 4, or by the indirect, *לְ* Josh. 8: 22; *לְ* to fight is followed by *לְ* with Josh. 10: 29, by *בְּ* in (*בְּ* in eam) ver. 31, by *לְ* against ver. 38, by *לְ* Judg. 12: 4.

a. A number of verbs may be construed either with a direct object or with *לְ* to, in reference to, thus, *לְ* to love any one and to have love to any one, *לְ* to cure and to perform a cure for any one, *לְ* to save and to grant salvation to any one, *לְ* to destroy and to bring destruction to any one, *לְ* to hear and to give ear to; *לְ* to tell with or without *לְ*; *לְ* to justify takes a direct object except Isa. 53: 11 where it has *לְ*; *לְ* to deliver has *לְ* once Jon. 4: 6; so *לְ* to honour Ps. 86: 9, Dan. 11: 38. Both constructions occur with the same verb in the same sentence 1 Kin. 1: 9, Ps. 21: 9, 47: 7; see also 2 Chron. 16: 12. By a usage which belongs for the most part to the later books *לְ* is sometimes prefixed to nouns explanatory of a direct object 1 Chron. 5: 26, 29: 20, 2 Chron. 25: 10, Ezr. 8: 24,

Neh. 9: 32, and sometimes to the direct object itself, Ps. 69: 6, 116: 16, Isa. 11: 9, Jer. 40: 2, Lam. 4: 5, Ezek. 26: 3, 1 Chron. 16: 37, 29: 12, 22.

b. As the object of an action may, in certain cases, be regarded as the instrument with which it is performed, some transitive verbs also admit a construction with $\text{עִי}^{\text{ע}}$ with, thus $\text{תִּפְּצֵן הַקֶּיֶץ תִּפְּצֵן}^{\text{ע}}$ *blow the trumpet* Hos. 5: 8, $\text{וַיִּפְּצֵן}^{\text{ע}}$ *and he blew with the trumpet* Judg. 3: 27; $\text{וַיִּפְּצֵן הַיָּדַיִם}^{\text{ע}}$ *to spread forth the hands* Ps. 143: 6, but followed by $\text{עִי}^{\text{ע}}$ *to spread forth with the hands* Lam. 1: 17; see also 2 Chron. 26: 15, Prov. 25: 20.

3. By a condensed style of expression (*constructio praeagnans*) prepositions are sometimes connected with verbs, to whose meaning they are not strictly conformed; thus, motion may be suggested by the preposition though the verb of itself implies no such idea, $\text{וַתִּפְּסֹד לָאָרֶץ}^{\text{ע}}$ *thou hast profaned to the ground* i. e. profaned by casting to the ground, Ps. 89: 40, 74: 7, Ezr. 2: 62, $\text{וַתִּפְּסֹד}^{\text{ע}}$ *they trembled one unto another* i. e. one turned tremblingly to another, Jer. 36: 16 $\text{וַתִּפְּסֹד}^{\text{ע}}$ *thou hast answered (by saving) me from the horns of the wild-oxen* Ps. 22: 22. Different objects may also be attached to a verb, whose meaning is in strictness adapted only to one (*zeugma*) *thou hast shown me (life and) favour* Job 10: 12.

a. Zeugma may also occur in the case of subjects of a verb, *the roaring of the lion, the voice of the fierce lion and the teeth of the young lions are broken* Job 4: 10.

§ 287. Some verbs have more than one object, viz.:

1. The causatives of transitive verbs: $\text{וַתַּעֲשֶׂה}^{\text{ע}}$ *and I will make thy oppressors eat their own flesh* Isa. 49: 26; $\text{וְלֹא תִפְּסֹד}^{\text{ע}}$ *he would not have caused us to see all these things* Judg. 13: 23; $\text{וַתַּעֲשֶׂה}^{\text{ע}}$ *he shall cause Israel to inherit it* Deut. 1: 38, 3: 24, Num. 20: 26, Judg. 1: 24, Ps. 25: 4, 45: 5, Jer. 23: 22.

a. This applies to the causatives of verbs of plenty or want, Gen. 42: 25, Ps. 8: 6, Jer. 13: 13, Ezek. 9: 7, or of motion, § 285, Deut. 1: 22, 2 Sam. 15: 25, Job 28: 11, Cant. 1: 4.

2. Verbs whose action may be regarded under different aspects as terminating upon different objects, or which, under the rules already given, may take a direct object of more than one kind, *all אֱלֹהִים אָמַר which God commanded him* Gen. 6: 22; *כָּהֲנֵיהֶם אֶתְּרַבֵּי וְיִשְׂרָאֵל אֶת כָּל־ to teach the children of Israel all the statutes* Lev. 10: 11; *הָיִיתָ אֶת־כָּל־אֹיְבֵי לָחִי thou hast smitten all my enemies on the cheek* Ps. 3: 8; *קוּמִי וְרָמַמְתְּ יָדֶיךָ לְמִקְדָּשׁ lift up your hands to the sanctuary* Ps. 134: 2; *וְהָרַגְתָּ בְּהִתְלָחָה and he shall discomfit them a discomfiture* Deut. 7: 23.

a. Some verbs take a direct object of both person and thing as *שָׁאַל to ask* Deut. 14: 26, Isa. 45: 11, Hag. 2: 11, *רָפָר to instruct* Prov. 31: 1, *צִוָּה to command* Ex. 4: 28, Deut. 1: 18, *עָנָה to answer* 1 Sam. 20: 10, Job 9: 3, *בָּרַךְ to treat well or ill*, Gen. 50: 15, 1 Sam. 24: 18 (comp. *קָרַם* Ps. 21: 4, *שָׁחַר* Prov. 13: 24), and the like. Or the second object may be that of place after verbs implying motion 2 Chron. 6: 38, Nah. 1: 8; or of a noun cognate to the verb, Gen. 49: 25, Ex. 3: 9, 1 Sam. 1: 6, 1 Kin. 12: 8, Isa. 14: 6, 22: 17; or of specification, Gen. 3: 15, 37: 21, Deut. 22: 26, 33: 11, 1 Kin. 19: 21, Ps. 17: 11, perhaps 68: 22, § 256. 3. *b*, Jer. 2: 16, 40: 14. A verb may even have three objects of different kinds Judg. 15: 8.

3. The instrument of an action, the material used in its performance, its product, or its result, is often regarded as its secondary or remote object, *וַיִּהְיוּ אֵלָיו אֲבָן and they overwhelmed him with stones* Lev. 24: 23; *וְהַעֲרַתָּ אֵתָם and thou shalt gird them with a belt* Ex. 29: 9; *תְּבַרְכֵהוּ אֶת־תְּבוֹנֶת אֶת־הָאֲדָמָה with which thou shalt sow the ground* Isa. 30: 23; *וַיַּצֵּר אֶת־הָאָדָם עָפָר and he formed the man of dust* Gen. 2: 7; *אֲשֶׁר שָׁלַחְתִּי for which I have sent it* Isa. 55: 11; *וַיִּבְנֶה אֶת־הַמִּזְבֵּחַ מִבָּבֵי and he built the stones into an altar* 1 Kin. 18: 32.

a. The instrument of an action regarded as its remote object: Num. 24: 8, 2 Chron. 14: 6, Ps. 5: 13, 18: 33, 32: 7, 104: 6, Isa. 37: 6, 41: 2, Ezek. 13: 22, 18: 7, Mal. 2: 13. The material: Ex. 24: 5, 25: 39, 26: 31, 37: 10, 38: 3, 39: 30, 1 Kin. 6: 21, 22, 7: 48-50, Ezek. 13: 10. The product: Gen. 27: 37, *מִקְדָּשָׁה* Num. 10: 2, *רָפָר* 17: 3, *אֲשֶׁר* Deut. 15: 14, *אֲבָן* 28: 24, *רֹאשִׁים* Judg. 7: 16, *בָּרִכְיָה* Ps. 21: 7, *עֵבֶד* 74: 2, Isa. 37: 26, *קָרַר* Ezek. 4: 3. The result: *I will make all thine enemies בָּרַח back*, oblige them to turn their backs in flight Ex. 23: 27, Ps. 18: 41, 21: 13; *I will not make you כָּדָה*

destruction, destroy you Jer. 5: 18, 46: 28, Ezek. 11: 13, 20: 17. The instrument may likewise be indicated by the preposition *בְּ* *by* or *with* Lev. 8: 32, Josh. 10: 11; the material by *מִן* *from* or *out of* Gen. 2: 19, Ex. 39: 1; the product by *לְ* *to*, *into* Isa. 41: 15, Jer. 1: 18.

4. Some verbs may govern the subject and predicate of a subordinate clause, *לָדַעַת רָשָׁע פֶּסֶל* *to know wickedness* (to be) *jolly* Eccl. 7: 25, the latter, if it be an adjective or participle, will remain without the article, § 263, *שָׁמַעְתִּי אֶפְרַיִם בִּישְׁתוֹדָד* *I have heard Ephraim bemoaning himself* Jer. 31: 18, *רָאִיתִי צְדִיקִים צְדִיקָה* *thee have I seen righteous* Gen. 7: 1. Or they may govern two nouns in apposition, the second of which suggests a comparison or is explanatory of the aspect under which the first is viewed, *they bend אָתְּרֵשׁוֹנָם קִשְׁתָּם* *their tongue as their bow* Jer. 9: 2, 1 Kin. 11: 19, Isa. 42: 25, Hos. 14: 3, Am. 5: 1.

a. The predicate object frequently indicates a state or condition, *עֹתֵז* *unleavened* Lev. 10: 12, *take the king חַיִּי* *alive* Josh. 8: 23, 9: 12, 1 Sam. 8: 1, 2 Kin. 8: 13, Prov. 1: 12. The presence of the article in such cases would show that the word was not a predicate, *when he saw אֶת־הַמַּלְאָךְ הַמִּצְחֵק* *the angel that smote* 2 Sam. 24: 17; *הַמִּצְחֵק* would mean that *he saw the angel smiting*, in the act of so doing, Gen. 21: 9, 27: 6, 37: 17, Ex. 14: 30, Num. 7: 89, 11: 10, 22: 6, 23, 31, 2 Kin. 2: 10, 8: 12, 19: 8, 1 Chron. 15: 29, Esth. 5: 13. In 2 Kin. 9: 25 *אֶת־הָאִשָּׁה אֶת־הַבָּתִּים* *remember me and thee riding* the pronouns are in their separate form and *אֶת* is attached to the predicate participle. Such a clause may be subordinated to *קִיל* uttered as an exclamation or to *שָׁמַעְתִּי אֶת־קִיל* as well as to *שָׁמַעְתִּי* itself, *קִיל הִוָּדִי רִעָא* *the sound of my beloved knocking!* equivalent to *hark!* or *I hear my beloved knocking* Cant. 5: 2, Gen. 4: 10, 1 Kin. 1: 41; *וַיִּשְׁמְעוּ אֶת־קִיל הוֹדָה אֱלֹהִים בְּהַמְצָאָהּ* *and they heard the sound of Jehovah God walking* Gen. 3: 8, Deut. 4: 33, 5: 23, Isa. 6: 8. *רָאָה* *to see*, when the predicate is an adjective, admits a twofold construction, either *he saw אֶת־הַצִּיּוֹן כִּי־טוֹב* *the light that it was good* Gen. 1: 4, 12: 14, 13: 10, or *saw אֶת־הַעֵץ כִּי־טוֹב* *that the tree was good* 3: 6.

5. If an active verb is capable of governing a double object, its passive may govern the more remote of them, *וַיִּמְלְתֶם אֶת בְּשַׂר עֲרֵלְתֵכֶם* *and ye shall be circumcised in the flesh of your foreskin* Gen. 17: 11, *וַתִּמָּלֵא הָאֲרֶץ אֹתָם* *and the land was filled with them* Ex. 1: 7, *שָׁלְחָה קָשָׁה* *sent (or charged) with a painful message* 1 Kin. 14: 6.

a. Thus the passive of a causative, Job 7: 3; of a verb implying motion, Gen. 12: 15; of a verb of plenty or want, Isa. 2: 7, 8; a passive having as its object a thing, Ex. 34: 34; a cognate noun, Jer. 14: 17; object of specification, 2 Sam. 15: 32, Dan. 9: 25; instrument, 1 Sam. 17: 5, 1 Kin. 22: 10, Isa. 1: 20; material, 1 Kin. 6: 7, Hab. 2: 19; product, Ex. 25: 31, *חֶמֶד* Lev. 10: 14, Isa. 24: 12, Mic. 3: 12; a predicate, *it shall be eaten* *בְּיָדָם* *unlearned* Lev. 6: 9. Sometimes the more remote object is made the subject of the passive verb which then governs the nearer object, *וְהָיָה וְהָיָה* *and it shall be shown the priest* Lev. 13: 49, but on the other hand *וְהָיָה וְהָיָה* *which thou wast shown* Ex. 26: 30.

b. The agent of a passive verb may be indicated by *לְ* as the one to whom the action belongs, *וְהָיָה וְהָיָה* *we are accounted by him strangers* Gen. 31: 15, 14: 19, Ex. 12: 16, 1 Sam. 2: 3 K'ri, 15: 13, 23: 21, Neh. 13: 26, *וְהָיָה* *probably shall be held under pledge by it* as its debtor Prov. 13: 13, 14: 20, *וְהָיָה* *kept by its owner*, Eccl. 5: 12 (but *וְהָיָה* *kept for thee* 1 Sam. 9: 24), Jer. 8: 3; or less frequently by *מִן* as the one from whom the action proceeds, *וְהָיָה* *not reserved by the Almighty?* Job 24: 1, 28: 4, Ps. 37: 23, Eccles. 12: 11, Dan. 8: 11 K'ri. It is only in the later books of the Bible that the passive construction is adopted to any extent as a substitute for the active, Neh. 6: 1, 7, Esth. 4: 3.

ADVERBIAL EXPRESSIONS.

§ 288. The predicate of a proposition may be further qualified

1. By adverbs, which commonly stand after the words to which they refer, *וְהָיָה וְהָיָה* *and behold* (it was) *very good* Gen. 1: 31; *וְהָיָה וְהָיָה* *and he was greatly provoked* Neh. 3: 33; *I am וְהָיָה וְהָיָה* *thy exceeding great reward* prop. *thy reward very much* Gen. 15: 1.

a. Adverbs may for emphasis precede the words, to which they belong, Ps. 47: 10. Adjectives belonging to the subject may of course be qualified in the same manner as though they were found in the predicate.

2. By nouns used absolutely to express the relations of time, place, measure, number, or manner.

a. Thus time when: *וְהָיָה וְהָיָה* *evening and morning and noon will I pray* Ps. 55: 18; *tarry here וְהָיָה* *to-night* Num. 22: 8; *Gideon came וְהָיָה* *at the beginning of the watch* Judg. 7: 19, Ex. 34: 22, Deut. 4: 10, 1 Kin. 19: 8, Ps. 74: 2, Jer. 18: 7, 9, 28: 16, Hos. 7: 5, Zech. 1: 8; once in the phrase *from generation וְהָיָה* *to generation* Ex. 17: 16. Time how long: *and he shall shut up the house וְהָיָה* *seven days* Lev. 14: 38: *the land rested וְהָיָה* *eighty years* Judg. 3: 30, Gen. 5: 3, 14: 4, Lev

26: 34, 35, Dent. 4: 9, 2 Sam. 20: 4, Ps. 45: 7, sometimes with ל when definite Ex. 13: 7 comp. ver. 6, Dent. 9: 25.

b. The place where: the absolute use of nouns in this sense is most frequent in the familiar words, לְדָלֶת *at the door of* Gen. 18: 1, Judg. 9: 35, בְּבֵית *at the house of* Gen. 38: 11, Num. 30: 11, 1 Kin. 16: 32, and a few proper names compounded with the latter, בְּבֵית־לֶחֶם *at Bethlehem* 2 Sam. 2: 32, בְּבֵית־עֵל *at Bethel* Hos. 12: 4; other examples are more sporadic Josh. 1: 4, 1 Sam. 2: 29, 1 Kin. 8: 43, Job 22: 12, בְּפָנֶיךָ Lam. 5: 6, *appear* בְּפָנֶיךָ *at the face of the Lord* Ex. 34: 23 (comp. 23: 17 בְּפָנֶיךָ). The place whither: Gen. 31: 21, mostly after verbs of motion, § 285. 2, Gen. 43: 18, 1 Sam. 5: 12, Ps. 139: 8.

c. Measures of space: שְׁלֹשָׁה אַמּוֹת *three cubits high* Ezek. 41: 22; אֵרְבַּע אַמּוֹת *fire cubits as to (in) length* Ex. 27: 1; *he went* יָצָא *a day's journey* 1 Kin. 19: 4. Weight: 2 Sam. 14: 26.

d. Number: שִׁבְעִים וְשֵׁשׁ *return seven times* 1 Kin. 18: 43; *he offered sacrifices* לְכָל־מִנְחָה *according to the number of them all* Job 1: 5.

e. Manner, answering to the Greek adverbial accusative: *ye shall dwell* בְּשָׁלוֹם *in security* Dent. 12: 10; *ye shall not go* בְּגִדֵי־כָבוֹד *loftily* Mic. 2: 3; *the tribes went up* $\text{לְפָנֶיךָ יְיָ אֱלֹהֵינוּ}$ *according to a law of Israel*, or this may be in apposition with what precedes, it is *a law of Israel* Ps. 122: 4; *thou shalt not go there* בְּיִרְאָה *for fear of brriers* Isa. 7: 25; *to serve him* בְּיָחָד *with one consent* prop. *shoulder* Zeph. 3: 9, 2 Sam. 23: 3, 2 Kin. 5: 2, Ps. 144: 12, Prov. 10: 4, Jer. 31: 7, 32: 11, Lam. 1: 9, Hos. 12: 15, 14: 5, Zech. 2: 8.

3. By nouns preceded by a preposition forming a qualifying phrase.

a. When successive nouns are governed by the same preposition, the preposition will be repeated before each, if the particulars are regarded separately. Ex. 7: 28, 29, 9: 3, 33: 1 (hence the sing. suff.), Num. 19: 16, 18, 19, 1 Sam. 14: 15, 2 Sam. 6: 5, 2 Kin. 23: 4, 5, 2 Chron. 8: 13, Jer. 9: 24, 25, 29: 18, but not if they are viewed together in the mass, 1 Sam. 27: 8, 2 Chron. 8: 7, Ezr. 3: 12, Job 19: 24, Dan. 9: 6. The preposition may be repeated before nouns in apposition $\text{בְּבֵית־לֶחֶם וְבְבֵית־עֵל}$ 2 Sam. 18: 5, or not $\text{בְּבֵית־לֶחֶם וְבְבֵית־עֵל}$ Hab. 3: 15; and in poetry is sometimes to be supplied from a parallel clause, Job 34: 10, Isa. 15: 8, 61: 7, Mic. 7: 12.

NEGLECT OF AGREEMENT.

§ 289. The general rule that verbs, adjectives, and pronouns agree in gender and number with the noun to which they respectively relate, is subject to some remarkable exceptions. These are for the most part due to two principal reasons. First, regard is had to the

sense rather than to the form. And secondly, when the predicate precedes its noun or is separated from it by intervening words, the accidents of gender and number in the subject may not have engaged the thoughts before it is uttered, or attention may have been diverted from them by words spoken since; in this case there is a natural tendency to adopt a primary in preference to a secondary form, that is to say, the singular may be used where strict conformity to the subject would require the plural, and the masculine may in like manner take the place of the feminine.

1. When a plural subject is viewed in its totality, rather than in its several parts, related words may be put in the singular.

a. Thus, *וָיָבֹא דְבָרָא לְפָסַח* *let thy words come to pass* Judg. 13: 12, *וְיָבֹא דְבָרָא לְפָסַח* *upright are thy judgments* Ps. 119: 137, *וְיָבֹא דְבָרָא לְפָסַח* *her wounds are incurable* Mic. 1: 9, 1 Kin. 10: 12, Isa. 32: 11, 59: 12, Jer. 4: 14, 12: 4, 51: 48, Zech. 6: 14. When a predicate consists of several verbs or adjectives, one of which precedes and the rest follow the noun, the latter commonly agree with it in number, while the first may be put in the singular, *וְיָבֹא דְבָרָא לְפָסַח* *and the porters called and told* 2 Kin. 7: 11, Esth. 9: 23, Ezek. 14: 1.

2. Or if a plural subject is viewed distributively and regard is had to each particular included in it, related words may be put in the singular.

a. Thus, *וְיָבֹא דְבָרָא לְפָסַח* *they that bless thee shall each be blessed* Num. 24: 9, *וְיָבֹא דְבָרָא לְפָסַח* *they who profane it shall every one be put to death* Ex. 31: 14, *וְיָבֹא דְבָרָא לְפָסַח* *they take away the righteousness of the righteous from each of them* Isa. 5: 23. Examples in verbs, *וְיָבֹא* Deut. 18: 3, Job 6: 20, Prov. 14: 1, Isa. 34: 13, Jer. 48: 41, Ezek. 39: 15, Nah. 3: 7, Hab. 2: 6, Zech. 11: 5. Pronouns, Josh. 2: 4, 1 Chron. 29: 8, Ps. 62: 5, Jer. 44: 9, Zech. 14: 12.

3. Nouns, which are plural in form but singular in signification, commonly have verbs, adjectives and pronouns agreeing with them in the singular.

a. Thus, *וְיָבֹא דְבָרָא לְפָסַח* *God created* Gen. 1: 1, *וְיָבֹא דְבָרָא לְפָסַח* *its owner shall be put to death* Ex. 21: 29, *וְיָבֹא דְבָרָא לְפָסַח* *a hard master* Isa. 19: 4, *וְיָבֹא דְבָרָא לְפָסַח* *thy youth is renewed* Ps. 103: 5. When the word *וְיָבֹא דְבָרָא לְפָסַח* refers to

false deities, the sense is plural and it is construed accordingly, *וְהַלְלוּ אֱלֹהִים* so may the gods do 1 Kin. 19: 2. This polytheistic plural is used even where a single idol is referred to Ex. 32: 4, 8; but see Neh. 9: 18. But where it refers to the true God, it is with few exceptions construed in the singular. Yet see Gen. 20: 13, 35: 7, Ex. 22: 8, Deut. 5: 23, Josh. 24: 19, 1 Sam. 17: 26, 36, 2 Sam. 7: 23, Jer. 10: 10, 23: 36; here and in some similar passages there is a formal agreement in the plural, perhaps because attention is directed to the supreme Being in general and to the fulness and variety of the divine perfections without specific reference to the divine unity. Comp. Gen. 1: 26, 11: 7, Ps. 11: 7, 58: 12, Isa. 6: 8.

4. Plural names of irrational objects of either gender may be joined with the feminine singular.

a. Thus, *וְהַחַיָּוִת שָׁחֲטוּ* the beasts of the field pant Joel 1: 20, *וְהַמַּיִם שָׁחֲטוּ* its floods wash away Job 14: 19, *וְהַפָּאִיִּם שָׁחֲטוּ* pangs have seized her Jer. 49: 24, *וְהַיָּאֵלִים שָׁחֲטוּ* jackals, their lair Isa. 35: 7, Gen. 49: 22, 1 Sam. 4: 15, Job 12: 7, 27: 20, Ps. 18: 35, 37: 31, 44: 19, 73: 2 K'thivh. In objects devoid of personality the individual is of small account and may be easily sunk in the mass. A *pluralis inhumanus* may consequently be regarded as equivalent to a collective and construed with the singular, the feminine being adopted as a substitute for the neuter, § 198. a. The same principle prevails in the construction of neuter plurals in Greek, *τὰ ζῷα τρέχει*.

5. Collective nouns may have verbs, adjectives and pronouns agreeing with them in the plural.

a. Thus, *וְהָעָם הָלָקוּ וְעָבְרוּ* and the people hastened and passed over Josh. 4: 10, *וְהָאֵלֶּיךָ שָׁחֲטוּ* lost sheep Jer. 50: 6, *וְהָעֵדוּת כֻּלָּהּ קְדוֹשָׁה* all the congregation, all of them are holy Num. 16: 3, 27: 3, 35: 25, 1 Sam. 17: 28, 2 Sam. 24: 17, Jer. 8: 3, 13: 10, 48: 36. Where a collective is regarded as one body, it is construed as a singular; when it is contemplated with reference to the individuals embraced within it, all related words are put in the plural, *וְהָעָם הָלָקוּ וְעָבְרוּ* the people was oppressed and the people hid themselves 1 Sam. 13: 6, Ezek. 14: 22. Nouns not properly collectives, used in a collective sense, are similarly construed, Ex. 1: 10, Judg. 7: 7, 1 Sam. 12: 21, 1 Kin. 5: 17, 2 Kin. 7: 10, Job 39: 19, 21, Ps. 119: 103, Prov. 28: 1, Isa. 14: 11, 28: 3, Ezek. 17: 23.

b. When a predicate consists of more than one verb or adjective, the first sometimes agrees with it formally in the singular and the rest logically in the plural, *וְהָעֵדוּת הָלָקוּ וְעָבְרוּ* and all the congregation lifted up and uttered their voice Num. 14: 1; *וְהָעָם הָלָקוּ וְעָבְרוּ* and the people believed and they heard Ex. 4: 31, Gen. 46: 26, Judg. 1: 4, 1 Kin. 16: 16.

c. The noun *אֶרֶץ* land, earth, which is properly a feminine singular, may, when it is put for its inhabitants, be construed with the masculine plural, Gen. 41: 57, 1 Sam. 14: 25, 2 Sam. 15: 23, Ps. 66: 4. Names of na-

tions borrowed from those of their progenitors, as Israel, Edom, Amalek, may be strictly construed in the masculine singular, Ex. 17: 11, Am. 1: 11, or as a collective in the masculine plural, Hos. 8: 2, Ob. ver. 6, 2 Sam. 10: 17, or again in the feminine singular, whether this arises from a prominent reference to the land or from the frequent personification of a people as a maiden, 2 Sam. 10: 11, Jer. 13: 19, 49: 17, Nah. 2: 1, comp. 1 Sam. 27: 8; so **עַמּוֹ** *thy people* in the following examples, **עָשָׂה עַמּוֹ** *thy people has done wrong* Ex. 5: 16, **יֹשְׁבֵי הָאָרֶץ** *the people dwelling* Judg. 18: 7, Jer. 8: 5. Different constructions may be united in the same passage, Jer. 48: 15, Hos. 14: 1. In 1 Sam. 17: 21 the verb agrees not with **רֶגְלָאֵל** but with **בְּעֶרְכָּהּ**, which is in apposition with it.

6. Masculine verbs, adjectives and pronouns are sometimes used when females are spoken of, or when the nouns to which they refer are feminine, from a neglect to note the gender where no stress is laid upon it.

a. Thus, **וַיִּתְּנָהּ** *and they* (queens and concubines) *praised her* Cant. 6: 9; **יְחֹוָה** *dealt kindly* **עִמָּךְ** *with you* (Ruth and Orpah) *as* **עָשָׂה** *ye have dealt* Ruth 1: 8; **מֵתִי** *my dead* (Sarah) Gen. 23: 4. This neglect of gender is most frequent in pronouns both as referring to females, Ex. 1: 21, 2: 17, Num. 36: 6, Judg. 11: 54, 19: 24, 21: 12, 22, 1 Sam. 6: 7, 2 Sam. 6: 22, and to feminine nouns, Ex. 11: 6, 22: 25, Lev. 6: 8, 27: 9, Num. 3: 27, 33, Dent. 27: 2, 5, 1 Sam. 10: 18, Isa. 34: 17. It is comparatively rare in verbs, (many apparent instances are impersonal constructions, § 284. c), **נָסַח** 1 Sam. 2: 20, 25: 27, 1 Chron. 2: 48, **וַיִּתְּנָהּ** Isa. 57: 8, **וַיִּתְּנָהּ** Jer. 3: 5, **וַיִּתְּנָהּ** Ezek. 22: 4, Job 3: 24, 16: 22, unless they precede the subject, **לֹא יָשָׁא אֶת־הָאָרֶץ** *the land could not bear them* Gen. 13: 6, **וַיִּתְּנָהּ** *tremble ye careless women* Isa. 32: 11, 1 Kin. 8: 31, 22: 36, 2 Kin. 3: 26, 13: 20, Eccl. 7: 7, Isa. 14: 11, 47: 11, Jer. 51: 46. In Isa. 14: 9, 33: 9 the nearer verb agrees with its noun, while the more remote does not; so in adjectives 1 Kin. 19: 11, but the reverse Dan. 1: 15. Both gender and number neglected, 2 Kin. 12: 14, Job 42: 15, Ps. 57: 2, Mic. 2: 6. Lack of agreement in adjectives and participles, 1 Kin. 22: 13, Ps. 119: 137, 2 Chron. 3: 11. A feminine predicate attached to a masculine noun Eccl. 8: 11, 10: 15 is anomalous.

§ 290. 1. When a compound subject, § 247. 1, is regarded as forming one whole the predicate is put in the singular; otherwise it may be put in the plural referring to them all, or it may agree with the nearest noun or with the principal word to which the rest are subordinate.

a. Singular predicate: **כֶּסֶף וְזָהָב מְרֻבָּה** *silver and gold is multiplied* Deut. 8: 13, Gen. 9: 2, 1 Sam. 20: 31, **וְהָיָה** 1 Kin. 5: 8, 6: 7, Neh. 6: 12, Esth. 4: 3, Jer. 14: 15, 49: 24, Hos. 4: 11, so attributive Josh. 11: 4 and

pronoun Gen. 10: 12. Plural predicate: Ex. 5: 1, 7: 20, 17: 10, Judg. 8: 12, *וְהָיָה* 1 Sam. 31: 7, even after nouns connected by *וְ* or Deut. 22: 1, 4, so pronouns Lev. 13: 38. Agreement with nearest noun: *ye and your wives* *וְהָיוּ נְשֵׁיכֶם* have spoken Jer. 44: 25, Num. 12: 1, Deut. 13: 7, Job 19: 15, 28: 18. With principal word: *אֲנִי וְנַעֲמָנִי וְנַעֲמָלִי* I and my maidens will fast Esth. 4: 16, *בָּא וְנֹאֲמָב דָּוִד וְיֹאבָב* the servants of David and Joab came 2 Sam. 3: 22, 16: 18, 20: 10, Gen. 3: 8, 7: 7, 14: 15, Ex. 1: 6, 21: 4, 1 Sam. 25: 42, 1 Kin. 1: 41, 2 Kin. 4: 7, 2 Chron. 11: 14, Jer. 41: 16. Singular predicate before a compound subject and plural after: Gen. 9: 23, 14: 8, 33: 7, Ex. 4: 29, 7: 10, 10: 3, 1 Sam. 27: 8, Jer. 39: 1, 4, 43: 2, comp. Gen. 11: 29, Num. 3: 4.

2. If a predicate refers equally to two words of different genders, it will be put in the masculine in preference to the feminine, *וְשָׂרָה וְאַבְרָהָם* Abraham and Sarah were old Gen. 18: 11, 24: 55, Ex. 9: 19, Lev. 3: 1, Esth. 4: 14, Ps. 55: 6, Prov. 27: 9, Jer. 22: 26, 30: 19, Joel 1: 9, 13; if they are of different persons, the predicate will be put in the second in preference to the third, and in the first in preference to either of the others, *אֲנִי וְיֹנָתָן בְּנֵי נְהִיָּה* I and Jonathan my son will be 1 Sam. 14: 40, 20: 23, *אַתָּה וְאַהֲרֹן אֲחִיךָ וְדָבָרְתֶּם* thou and Aaron thy brother and ye shall speak Num. 20: 8.

§ 291. The plural is sometimes used indefinitely, where only one is intended.

a. Thus, *they hated him for his dreams*, though he had told them but one Gen. 37: 8, *בְּמַטְּלֵיתָ* with staves, a staff 1 Sam. 17: 43, Gen. 8: 4, 13: 12, 19: 29, 21: 7, *בְּמַטְּלֵיתָ* 46: 15, *הַלְלִיתָ* Ex. 21: 22, Num. 26: 8, Judg. 12: 7, *אֲרָלִיתָ* 14: 5, 2 Chron. 16: 14, Job 19: 1, 21: 32, Zech. 9: 9. The singular may also be used distributively, where the plural is intended, *they two dreamed* *הָלִים* a dream, Gen. 40: 5.

§ 292. Nouns in the dual have verbs, adjectives, and pronouns, agreeing with them in the plural, *עֵינֶי לֵאָה רַחֲוִים* the eyes of Leah were tender Gen. 29: 17.

§ 293. If two or more nouns are united in the construct state the predicate ordinarily agrees with the first as the leading word in such combinations: it may, however, agree with the second, if that is the more important, or the predicate might with propriety be referred

directly to it, שְׂדֵהֵי הֶשְׁבֹּן אֲמָלָל *the fields of Heshbon languish* Isa. 16: 8, נִמְצָא לָם נֶפְשֵׁי אֲפֻרָּיִם *is found the blood of the souls of the poor* Jer. 2: 34, 1 Kin. 17: 16, Job 21: 21, 29: 10, 38: 21.

a. The predicate agrees generally though not invariably with the second noun when the first is כֹּל, or an abstract expressing a quality of that which follows, וַיְהִי כָל־יְמֵי־שֵׁט *and all the days of Seth were* Gen. 5: 8, וַתֵּצֵאנָה כָּל־הַנְּשִׂאִים *and all the women went out* Ex. 15: 20, בָּחַרָהּ מִן־בְּחֵרֵי צָמָחוֹ *the choice of his captains were drowned* ver. 4, Job 32: 7, 33: 21 K'thibh, Isa. 22: 7, Hab. 2: 8.

§ 294. The abrupt changes of the person from the third to the first or second, and *vice versâ*, which are especially frequent with the prophets and psalmists, Isa. 1: 29, Ps. 81: 15-17, are due to the boldness and vividness of their conceptions, in virtue of which they often pass in the course of the same sentence from speaking of God to speaking in his name, and from describing men to directly addressing them.

a. Examples of change of person referring to God, Ps. 18: 48, 49, Isa. 44: 24, 25; to men, Ruth 4: 4, 1 Sam. 6: 4, Ps. 49: 19, 20, 91: 13, 14, Isa. 5: 8, 31: 7, 33: 2, Jer. 12: 13, Ezek. 13: 4-7, Hab. 2: 15; the same person used successively of God and man, Ex. 7: 17, Zech. 2: 13-15. The language of address may be continued in the third person, when a noun or participle is introduced as a vocative, *take you censers*, קֹרַח וְכָל־עֲדָתוֹ *Korah and all his company* Num. 16: 6, 1 Kin. 22: 28, Job 17: 10, 18: 4, Ps. 18: 51, 65: 7, Isa. 10: 5, 22: 16, 48: 1, 54: 1, Dan. 9: 4, Obad. ver. 3, Mic. 1: 2; a superior may be respectfully addressed in the third person 2 Sam. 14: 17. So a person may speak of himself in the third person Job 12: 4, 13: 28, especially in polite phrase as 'thy servant', 'thy handmaid' 2 Sam. 17: 38, 1 Kin. 1: 17, 27. Change of person may also be occasioned by introducing the language of others with no formula of citation Job 21: 19, or by passing from direct to indirect quotation Job 19: 28, 22: 17, 35: 3. The occasional combination of the pronoun of the first person with a verb in the third is to be explained by an ellipsis, הִנֵּה־הֵנִי *behold I* (am he who) *has laid* Isa. 28: 16, הִנֵּה־הֵנִי *behold I* (am he who) *will add* 29: 14, 38: 5, Ps. 6: 3.

b. A different turn is sometimes given to a sentence from that which was apparently intended at first, so that there is a lack of formal correspondence between one part and another (anacoluthon), Gen. 3: 22, 23, 23: 13, Num. 15: 29, 35: 23, Job 11: 13.

§ 295. In Hebrew as in other languages there is the

occasional ellipsis of a word which can be readily supplied from the context, *לְמוֹתָהּ אֲשֶׁר שָׁמוּעַל* *for the appointed time which Samuel appointed* 1 Sam. 13: 8, Deut. 11: 2, 1 Kin. 11: 25, 2 Kin. 25: 10 comp. Jer. 52: 14, 2 Chron. 34: 22, Zech. 7: 7.

a. In poetry one parallel clause is frequently to be supplied from another, Job 20: 2, 22: 23, 27: 14, 39: 27, 42: 3, Ps. 18: 42, 20: 8, 113: 5, 6, 127: 3, Prov. 23: 17, Isa. 48: 11 (or supply *עָלֶיךָ* from ver. 9), 63: 18 (or *וְהָאֵלֹהִים*), Dan. 12: 3, Zech. 9: 17.

REPETITION OF WORDS.

§ 296. The repetition of nouns may denote

1. Distribution, *שָׁנָה שָׁנָה* *year by year* Deut. 14: 22, *בַּבֹּקֶר בַּבֹּקֶר* *in the morning, in the morning* i. e. *every morning* 2 Sam. 13: 4, 2 Chron. 13: 11, Isa. 28: 19, *אִישׁ-אֶחָד לְשִׁבְט* *one man for each tribe* Josh. 3: 12, 4: 2; so with numeral adjectives, § 255. 4, *שֶׁבַע שֶׁבַע* *by sevens* Gen. 7: 2, Num. 3: 47, Zech. 4: 2, and adverbs, *כֵּךְ כֵּךְ* *little by little* Ex. 23: 30.

a. So also *שָׁנָה שָׁנָה* *year by year* 1 Sam. 1: 7, *שָׁנָה אַחֲרֵי שָׁנָה* *year after year* 2 Sam. 21: 1; *יָמִים יָמִים* Gen. 39: 10, *יָמִים יָמִים* 1 Chron. 12: 22, *יָמִים יָמִים* Esth. 2: 11, and once without repetition *יָמִים* Jer. 7: 25 *daily, day by day*; *הַרְחֵבֵת הַחֲצֵצִיתִים* *fifty (cubits) at each end* and so on throughout Ex. 27: 18; *אִישׁ אִישׁ* *any one or every one* Ex. 36: 4, Lev. 18: 6, 20: 2, 22: 4, 18, 24: 15, Num. 1: 4, 4: 19, 49, Ezek. 14: 4. Additional examples, Num. 13: 2, 17: 17, Josh. 21: 40, 22: 14, 1 Chron. 9: 27.

2. Plurality, *דֹּר-דֹּר* *generation and generation* i. e. *many generations* Deut. 32: 7, *קוֹל קוֹל קוֹל קוֹל* *precept upon precept, precept upon precept, line upon line, line upon line* Isa. 28: 10, 13, *בְּצִלְתִּים בְּצִלְתִּים* *pits on pits* Gen. 14: 10; or with the implication of diversity, *אָזְנִין אָזְנִין* *a weight and a weight* i. e. *weights of two sorts* Deut. 25: 13, *לֵב לֵב* *a double heart* Ps. 12: 3.

a. So also *דֹּר דֹּר* *generation, generation* Ex. 3: 15, Prov. 27: 24 K'thibh, *דֹּרֵי-דֹרֵי* *generation, generations* i. e. *many generations* Ps. 72: 5, 102: 25, Isa. 51: 8. Additional examples, Gen. 25: 23, Judg. 5: 22, 1 Kin. 6: 27, 2 Kin. 3: 16, 21: 16, 1 Chron. 28: 14-17, 2 Chron. 11: 12, Ezr. 10: 14, Esth.

1: 7, 3: 12, 4: 13, 8: 17, Eccl. 1: 4, Ezek. 40: 41, Joel 4: 14; *וְיֵי* *who and who* i. e. what different persons Ex. 10: 8. Phrase repeated to indicate repetition, Ex. 26: 21, 25, 28: 34, Num. 7: 11, 17: 21, Jer. 51: 46.

3. Emphasis or intensity, *צֶדֶק צֶדֶק* *justice, justice* i. e. *nothing but justice* Deut. 16: 20, *עֲמֹק עֲמֹק* *excavating deep* Eccl. 7: 24; so with adverbs, *בְּאֵזֶר בְּאֵזֶר* *mightily, mightily* Gen. 7: 19, and even a conjunction, *וְגַם* *because even* Lev. 26: 43.

a. The name repeated in urgent calling, Gen. 22: 11, 46: 2, Ex. 3: 4. Emphatic repetitions, Deut. 2: 27, 28: 43, Judg. 11: 25, 2 Sam. 13: 25 (*לֵא*), 20: 20, 2 Chron. 4: 3, Jer. 44: 9, Lam. 1: 16, Ezek. 40: 5, with the suggestion of inevitable certainty, Gen. 43: 14, Esth. 4: 16, Isa. 8: 9. Phrase repeated, 2 Sam. 16: 16, 1 Kin. 18: 39, Ps. 92: 10, 93: 3, 130: 6, Eccl. 4: 1, Isa. 27: 1, 5, 28: 1, 3, 4, 53: 7, Ezek. 14: 22, 16: 6, Zech. 12: 12-14, by way of resumption after a parenthesis or interruption, Judg. 9: 16, 19, Ps. 56: 5, 11, 12. Refrain in poetry, Ps. 42: 6, 12, 43: 5; Cant. 2: 7, 3: 5 etc.; Isa. 2: 11, 17; 9: 11, 16, 20, 10: 4; 43: 22, 57: 21. Sometimes a word is repeated without special emphasis for the sake of adding a further description *בֵּית יְהוָה* *the house* viz. *the house of Jehovah* 2 Chron. 5: 13, Gen. 35: 14, 2 Sam. 6: 2, Ezek. 44: 19.

b. Sometimes the second word is put in a different gender from the first, *כָּל־סָמְכִים וְכָל־סָמְכִים* *all kinds of support* Isa. 3: 1, comp. Jer. 48: 19, or a different number, *הַקְּהָלִים הַקְּהָלִים* *a heap, two heaps* Judg. 15: 16, *הַשָּׂדֵה הַשָּׂדֵה* Eccl. 2: 8, Judg. 5: 30, Ps. 19: 7. Or a cognate word may be employed, *הַשָּׂדֵה הַשָּׂדֵה* *waste and desolate* Ezek. 6: 14, 33: 29, *שָׁמַיִם שָׁמַיִם* Lev. 23: 3, Job 30: 3, Nah. 3: 17. Words of like sound may be thus emphatically joined together (paronomasia) *יְהוָה יְהוָה* Gen. 1: 2, 18: 27, Isa. 24: 1, 3, 4, 29: 2, 6, Zeph. 1: 15; three words Nah. 2: 11; in successive clauses and opposed in sense Isa. 5: 7.

c. Instances occur of triple repetition, *קֹדֶשׁ קֹדֶשׁ קֹדֶשׁ* *holy, holy, holy*, Isa. 6: 3, *אֶרֶץ אֶרֶץ אֶרֶץ* *O earth, earth, earth*, Jer. 22: 29, Jer. 7: 4, Ezek. 21: 32, Ex. 25: 35.

§ 297. A separate pronoun may be added to a nominal suffix for the sake of emphasis, *בְּתוֹלַי* *my dying, mine* 2 Sam. 19: 1, *וְהֵם יִשְׁבְּחוּ* *thee, thee shall they praise* Gen. 49: 8, or to a noun to which it refers, *לְשֵׁת* *to Seth, to him also* Gen. 4: 26, 10: 21; and in various other ways beside, which are more or less significant, pronouns may be repeated, or may stand in the same clause with the nouns which they represent.

a. Pronoun added to a suffix, Num. 14: 32, Deut. 5: 3, 1 Sam. 25: 24,

1 Kin. 1: 26, 2 Chron. 35: 21, Ps. 9: 7, Dan. 8: 1, Hag. 1: 4, Zech. 7: 5; with אֲנִי before the pronoun, Gen. 27: 34, 1 Sam. 19: 23, 2 Sam. 17: 5, 1 Kin. 21: 19, Prov. 23: 15, Eccl. 2: 15, Jer. 25: 14, 27: 7, with אֲנִי Prov. 22: 19. Separate pronoun as a subject repeated, Gen. 20: 5, Ps. 76: 8, Isa. 43: 11, or followed by אֲנִי with a suffix, Gen. 9: 9, Ex. 14: 17. Pronoun emphatically prefixed and resumed by a suffix, Gen. 17: 4, Deut. 4: 4, 1 Chron. 9: 22, 22: 7, 28: 2, 2 Chron. 28: 10, Ps. 35: 13, 41: 13, 69: 14, Zech. 9: 11. Pronoun as an object emphatically prefixed to the verb and repeated after it, 1 Sam. 9: 13, 2 Kin. 9: 27.

b. Noun as a subject emphatically prefixed resumed by a pronoun, Gen. 3: 12, 42: 11, Num. 15: 30, Prov. 10: 22, 24, 28: 10, Jer. 12: 6, Mic. 7: 3. Noun as an object emphatically prefixed resumed by a suffix, 1 Sam. 25: 29, Isa. 8: 13, or by the noun repeated, Lev. 7: 8, 19, 27, or by a noun in apposition Lev. 7: 25, Num. 35: 30. Noun governed by a preposition resumed by a suffix, Gen. 2: 17, 2 Sam. 6: 22, Neh. 9: 29, Eccl. 1: 11. Noun emphatically prefixed standing absolutely and resumed by a suffix, Num. 14: 24, Deut. 4: 3, 28: 54, 1 Sam. 2: 10, 2 Sam. 4: 10, 2 Kin. 10: 24, 29, 2 Chron. 16: 9, Ps. 11: 4, 46: 5, Eccl. 2: 14, Jer. 10: 3, Nah. 1: 3. Or a pronoun may be followed by a noun in apposition with it by way of explanation, Ex. 7: 11, 1 Sam. 20: 29, 2 Sam. 17: 10, 2 Chron. 32, 30, § 256. 1. a.

c. The pleonastic use of the suffix followed by the noun to which it refers is very common in Syriac and in Palestinian Aramaic, but occurs with less frequency in Hebrew, $\text{וַיַּרְא אֱלֹהִים אֶת־רָחֵל וַיֹּאמֶר אֵלֶיהָ וְעַתָּה יִשְׂרָאֵל וְרָחֵל וְעַתָּה יִשְׂרָאֵל}$ and she saw it, the child Ex. 2: 6, 35: 5, Lev. 13: 57, Josh. 1: 2, 18: 19 K'thibh, 1 Sam. 21: 14, 2 Sam. 14: 6, 1 Chron. 16: 42 (?), 2 Chron. 26: 14, Ezr. 3: 12 (?), 9: 1, Esth. 3: 8, Job 29: 3, Ps. 83: 12, Prov. 5: 22, 13: 4, 14: 13, Cant. 1: 6, 3: 7, Isa. 17: 6, Jer. 9: 14, 31: 2, 41: 3, 48: 44, 52: 20, Ezek. 3: 21.

d. A pronoun may be added in apposition to a personal subject or object in order to attach other associated persons; thus to a subject, *the handmaids came near* $\text{וַיָּבֹאוּ אֵלֶיהָ וְאֵלֶיהֶן בָּנֶיהָ וְאֵלֶיהֶן בָּנֵיהֶן}$ *they and their children*, Gen. 33: 6, 43: 8, 50: 14, Ex. 12: 4, 24: 1, Deut. 2: 32, 3: 1, 5: 14, 6: 2, 12: 7, 12, 18, Judg. 19: 9, Jer. 19: 4, 35: 8; to a direct object, Gen. 41: 10; to an indirect object, 1 Kin. 2: 22, Ps. 115: 14; though the addition of a pronoun is not necessary in such cases Ex. 18: 5, 6, Num. 16: 18, 27, Judg. 7: 19, Jer. 19: 1.

INTERROGATIVE AND NEGATIVE SENTENCES.

§ 298. 1. A direct question is indicated by the interrogative particle הֲ , הֲתֵלֵךְ *wilt thou go?* Gen. 24: 58, $\text{הֲאִנִּי בְּמָקוֹם אֱלֹהִים}$ *am I in the place of God?* Gen. 50: 19; an indirect question by הֲ or אִם *if*, *to know* $\text{הֲיִשָּׁאֵב אֶת־לִבְךָ אֵלַי וְיִשָּׂאֵב אֶת־לִבְךָ אֵלַי}$ *whether you love* Deut. 13: 4, *inquire* $\text{וְשָׁאַלְתָּ אֶת־יְהוָה אֵלֶיךָ וְיִשָּׂאֵב אֶת־לִבְךָ אֵלַי}$ *whether I shall recover* prop. *if I shall* 2 Kin. 1: 2.

a. The interrogative particle properly stands at the beginning of its clause, and may precede a hypothetical clause on which the question de-

pende Gen. 4: 7, Job 4: 2; in Ps. 94: 9, 10 it is for greater effect repeated before the principal word. It is added to strengthen another interrogative Jer. 23: 26. It is disputed, whether **וְאִם** in Num. 17: 28, Job 6: 13 is equivalent to an emphatic **וְ** or to **אִם** (as in oaths § 305. a). The force of the particle **וְ** may extend to subsequent clauses Ezek. 17: 15; so other words of interrogation 1 Sam. 15: 19, Ps. 73: 11, 74: 1, Hos. 11: 8. **וְ** asks a question, whose answer is uncertain, **וְהָיָה לְךָ כְּבִרְיָה** *is your father well?* Gen. 43: 27; also when a negative answer is obviously expected: **וְהָיָה לְךָ כְּבִרְיָה** *am I my brother's keeper?* Gen. 4: 9, 2 Sam. 7: 5, as on the other hand **וְהָיָה לְךָ כְּבִרְיָה** expects an affirmative answer, **וְהָיָה לְךָ כְּבִרְיָה** *did he not himself say to me* Gen. 20: 5, 2 Kin. 20: 19; sometimes **וְ** demands an affirmative answer, where any other is obviously inadmissible **וְהָיָה לְךָ כְּבִרְיָה** *hast thou murdered?* as thou certainly hast 1 Kin. 21: 19, **וְהָיָה לְךָ כְּבִרְיָה** *was it a light thing* i. e. since it was in his estimation a light thing 1 Kin. 16: 31, 1 Sam. 2: 27, Job 20: 4. In a few instances **וְ** introduces an indirect question, Gen. 8: 8, Ex. 4: 18, Esth. 3: 4.

2. In a disjunctive question whether direct or indirect the first member is commonly introduced by **וְ** and the second by **אִם** or **וְאִם**; thus direct **וְהָיָה לְךָ כְּבִרְיָה** *shall I go* **וְהָיָה לְךָ כְּבִרְיָה** *or shall I forbear?* 1 Kin. 22: 6, **וְהָיָה לְךָ כְּבִרְיָה** *is it any pleasure* **וְהָיָה לְךָ כְּבִרְיָה** *or is it gain?* Job 22: 3, Num. 11: 12, Judg. 20: 28, Job 7: 12, 40: 8, 9, Isa. 10: 9, Jer. 18: 14, Am. 3: 5, 6, 6: 2, Hab. 3: 8; indirect, *to know* **וְהָיָה לְךָ כְּבִרְיָה** *whether Jehovah had prospered his way* **אִם** *or not* Gen. 24: 21, 27: 21, 37: 32, Num. 11: 23, Judg. 2: 22.

a. The second member is more rarely introduced by **אִם** *or, who knoweth* **וְהָיָה לְךָ כְּבִרְיָה** *whether he shall be a wise man or a fool* Eccl. 2: 19, or by **וְ** repeated **וְהָיָה לְךָ כְּבִרְיָה** *whether they be strong or weak* Num. 13: 18, **וְהָיָה לְךָ כְּבִרְיָה** *have ye called us to impoverish us or not?* Judg. 14: 15 or by **וְ** *אִם* **וְהָיָה לְךָ כְּבִרְיָה** *hath there been the like* **וְהָיָה לְךָ כְּבִרְיָה** *or hath the like been heard?* Deut. 4: 32. The construction of the second clause is interrupted and resumed again in Gen. 17: 17.

b. If a question stand in a disjunctive relation to something previously expressed or implied, it may begin with **אִם**, **וְהָיָה לְךָ כְּבִרְיָה** *your perversity! or is the potter to be reckoned as the clay?* Isa. 29: 16, **וְהָיָה לְךָ כְּבִרְיָה** *or is this thing from my lord?* 1 Kin. 1: 27, 2 Kin. 20: 9, Prov. 27: 24, Jer. 48: 27. Occasionally in poetry **אִם** is used in questions which are neither disjunctive nor indirect Hos. 12: 12.

3. A question may also be asked by means of the interrogative pronouns or interrogative adverbs. Or it may, without any particle of interrogation, be indicated

simply by the tone of voice in which it is uttered, שָׁלֹם *thy coming is peaceful?* 1 Sam. 16: 4, הֲלֹם לְכָל הָאִישׁ *the young man is safe?* 2 Sam. 18: 29, comp. ver. 32.

a. *who* is sometimes strengthened by the addition of a demonstrative, thus הֵנּוּ הִוא *who then?* Job 38: 2, Ps. 24: 8, 25: 12, Jer. 46: 7; הֵנּוּ הִוא *who is a man that shall live* Ps. 89: 49, so Job 13: 19; הֵנּוּ הִוא *what?* Esth. 7: 5, Ps. 24: 10, Jer. 30: 21. *who* is so invariably used substantively that it is probably to be so construed even in such combinations as הֵנּוּ הִוא *what gain?* Gen. 37: 26, Job 26: 14, Ps. 89: 48, Prov. 16: 16, Mal. 1: 13. *who* always stands at the beginning of its clause unless preceded by a noun in the construct state, הֵנּוּ הִוא *whose son?* 1 Sam. 17: 56, 58 or by a preposition הֵנּוּ הִוא *after whom?* 1 Sam. 24: 15; the subject may emphatically precede הֵנּוּ הִוא *for what? why?* 2 Sam. 24: 3. הֵנּוּ is in a few instances dropped before a guttural letter, 1 Sam. 22: 15, 2 Sam. 15: 20, 19: 23, 1 Kin. 1: 24; or omitted from a question when another precedes introduced by הֵנּוּ Job 37: 18, 38: 18, 39: 2, 40: 30. Question with no sign of interrogation. Ex. 8: 22, Judg. 14: 16, 1 Sam. 22: 7, 27: 10, Job 40: 25, Jer. 25: 29, Zech. 8: 6, Mal. 2: 15.

§ 299. A negative prefixed to a clause negatives likewise those that follow, if they are regarded as continuous *לֹא הֵבִיאָנוּ לָּךְ* *thou hast not brought us* *וְלֹא נָתַתָּ לָּנוּ* *nor given us* Num. 16: 14, *לֹא תִּבְרַחַנִּי* *rebuke me not* *וְלֹא תִּבְרַחַנִּי* *nor* *וּבְהַמְתָּךְ תִּסְבֶּה לִּי* *nor in thy wrath chastise me* Ps. 38: 2, 1 Sam. 2: 3, Job 4: 6, 23: 17, 30: 25, 32: 9, Ps. 44: 19, 75: 6, Prov. 30: 3, Isa. 14: 21; but if the latter are considered as separate and distinct, they are unaffected by an antecedent negative, *לֹא תִשְׁמָעוּ* *ye will not hearken* *וְכִי תִּבְרַחַנִּי* *but rebel* 1 Sam. 12: 15, *לֹא תִּפְסְחוּ* *turn not aside* *וְכִי תִּפְסְחוּ* *but serve Jehovah* ver. 20, 15: 9, 18: 17, 2 Sam. 14: 14, which must be repeated, if its force is to be extended, *לֹא תִּפְסְחוּ* *he hath not despised* *וְלֹא תִּפְסְחוּ* *and hath not abhorred* *וְלֹא תִּפְסְחוּ* *and hath not hidden* *וְכִי תִּפְסְחוּ* *and hath heard him when he cried* Ps. 22: 25, Josh. 1: 5, 9, 1 Sam. 12: 21, Isa. 23: 4, 38: 18, 40: 24.

a. When a condition is negated, whatever was suspended upon it is negated as to actual performance, though its conditional relation remains, *לֹא תִּפְסְחוּ* *thou desirest not sacrifice, but if thou didst desire it, I would give it* Ps. 51: 18, 55: 13, 140: 9, Jer. 5: 28, Ezek. 11: 11, § 275. 2. b.

In a few instances interpreters are not agreed whether the force of the negative extends to the second clause or not, e. g. Deut. 33: 6, Job 32: 3.

b. Negative adverbs precede the verbs and adjectives which they qualify Gen. 2: 5, 18 and commonly stand at the beginning of their clause. לֹא is in poetry sometimes prefixed to nouns forming a sort of negative compound, לֹא־אֱלֹהִים *a not-God*, incapable of being regarded as God, of a nature opposite to his, לֹא־עָמָל *a not-people* Deut. 32: 21, Job 10: 22, 26: 2, Isa. 10: 15, 31: 8, 55: 2, Jer. 5: 7; לֹא and לֹא־ are exceptionally used as nouns in Job 6: 21, 24: 25.

c. There is an ambiguity in certain cases in the use of negatives, according as they qualify the verb or some other word in the sentence. Thus $\text{לֹא־אָכַל מִן־עֵץ הַגָּדֵן}$ Gen. 3: 1 may negative the act of eating with respect to all the trees of the garden, as though they were to eat of none, comp. Gen. 11: 6, 1 Sam. 14: 24, Isa. 54: 17, Ezek. 18: 22, § 248. 6. *e*; or the negative may terminate upon "all" and indicate that the eating may be of some but not of all the trees, comp. Lev. 16: 2, Num. 23: 13, Josh. 7: 3, 1 Kin. 11: 13. So in $\text{לֹא־יִנָּחַץ לְעוֹלָם}$ Ps. 15: 5 the verb is negated, *he shall not be moved for ever*, he shall never be moved, comp. Ps. 10: 11, 30: 7, 49: 20, 55: 23, Jer. 50: 39, Joel 2: 26; but in $\text{לֹא־יִנָּחַץ לְעוֹלָם לְעוֹלָם}$ Jer. 3: 12 the negative qualifies לְעוֹלָם it is not for ever but only for a season that God retains his anger. Comp. Job 7: 16, Ps. 9: 19, 44: 24, 103: 9, Prov. 27: 24, Isa. 28: 28, Lam. 3: 31. For the use of לֹא and לֹא־ with the different forms of the future, see §§ 271. *b*, 272. *c*, 273. *d*, 275. 2. *c*, for לֹא־ with the participle see § 278. 4. *b*, for לֹא־ with the infinitive see § 279. *e*, for לֹא־ with the emphatic infinitive absolute, see § 281. 1. *b*.

RELATIVE CLAUSES.

§ 300. From simple sentences, or those which contain a single proposition, we now pass to compound sentences in which two or more propositions are linked together. These several propositions constitute as many distinct clauses, which are for the most part united by the relative pronoun or by conjunctions. As the relative regularly occupies the first place in its own clause, and as the Hebrew admits of no inflections to represent case, some special device was necessary to indicate its relation to the following words. Accordingly, when the relative אֲשֶׁר is governed by a verb, noun, or preposition, this is shown by appending an appropriate pronominal suffix to the governing word, § 74; *houses of clay* בֵּתֵי עֹפֶרֶת

וְיָסָדָם *whose foundation is in the du.t* Job 4: 19; *the place* וְעָלָיו ... וְעָלָיו *upon which* Ex. 3: 5; *thou* וְעָלָיו *whom* *I have chosen* Isa. 41: 8; *thou* וְעָלָיו *whose king* Eccl. 10: 17. The personal pronoun is also sometimes added, when the relative is the subject of its clause, § 246. 2, וְעָלָיו *who is saving you* 1 Sam. 10: 19, וְעָלָיו *who is not of thy seed* Gen. 17: 12, 7: 2, 9: 3, Num. 17: 5, 35: 31, Dent. 20: 15, 2 Chron. 8: 7, Ps. 16: 3, but never if the clause contain a verb, since its inflections sufficiently indicate the antecedent.

a. The relative naturally refers to the nearest noun, whose sense will admit of such a reference, or to one in the nearest group of nouns. In Isa. 29: 22 the remoter noun is manifestly the antecedent, but such instances are rare. In a few cases the antecedent is a pronominal suffix וְעָלָיו *by it* (the altar) *which was* 1 Kin. 9: 25; Ps. 31: 8 (where some regard וְעָלָיו as a conjunction), Eccles. 10: 15, Zech. 12: 10. The antecedent is transferred to the relative clause in Jer. 14: 1 וְעָלָיו *lit. that which was the word etc. for the word of Jehovah which was etc.*; so 46: 1, 47: 1, 49: 34, Ezek. 12: 25; but not Lev. 4: 22, Num. 5: 29 where וְעָלָיו is a conjunction, comp. 1 Kin. 8: 31. In Ps. 69: 27 the relative yields the first place in its clause to a word emphatically prefixed; so in all probability 2 Chron. 8: 9, where וְעָלָיו *must mean those who were of the children of Israel* (in the parallel passage 1 Kin. 9: 22 וְעָלָיו does not occur). In Eccles. 7: 24 וְעָלָיו does not belong to the relative but to the principal clause.

b. The suffix employed to indicate the government of the relative may be in the first or second person corresponding with the subject of the principal clause, even though the relative refers more directly to an antecedent in the third person, *I am Joseph* וְעָלָיו ... וְעָלָיו *whom ye sold* Gen. 45: 4, Num. 22: 30, Isa. 49: 3, 23, Jer. 32: 19, Ezek. 11: 12. The verb attached to the relative follows the person of its antecedent 2 Sam. 3: 8, or it may in like manner be attracted to the first or second person occurring in the principal clause *I am Jehovah who* וְעָלָיו *have brought thee out* Ex. 20: 2, 1 Chron. 21: 17. In Dent. 30: 16 וְעָלָיו is not the relative with the first person pronoun added after the analogy of וְעָלָיו in other places, § 300, *I who*, but is a conjunctive *for, inasmuch as*, but not Ex. 3: 14. The article, when used for the relative § 248. 6. c is in like manner followed by a suffix to represent the oblique cases 1 Chron. 29: 8. Occasionally for greater perspicuity or emphasis the noun itself may be repeated after the relative instead of a suffix Gen. 13: 16 (or וְעָלָיו a conjunction *so that*) 49: 30, 50: 13, Jer. 31: 32. In Ps. 8: 2 a noun explanatory of the antecedent is in apposition with the relative, if וְעָלָיו is imper. *which put viz. thy glory*, but not if it is infin. *thou, the putting of whose glory* i. e. *who hast put thy glory*, § 132. 1. וְעָלָיו when used as an indefinite pronoun, § 246. 2. b, and

standing in a possessive relation to nouns often follows the analogy of the relative, in being prefixed absolutely and then represented in the course of the sentence by a pronominal suffix, comp. § 297. *b*, אִישׁ בְּחֻלֹּמוֹ, *according to the dream of each*, Gen. 41: 12, אִישׁ אָחִיו מִיָּד אֶחָד מֵאֲחֵיהֶם, *from the hand of each one's brother* Gen. 9: 5, 15: 10, 42: 25, 35, Ex. 12: 4, 28: 21, Num. 5: 10, 12, 17: 17, 26: 54, Judg. 21: 22, 2 Chron. 23: 10, Cant. 3: 8; though it may also follow the usual construction of nouns, *the silver of each* may be כֶּסֶף אִישׁ Gen. 43: 21, 44: 1 as well as אִישׁ כֶּסֶף 42: 35, Prov. 12: 14, 13: 2, comp. Zech. 7: 10 with 8: 17.

c. The suffix is never omitted when the relative is governed by a preposition, and only once when governed by a noun Nah. 3: 8; but though often added after transitive verbs Isa. 29: 11, Jer. 19: 4, it is quite as frequently omitted when not required by perspicuity or emphasis Gen. 6: 7; so also when it is a secondary object § 287. 3 *ashes* אֲשֶׁר לֵאמֹר *to which the fire shall consume the burnt-offering* Lev. 6: 3; and sometimes after verbs which usually take an indirect object, thus after בָּנוּר, § 286. 1. *a*, Num. 16: 7 (but see ver. 5), Gen. 6: 2, Deut. 12: 5, after קָבַר Deut. 29: 15. It may also stand absolutely § 288. 2 to denote general relation, where precision would have required a preposition Gen. 22: 14 (*in respect to which it is said*, or וְאֵלֶּיךָ may be a conjunction *so that*), Ex. 4: 28, 2 Sam. 11: 22, Isa. 8: 12, 31: 6, Jer. 42: 5; or the relations of time (*in which, when*) Gen. 6: 4, Lev. 4: 22, 2 Sam. 19: 25, 1 Kin. 8: 9, Ps. 139: 15; place (*where* which might be more fully expressed by הַיָּמִים . . . אֲשֶׁר, § 74) Gen. 35: 13, 14, 39: 20, Deut. 1: 31, or (*to which, whither* after verbs of motion, equivalent to הַיָּמִים . . . אֲשֶׁר) Gen. 28: 15, Num. 13: 27, Josh. 1: 7, 1 Kin. 12: 2, Jer. 22: 12; manner (*in which, according to which, as, how*) Gen. 30: 29, Ex. 14: 13, 1 Kin. 14: 19, 1 Chron. 13: 6 *as he is called by name*; or cause (*for which, why*) 1 Kin. 11: 27 or means (*by which, with which*) Deut. 7: 19, 2 Kin. 19: 6.

§ 301. When the antecedent is expressed, the relative clause has the force of an attributive, *the man whom the Lord loveth* being equivalent to *the man beloved of the Lord*. When the antecedent is not expressed, it is included in אֲשֶׁר, which then resembles the English compound relative *what*, and must be rendered *he who* or *that which* הַיָּמִים אֲשֶׁר עָלָיו וְאֵת אֲשֶׁר עָלָיו *and he commanded him who was over his house* Gen. 44: 1, Jer. 15: 2, *to make thee understand* אֵת אֲשֶׁר *that which shall befall thy people* Dan. 10: 14, לְאֵלֶּיךָ *to those who* Gen. 47: 24, Ruth 2: 2, בְּיָד אֲשֶׁר שָׂנֵאתָ *into the hand of them whom thou hatest* Ezek. 23: 28.

a. Relative clauses may accordingly interchange with attributive parti-

ciples, Isa. 48: 1, or with participles used substantively Ps. 15: 3-5. So the indefinite pronoun **כִּי** Eccles. 5: 9.

b. For the compound relative as a subject, the personal pronoun may be expressed, and the relative omitted, (instead of the reverse) **וְהָיָא נִזְהָר** Ezek. 33: 5 (better explained § 309. 2. a), or both may be expressed **וְהָיָא אֵלֶיךָ** 1 Chron. 21: 17. The personal pronoun may be introduced before the verb to give emphasis to a relative clause, which is its subject **וְהָיָא הוּא** *he that shall come forth* etc. **וְהָיָא הוּא** *he shall be thine heir* Gen. 15: 4, Dent. 18: 22, Eccl. 3: 14, Job 6: 7 where **וְהָיָא** is understood in the first clause. The sign of the definite object **אֶת** or a preposition preceding a relative clause, belongs not to the relative but to the antecedent understood or to the entire clause **וְהָיָא לְ** not *unto whom*, but *unto him who* etc. Isa. 29: 12, *I make thee to know* **וְהָיָא אֶת** *that which shall be* Dan. 8: 19, *we have heard* **וְהָיָא אֵלֶיךָ** *how* etc. Josh. 2: 10. Exceptions are extremely rare **וְהָיָא עִמָּךְ** *with whom* Gen. 31: 32, **וְהָיָא אֶת** *whom* Jer. 38: 9, Zech. 12: 10; Gesenius finds **אֲנִי** *another* in **וְהָיָא אֲנִי** Isa. 47: 12, but this can be otherwise explained.

§ 302. The relative is frequently omitted, not only as in English, when it is the object of an attributive clause, **וּבְשֵׁהָתָה קָבְעָהּ** *into the pit (which) they have made* Ps. 9: 16; but also when it is the subject, **וְהָיָא אֵלֶיךָ** *God (who) made him* Deut. 32: 15; and even where it would stand for the compound relative and include its antecedent **וּבְיַד-הַשֵּׁלֶחָה** *by the hand of (him whom) thou wilt send* Ex. 4: 13; (so doth) **וְשָׂאוֹל הַשֵּׁהָה** *Sheol (those who) have sinned* Job 24: 19.

a. Additional examples of the ellipsis of the relative in an attributive clause, when it is the direct object Ex. 13: 8, 1 Chron. 29: 3, Ps. 7: 16, 25: 12, 51: 10, 80: 18, Isa. 10: 1, 42: 16, rarely when the antecedent has the article Job 28: 1; occasionally the pronominal suffix is added to the governing word Dent. 32: 17, Job 4: 19, 13: 28, 28: 7, Ps. 109: 19. When the relative is an indirect object Ex. 18: 20, Dent. 32: 37, Isa. 48: 21. When it is the subject, with no verb expressed Gen. 15: 13, Dent. 7: 25, Prov. 26: 17, Hab. 1: 6, with **וְהָיָא** Gen. 39: 4 (but see ver. 5); with a verb Job 13: 19, 20: 26, Ps. 17: 12, 78: 6, 91: 5, 6, Isa. 30: 6, in a very few instances when the antecedent is definite Ps. 49: 13, 21. When the relative is governed by a noun Ezr. 1: 5, Isa. 43: 14. When the relative would stand absolutely, as expressing the manner or means Job 21: 27, place Job 38: 19, 24, or time Ps. 49: 6. In designations of time the antecedent is usually in the construct, § 258. 2, 1 Sam. 25: 15, 2 Chron. 24: 11, Job 6: 17, 29: 2, Ps. 4: 8, 56: 4, 88: 2, 90: 15, Lam. 3: 57, less frequently when it denotes place Isa. 29: 1. Still more rarely other antecedents may by poetic license be put in the construct before an attributive clause with the relative omitted, Ps. 16: 3, 58: 5, 81: 6, Jer. 48: 36 **וְהָיָה עִמָּךְ** (but in the

parallel Isa. 15: 7 (יְהוָה שָׁמָּה), Hos. 1: 2 תְּחִלָּתָא דְּהוֹרָא *at first when Jehovah spake*; a like construction has been needlessly assumed Gen. 1: 1, § 250. *b.* Some have fancied an anomalous ellipsis of the relative before the infinitive Jer. 10: 13 לְקוֹל הָהוּא *at the voice of his uttering* i. e. which he utters; it may, however, be read *at the sound of his giving abundance of water*. The nouns בֵּיתֵם *place* and יוֹם *day* are in ordinary prose repeatedly put in the construct before the relative clause even when אֲשֶׁר is expressed Gen. 39: 20, 40: 3, Num. 9: 17, 1 Kin. 21: 19, Eccles. 1: 7, Ps. 104: 8 (where הַיָּם is used as a relative); Deut. 4: 10, Jer. 20: 14, 38: 28; so in the phrase אֲשֶׁר אֲחַלְּלֶהָ *for the reason that, because* Deut. 22: 24, 23: 5, 2 Sam. 13: 22. There are occasional examples of the ellipsis of the relative after the adverbs of place and time, מִבֵּיתֵם *from the place* where Gen. 49: 24, מִזֶּמֶן *from the time* when Ex. 4: 10, 5: 23, Ruth 2: 7, Ps. 76: 8, Jer. 44: 18.

b. When the antecedent is not expressed, there may be an ellipsis of the relative in a clause which is governed by a noun in the construct state, Job 18: 21, Ps. 65: 5, Lam. 1: 14 where there is great brevity of expression, Prov. 8: 32 where the verb is at the end of the clause, Ezek. 11: 21 where the relative clause is prefixed absolutely and a suffix attached to the governing noun, Isa. 57: 3 where it is connected with a preceding participle by Vav Consec. זָרַע רָצָא וְהַזֹּנֶה *seed of an adulterer and of one who played the harlot*; or governed by a preposition Job 34: 32, Isa. 65: 1, Jer. 2: 8, 11, 51: 3, Ezek. 13: 3, Obad. ver. 16, Prov. 14: 14 where מִכֶּלֶךְ means *from that* which is incumbent *on him* i. e. the result of his faithful discharge of duty; this construction is in prose almost entirely confined to Chronicles 1 Chron. 15: 12, 2 Chron. 1: 4, 16: 9, 30: 18, 19, Neh. 8: 10. Or when the relative clause is the object of a verb, *I give to them* אֶת־הַעֲבָרִים those who *shall pass through them* Jer. 8: 13, Hab. 2: 6, possibly Job 24: 9 where some render אֶת־הַעֲבָרִים that which is *upon the poor* i. e. his clothing; or the subject Judg. 5: 14, Job 18: 15, Ps. 22: 30, Isa. 41: 24, and perhaps 48: 14 and 63: 19; in Hab. 3: 16 it is the subject of a preceding construct infinitive.

c. Where there is a conscious ellipsis of the relative, it must of course be supplied in thought. But there is a strong disposition in the Hebrew to coordinate simple sentences, rather than to build up compound sentences by means of dependent clauses. Relative clauses are accordingly in many instances resolved into or exchanged for separate sentences whose connection with the preceding is merely suggested by juxtaposition 1 Kin. 11: 14, Isa. 42: 1, Jer. 5: 15, 49: 31, or by the loose connection of the copulative *and*, וְהָיָה *and her name* for *whose name was* Gen. 16: 1, 2 Sam. 12: 30, Job 42: 3, Isa. 41: 9, Jer. 17: 5, Ezek. 13: 22. It mars this venerable simplicity of the language to assume relative constructions or complicated sentences, where this is unnecessary: Ps. 45: 6, for example, is not to be relieved of its apparently disjointed character by giving a relative force to the parenthesis *O thou, under whom nations fall*.

§ 303. The demonstrative הַזֶּה or הַהוּא is frequently used in poetry with the force of a relative, and it then, like the English *that*, suffers no change for gender or number,

מָקוֹם זֶה הָיָה לְךָ *the place that thou hast founded* Ps. 104: 8,
 מְצֻלֹת זֶה הֵיוּ הַשְׁבִּי מְצֻלֹת *devices, that they have contrived* Ps. 10: 2.

a. זֶה as a relative Ps. 78: 54, 104: 26, Prov. 23: 22; plur. Job 19: 19; governed by prep. as shown by a following suf. Ps. 74: 2; זֶה Ex. 15: 13, 16, Ps. 32: 8, 68: 29, 142: 4, 143: 8; fem. Ps. 9: 16, 31: 5; plur. Ps. 17: 9; gov. by prep. Isa. 42: 24; זֶה fem. plur. Ps. 132: 12.

§ 304. The indefinite pronoun *whoever, whatever* may be expressed by אֲשֶׁר with no antecedent אֲשֶׁר תָּאָר *he whom i. e. whomsoever thou cursest* Num. 22: 6 or preceded by כֹּל Gen. 6: 2, 7: 22, 19: 12, Isa. 19: 17 (when used of place *wherever* 2 Sam. 7: 7, or absolutely to denote manner *however*, Zeph. 3: 7) or by some other indefinite antecedent as הֵנָּה Lev. 5: 2 or אֵשׁ Ex. 35: 21, 23, 24; כִּי Gen. 19: 12, Ex. 24: 14 and כִּי 2 Sam. 18: 22, Job 13: 13 are used both as indefinite and interrogative pronouns § 75. 1. אֵלֶּם לִי *lit. there were those who* is repeated Neh. 5: 2-4 in the sense of *some others*, and Num. 9: 20, 21 in application to various times and circumstances *sometimes at other times*.

a. As the indefinite pronoun often introduces what is equivalent to a conditional clause; it may in like manner be followed by an apodosis with ו, § 306; thus אֲשֶׁר *with whomsoever of thy servants it shall be found* (i. e. if it be found with any one) וְהָיָה *he shall die* Gen. 44: 9, Ex. 30: 33, 38, Lev. 22: 6, Num. 5: 30, 31 (where in a series of Vav consec. preterites the beginning of the apodosis is determined by the sense alone), Josh. 15: 16, Ex. 9: 21 (with Vav consec. future); כִּי Hos. 14: 10, כִּי 1 Sam. 20: 4, and the combination כִּי וְהָיָה which only occurs in this one instance, Num. 23: 3.

b. How the interrogative comes to be used as an indefinite pronoun may be seen in such passages as Ex. 32: 26, Prov. 9: 4, Isa. 50: 8 where either rendering is admissible, and from a comparison of Judg. 7: 3 (indef.) with Deut. 20: 8 (interrog.). The indefinite pronoun is rendered somewhat more emphatic by the addition of the relative, אֲשֶׁר כִּי *whoever there is that* Ex. 32: 33, 2 Sam. 20: 11, Eccles. 9: 4; the corresponding אֲשֶׁר כִּי is only found in Ecclesiastes, see 1: 9, 3: 15 etc. כִּי is once found in apposition to a vocative אֲבִיבִי אֲשֶׁר *whoever ye be, care for the young man Absalom* 2 Sam. 18: 12.

§ 305. When the relative does not refer to a preceding noun or pronoun expressed or understood, but simply marks the relation between clauses, it ceases to

be a pronoun and becomes a relative conjunction as the Lat. *quod* and Gr. *ὅτι*. This is the case to a limited extent with וְכִי , while כִּי has entirely lost its original pronominal character and is only used as a conjunction.

a. After כִּי or וְכִי *that* with verbs of speaking the language of direct quotation is sometimes used instead of the indirect, *she said וְכִי־אָמַרְתִּי that Jehovah hath seen my affliction* Gen. 29: 32, 20: 11, 26: 22, Ex. 4: 25, Josh. 2: 24, Ruth 1: 10, 1 Sam. 10: 19, 15: 20. After the formula of an oath its language may be introduced by כִּי , as *Jehovah liveth כִּי* (I swear) *that* 1 Sam. 20: 3, 25: 34 (repeated after a parenthetical clause), 26: 16, 29: 6. 2 Sam. 4: 9, 10; so after $\text{אֲנִי־חַיִּים כִּי}$ as *I live*, Isa. 49: 18, comp. Gen. 42: 16, and after *God do so to me and more also* Ruth 1: 17, 1 Sam. 14: 44, 1 Kin. 2: 23. In other connexions also כִּי may have the sense of a strong affirmation equivalent to 'it is so that', 'I affirm that', *surely, verily* Job 12: 2. In oaths and protestations אִם *if* has the force of a negative, and אִם־כֵּן *if not* that of an affirmative, *God do so to me if I do* is the same as saying 'I swear that I will not do' 2 Sam. 3: 35. So when the penalty invoked is not expressed, אִם 1 Sam. 14: 45, 24: 7, 2 Sam. 11: 11, 20: 20, 2 Kin. 3: 14, Ps. 95: 11, Cant. 2: 7, Isa. 22: 14; אִם־כֵּן Num. 14: 28, Job 1: 11, 17: 2, 22: 20, 31: 36, Isa. 5: 9, 14: 24, Ezek. 17: 16; probably it is to be similarly explained Gen. 24: 38, Ps. 131: 2, Ezek. 3: 6, where the affirmation following a negative can best be expressed by *but*. אִם־כֵּן is substituted for אִם in an oath Ezek. 14: 18, comp. vs. 16, 20.

b. After a negative clause כִּי *for* has the sense of *but*, whether the contrast suggested affects a particular word, a noun or adjective, *ye did not send me hither וְכִי־אֵלֶיךָ־כִּי but God* lit. for God did Gen. 45: 8, 17: 15, 19: 2, Ex. 16: 8, Deut. 8: 3, 1 Kin. 21: 15, 2 Chron. 20: 15, 26: 18, Ezek. 14: 18; or an entire clause *his heart doth not think so but (lit. for) to destroy is in his heart* Isa. 10: 7, Gen. 42: 12, Jer. 2: 20. The Hebrew regards the affirmative proposition as confirming the previous denial of one that is inconsistent with it. Occidental usage sets the two propositions in adversative relation. Frequently אִם is added, when the relation becomes restrictive instead of adversative, *he hath not withheld any thing from me וְכִי־אֵלֶיךָ־אִם־כֵּן except* (lit. but when he withheld) *thee* Gen. 39: 9, *thy name shall no more be called Jacob אִם־כֵּן but Israel* 32: 29 (if it is called, or when it is called, this shall be the appellation), 28: 17, Lev. 21: 14, Deut. 12: 14, Esth. 2: 15, Ps. 1: 2, 4, Jer. 7: 23. The signification is the same after a question requiring a negative answer, *Can a man benefit God? וְכִי־יִשְׁמַח־בְּכִי־יְהוָה no! but a wise man benefits himself* Job 22: 2; *who is blind כִּי־יִשְׁמַח־בְּכִי־יְהוָה but my servant?* i. e. no one is but he Isa. 42: 19. Or the negative may be suggested by other constructions, *I have sent to thee saying Thou shalt give me thy silver etc.* and not this only, $\text{אִם־כֵּן but to morrow I will send etc.}$ 1 Kin. 20: 5, 6; *Job shall pray for you* in contrast with the offerings which they were to present $\text{וְכִי־יִשְׁמַח־בְּכִי־יְהוָה not you but him will I accept}$ Job 42: 8. Sometimes a missing thought must be supplied to

make the antithesis obvious, *we will not hide from my lord* כִּי־לֹא־נִסְתֵּר אֲנִי־מִיְהוָה *but the silver is spent* Gen. 47: 18 i. e. not conceal but confess the fact that their money was all gone; *I will not return* אֲנִי־לֹא־שׁוֹבֵר *but* 2 Sam. 15: 21 K'thibh; all are not dead אֲנִי־לֹא־מֵת *but* 2 Sam. 13: 33 K'thibh. In the last two examples אֲנִי is omitted from the K'ri to obtain what at first sight seems an easier reading, since it requires nothing to be supplied. In a few instances a strong contrast is expressed by אֲנִי־לֹא without a negative Num. 24: 22, Lam. 5: 22. When the particles אֲנִי־לֹא belong to distinct clauses, each retains its own proper signification. Thus *for, if* Ex. 8: 17, Josh. 23: 12, Prov. 19: 19, Isa. 10: 22; *but, if* Gen. 40: 14, 1 Sam. 20: 9, 2 Kin. 5: 20, Lam. 3: 32; *that, if* Judg. 15: 7, Jer. 26: 15, 51: 14; *that, not* (in an oath) 2 Sam. 3: 35; *surely, if* (it is so *that, if*) Ex. 22: 22, Prov. 2: 3.

c. The meaning and usage of other conjunctions can best be learned from the lexicon. Several prepositions are converted into conjunctions by the addition of אֲנִי־לֹא or אֲנִי־לֹא, thus אֲנִי־לֹא־אֲנִי־לֹא, אֲנִי־לֹא־אֲנִי־לֹא, אֲנִי־לֹא־אֲנִי־לֹא, אֲנִי־לֹא־אֲנִי־לֹא, אֲנִי־לֹא־אֲנִי־לֹא, אֲנִי־לֹא־אֲנִי־לֹא.

HYPOTHETICAL SENTENCES.

§ 306. As the condition is from the nature of the case prior to that which is suspended upon it, the preterite tense is frequently employed in conditional clauses, not only where they refer to the past Ps. 7: 4, 5, 44: 21, 73: 15, but to the future or to what is valid at all times or may happen at any time. The apodosis may or may not be introduced by Vav; in the latter case its verb, if referring to the future and standing first in its clause will be put in the preterite with Vav Consecutive, § 277. b, אֲנִי־לֹא־אֲנִי־לֹא *if I shall not bring him* (lit. 'shall not have brought him' prior to the time contemplated in the apodosis) אֲנִי־לֹא־אֲנִי־לֹא *I shall be a sinner* Gen. 43: 9, comp. 44: 32; אֲנִי־לֹא־אֲנִי־לֹא *if a lion pass through a flock* אֲנִי־לֹא־אֲנִי־לֹא *he will trample and rend* Mic. 5: 7.

a. The future may be used in a conditional clause instead of the preterite, when the thought is turned to its actual futurity rather than to its priority to what follows Ex. 22: 1, Lev. 13: 35, Judg. 6: 37, 13: 16, Neh. 2: 5, Job 16: 6. Ps. 132: 12, Nah. 3: 12, and even as a frequentative past, § 267. 4, Gen. 31: 8 (but see pret. for acts often repeated, Ps. 63: 8, Isa. 28: 25, Jer. 14: 18). Participles are also used of the present or proximate future Judg. 9: 15, 11: 9, 1 Sam. 7: 3, with אֲנִי־לֹא Gen. 24: 42, 49, Judg. 6: 36,

with וְאִם Ex. 8: 17, 1 Sam. 19: 11. An Infinitive with a suffix, Job 9: 27. If there is more than one verb in the conditional clause, those that follow a preterite may be in the Vav consec. fut. וְאִם־כָּל־יְמֵי־חַיָּי וְאִם־יִקְרָאֵנִי *even if I called and he answered me*, equivalent to 'if I were to call and he to answer me' at any time hereafter Job 9: 16, Num. 35: 16-23 (one future ver. 20), Job 33: 23, 24, Ps. 7: 5 (past time), or with a more distinct expression of futurity in the Vav consec. pret. וְאִם־יִדְרֹךְ־אֵלֶיךָ *if thou direct* (lit. shalt have directed) *thine heart* וְאִם־יִפְרֹץ־וְיִשְׁרֹץ *and spread forth thine hands to him* Job 11: 13, or in the future tense Deut. 32: 41, Isa. 4: 4.

b. The apodosis is commonly introduced by Vav, Gen. 28: 20-22, Ex. 4: 8, 9, 18: 23, Lev. 4: 13, 14 (the sense only determines where the apodosis begins), 5: 1, Num. 30: 16, Judg. 14: 12, 13, Job 10: 14, 21: 6; though often it is not Gen. 30: 31, 1 Kin. 21: 6, Job 9: 20, 23, 14: 8, 9, Ps. 66: 18, Isa. 1: 20, 53: 10. It may also be introduced by וְאִם *surely*, § 305. a, Gen. 31: 42, 43: 10, Num. 22: 29, 2 Sam. 2: 27, Job 8: 6, Isa. 7: 9. Occasionally it precedes the conditional clause, Gen. 42: 37, 1 Sam. 14: 30 (וְאִם־כִּי, Isa. 4: 3, 4, and possibly Ps. 63: 6, 7. When the apodosis relates to the past, its verb may be in the preterite without Vav, Prov. 9: 12, or with Vav Conjunctive Num. 21: 9, וְאִם־יִשְׁמַע־יְהוָה (observe the position of the accent) Job 7: 4, Ps. 78: 34, or in Vav consec. future Job 8: 4, Ps. 50: 18; though the preterite may also occur of an act already resolved upon though not yet performed 1 Sam. 2: 16, § 266. 2. c, and in the sense of a future perfect, Ps. 127: 1. The apodosis relating to the future and the verb in Vav consec. preterite Ex. 1: 16, 12: 4, Lev. 13: 36, Num. 35: 24, Judg. 21: 21, 2 Sam. 14: 32, 15: 25, 17: 13, 1 Kin. 3: 14, Hos. 9: 12, Am. 6: 9, but very rarely in the future with Vav conjunctive Jer. 5: 1, 23: 22; of course if the verb does not stand first in its clause, it must be put in the future tense, § 277, Ex. 22: 2, Judg. 4: 8. The apodosis an imperative Job 11: 14, Isa. 21: 12, Jer. 14: 7; in the form of a question, 1 Sam. 2: 25, Job 9: 19, 11: 10, 14: 14, 31: 13, 14, 35: 6, 7, Ps. 44: 21, 22, Eccl. 6: 6, Jer. 3: 1. In the brief language of poetry the apodosis is sometimes elliptical, *if his children be multiplied*, (it is) *for the sword* Job 27: 14, Ps. 92: 8.

c. Successive conditions are expressed by וְאִם . . . וְאִם, or וְאִם . . . וְאִם Judg. 13: 16, Ps. 7: 4, 5, Am. 9: 2-4; and likewise alternative conditions, וְאִם־זָכָר וְאִם־נֶקֶבָה *whether male or female* Lev. 3: 1, Ex. 19: 13, Deut. 18: 3, Josh. 24: 15, 2 Sam. 15: 21, Ezek. 2: 5. In alternative conditions the apodosis of the first is sometimes omitted as sufficiently obvious from the tenor of the whole, Ex. 32: 32, 1 Sam. 12: 14.

§ 307. In ordinary usage כִּי *when* regards a case as actual, וְאִם *if* as contingent and uncertain, כִּי *if* as unlikely or untrue, where in English the imperfect or pluperfect subjunctive would be required; כִּי־תָבוֹא *when thou comest* (as thou surely wilt) וְאִם־לֹא־יָתֵנוּ *and if they will not give* (as they may not) Gen. 24: 41, Num. 5: 19, 20;

וְהָיָה לָּם *if you had saved them alive* (which you did not do) Judg. 8: 19.

a. Hence in Ex. 21 classes of cases are introduced by וְ vs. 2, 7, 18 etc. and the subordinate possibilities occurring under each of them by אִם vs. 3, 4, 5 etc. So Lev. 1: 2, 3, 10, 2: 1, 4, 5, 7. Very unlikely and even impossible conditions are sometimes joined with אִם and are thus represented as supposable, אִם אֲנִי רָעָב *if I were hungry*, which I never can be indeed, but suppose me to be so Ps. 50: 12, 139: 8, Job 20: 6, 34: 14, Cant. 8: 7, Jer. 15: 1, 22: 24, Am. 9: 2, 3 (linked with ver. 4 and thus put on a par with what is quite possible and probable), Obad. ver. 4. In all these cases the verb is future; to have employed the preterite (in the sense of a future perfect) would have been to suppose the impossible actually accomplished at the time referred to, which is more violent than to assign it to the indefinite future. אִם may also be used with the preterite of something supposed in the past, which did not take place, אִם עָמְדוּ *if they had stood*, as they did not Jer. 23: 22, 37: 10; so אִם אָמַרְתָּ (לֹא אִם) Esth. 7: 4, Eccl. 6: 6; לֹא Num. 22: 29, Judg. 13: 23, 2 Sam. 18: 12, Ps. 81: 14, Mic. 2: 11. These particles retain their proper force, when combined with לֹא; לֹא אִם leaves the matter in doubt Gen. 43: 9, אִם לֹא implies the reverse of the negative supposition that is made, אִם לֹא אֲנִי הָיָה *if we had not lingered*, as we actually did ver. 10, 31: 42, Deut. 32: 27, Judg. 14: 18, 1 Sam. 25: 34, 2 Sam. 2: 27, 2 Kin. 3: 14, Isa. 1: 9.

b. When the apodosis is different from what might have been expected, אִם is equivalent to *even if, although*; אִם הָיָה אֲדָמָה אֲדָמָה *though your sins be as scarlet, they shall become white as snow* Isa. 1: 18, 10: 22, Jer. 14: 7, 51: 14, Hos. 9: 12, Job 9: 20. When the apodosis is suppressed, it may become an expression of desire *O if!* Ps. 139: 19, Prov. 24: 11 and in the judgment of the majority of interpreters Ps. 81: 9, 95: 7, though the necessity is not so obvious. So לֹא Gen. 17: 18, 23: 13, Num. 14: 2, 20: 3, Job 6: 2, Isa. 63: 19; in Gen. 50: 15 it expresses apprehension *what if!*

§ 308. Conditional clauses occur, in which the conditional particle is not expressed, but it is plain from the meaning and the connection that the statement was meant to be understood hypothetically, וְהָיָה *and if they overdrive them* וְהָיָה *all the flock will die* Gen. 33: 13; וְהָיָה *and if he leave his father* וְהָיָה *he will die* 44: 22; וְהָיָה *had I sent thee to them, they would hearken* Ezek. 3: 6.

a. Additional examples: Ex. 33: 5, Ruth 1: 12, 2 Sam. 19: 8, 2 Kin. 5: 13, 7: 2, Neh. 1: 8, Job 7: 20, 10: 16, 19: 4, 20: 24, perhaps 23: 10, Ps. 69: 23, 139: 18, Prov. 18: 22, 22: 29, 24: 10, 25: 16, Isa. 26: 10, Ezek. 14: 17 (comp. ver. 15). The modal forms of the verb, § 270. 1, may sometimes

suggest a condition; thus the intentional, *לִפְעֻלָּהּ* *let me make my bed in Sheol* (i. e. if I make etc.) *lo! thou art there* Ps. 139: 8, 73: 16, Job 11: 17, 16: 6 b, 19: 18, 30: 26; the jussive, *יִכְסֶה* *let him hide his face and who can behold him?* Job 34: 29, 2 Kin. 6: 27; the imperative, Ps. 22: 9.

b. A hypothetical sense should not be gratuitously given to a passage, which is not hypothetical in form. Interpreters have frequently gone to unwarrantable lengths in this respect. A clause is not necessarily conditional in the intention of the writer, because a conditional clause might be substituted for it without a material change of sense. Num. 23: 20 is not a general truth 'when he has blessed, I cannot reverse it' but a particular affirmation 'he has blessed in this instance etc.' Such passages as 1 Sam. 25: 29, 31, Ps. 104: 20, 22, 28, 146: 4, Hos. 8: 12 are declarative, not hypothetical.

CIRCUMSTANTIAL CLAUSES.

§ 309. 1. Circumstantial clauses describe the situation attendant upon the action of the principal clause. In such clauses, contrary to the ordinary rule, § 284. a, the subject usually stands first, inasmuch as attention is particularly directed to it, and even though it has been mentioned before it must be repeated, or a pronoun must take its place, *and he smote the camp* *וְהַמַּחֲנֶה הָיָה בְּטָחָה* *while* (lit. and) *the camp was secure* Judg. 8: 11, Gen. 1: 2, 1 Sam. 18: 17, *וְאַתָּה שֹׂנְאָה* *whereas thou hatest* Ps. 50: 17, Gen. 18: 13, *וּבְגָדָיו לֹא תִשְׂרָפֶנָּה* *without his clothes being burned* (lit. and his clothes shall not be burned) Prov. 6: 27, 28, Jer. 14: 15.

a. The contents of this section are adopted with some unessential modifications from the very thorough treatment of this subject in Ewald's Lehrbuch. The participle as suggestive of a contemporaneous action or state is particularly suited to circumstantial clauses and is very commonly employed in them, *Jehovah appeared to him* *וַיֵּשֶׁב יְהוָה* *while he was sitting at the door* Gen. 18: 1, 13: 7, 15: 2, 24: 21, Num. 10: 33, Josh. 6: 1, Judg. 13: 9, 1 Sam. 4: 12, 2 Sam. 1: 2, 2 Kin. 2: 12, Ps. 35: 5, 6. Clauses without a verb, *וּפְנֵיהֶם אָחָזְרָה* *with their faces backward* Gen. 9: 23, 12: 6, Prov. 15: 16, 17: 1; with *וְהָיָה* Isa. 43: 8; with *אֲזַן* Prov. 17: 16. Other words may occasionally precede the subject, *וַיִּקְרָא* Gen. 49: 10, *וַיִּדְבַּר* 2 Sam. 18: 14, 2 Kin. 10: 2, Isa. 6: 6, Am. 7: 7, Zech. 2: 5; or the subject itself may not be expressed, *I have uttered* *וְלֹא אָזְכֵּר* *without understanding* Job 42: 3, *וְלֹא יִשְׁכַּח* 2 Sam. 13: 20, *וְלֹא יִשְׁכַּח* Ps. 55: 20, *וְלֹא יִשְׁכַּח* Hab. 2: 10, even when it differs from that of the principal clause Judg. 13: 19.

b. Circumstantial clauses may be attached without Vav, *Jehovah spake with you* עָלֶיךָ אֲנִי עֹמֵד *while I stood* Dent. 5: 5, Ex. 26: 5; *he pitched his tent* בָּנָה אֹהֶל בְּרָחֳמָיִם *having Bethul on the west* Gen. 12: 8, Ex. 12: 11, 1 Sam. 26: 13, Ps. 45: 14, Jer. 30: 6, *virgins* בְּעֵצֵי הָעֵץ *without number* Cant. 6: 8, Jer. 2: 32; *why will ye be stricken further* מִכָּתֹף מִכָּתֹף *continuing to revolt* Isa. 1: 5, מִכָּתֹף מִכָּתֹף *wine inflaming them* 5: 11, Ps. 4: 3, 62: 5.

2. A participle agreeing with the principal subject, to which it stands in a sort of predicate relation, may serve the purpose of a circumstantial clause, *they came out* יָצְאוּ *stationing themselves at the door* Num. 16: 27, Judg. 8: 4, Ezr. 10: 1, Ps. 7: 3, Jer. 41: 5, 6, Hab. 2: 15, Mal. 1: 7; for which with a negative a finite tense must be substituted, § 278. 4. b, either the preterite, *he went there* לֹא אָכַל *not eating bread* Ezr. 10: 6, Deut. 21: 1, Job 9: 25, or the future, *they planned a device* בְּלִי-יָדָם *without being able to perform it* Ps. 21: 12, 35: 8, 56: 5, 12, 140: 11.

a. Such a circumstantial participle or adjective in a very few instances precedes the verb *הָרֶם נִפְלָא* *a mountain falling wastes away* Job 14: 18, Prov. 20: 14; or is included in a larger circumstantial clause, *וְהָיָא נִזְהָר* *while he, if he had taken warning, would have saved his life* Ezek. 33: 5. It may agree with the object of the principal clause, *I used to deliver* מִן הָעֲנָוִים *the poor when he cried* Job 29: 12, or with a noun governed by a preposition, *בְּחַיֵּי הַיָּלֵד* *for the child while living* 2 Sam. 12: 21, 1 Chron. 12: 1, Jer. 14: 4, or with a suffixed pronoun Ps. 69: 4.

3. The circumstantial may precede the principal clause *לֹא הָיָה אֲנִי בָאָה* *lo, when we come into the land, thou shalt bind* Joshi. 2: 18, Num. 12: 14, particularly when something unexpected supervenes upon the condition previously described, which is introduced commonly by a preterite with the subject prefixed, *וְהָיָה עוֹד* *while one was still speaking, another came* Job 1: 16: *וְהָיָה* *while she was being led forth, she sent* Gen. 38: 25, 1 Sam. 9: 11, 1 Kin. 14: 17, 2 Kin. 2: 23, 6: 5, 26, 9: 25, Isa. 37: 38.

a. The circumstantial clause in such a combination may not only have a participle as in the examples already given, but a preterite אָכַל אֶת הַלֶּחֶם

Jacob had only just gone out, וַיֵּצֵא עֲשָׂו *when Esau came* Gen. 27: 30, Judg. 3: 24, or a future with וַיֵּצֵא, § 267. 1. *h*, Gen. 19: 4, Josh. 2: 8, or a Vav consec. future 2 Sam. 24: 11, or an infinitive 2 Kin. 4: 40, 2 Chron. 13: 15, 26: 19, or it may be without a verb, Gen. 7: 6, 22: 1, 2 Kin. 10: 12, 13, Ps. 78: 30, 31, Jon. 3: 4. The unexpected event may also be expressed by the use of a participle, 2 Kin. 8: 5, Dan. 9: 21, or if its time require it by the future tense, 1 Kin. 1: 14. Or if there is no suggestion of a sudden occurrence, the principal clause may be simply linked with the preceding by Vav consec. future Gen. 24: 1, 2, Deut. 26: 5, Judg. 4: 5, 2 Sam. 11: 4, 1 Kin. 13: 11, or, if it belong to the future, by Vav consec. preterite Ex. 3: 13; or Vav may be omitted altogether Gen. 49: 29.

THE CONJUNCTION VAV.

§ 310. The connective in most common use is Vav Conjunctive, § 235, which links together words and clauses in a coordinate relation, and of which Vav Consecutive, § 99, is a modification, which while attached to a verb to form a secondary tense likewise links it or its clause to a preceding verb or clause in a relation of dependence or subordination. The particular relations indicated by Vav Conjunctive in different connections are exceedingly various. This is not due strictly speaking to any diversity of meaning in the particle itself. Instead of employing a variety of conjunctions to express the several relations, which one clause may sustain to another, it better accords with the venerable simplicity of Hebrew style, merely to place successive clauses side by side, allowing the relation intended in any given case to be inferred from that of the thoughts themselves. Vav is a sign of connection; but the precise nature of the connection which it marks, must be learned not from the uniting particle, but from the mutual bearings of the conceptions which it binds together.

§ 311. 1. The simplest relation whether of words or clauses denoted by Vav is when one thing is simply added to another, as in English by the Conjunction *and*,

וְהָיָה הַשָּׁמַיִם וְהָאָרֶץ *the heavens and the earth* Gen. 2: 1, *let there be a firmament וְיָרָא and let it be dividing* 1: 6.

a. In enumerations Vav may be repeated before each successive item, Ex. 35: 5-9 (so Vav consecutive Num. 33: 5-49); or before the greater number with occasional omissions Josh. 15: 21-62; or the several particulars may be divided into pairs or groups by its insertion or omission Ex. 35: 11, 12, 16-19, Prov. 1: 2-6, Isa. 5: 12. Vav is commonly inserted before the last term of a series, Gen. 1: 12, 14: 1, Neh. 10: 29, Joel 1: 14, though not invariably, Dent. 29: 22, 1 Kin. 6: 7, Ps. 45: 9. Sometimes it is omitted altogether Neh. 10: 3-28, 2 Kin. 11: 13, Ps. 150: 1, 2, 5, 6, Isa. 1: 1, **וְהָיָה הַיּוֹם** Dan. 8: 14, especially in certain familiar phrases, **וְהָיָה הַיּוֹם** *yesterday and the day before* i. e. heretofore Gen. 31: 5, **וְהָיָה הַיּוֹם** *to-morrow or the day after* 1 Sam. 20: 12, **וְהָיָה הַיּוֹם** *two or three* Isa. 17: 6, Job. 33: 29.

2. When the second term is identical with the first, or restrictive of it and is added for the sake of explanation, Vav is equivalent to *namely* or *to wit*; *in the shepherd's equipment which he had וְהָיָה הַיּוֹם* and to speak more precisely *in the pouch* 1 Sam. 17: 40; *in Ramah וְהָיָה הַיּוֹם* that is to say, *in his city* 1 Sam. 28: 3; *thy hand וְהָיָה הַיּוֹם* namely *thy right hand* Ps. 74: 11, Josh. 10: 7, Judg. 10: 10, Isa. 57: 11, Dan. 8: 10. When it limits an action, Vav may be rendered *and that*; *Jehovah set the sword of each against his fellow וְהָיָה הַיּוֹם* and that *in all the camp* Judg. 7: 22, **וְהָיָה הַיּוֹם** 1 Chron. 9: 27, **וְהָיָה הַיּוֹם** 2 Chron. 8: 13, Eccl. 8: 2; so often before an infinitive, *he will fulfil all my pleasure וְהָיָה הַיּוֹם* and that *so as to say* Isa. 44: 28, 2 Chron. 7: 17 (comp. 1 Kin. 9: 4), Neh. 8: 13, Jer. 17: 10, 44: 14.

a. This differs from Isa. 1: 1 *Judah and especially Jerusalem, where the second term renders prominent something included in the first, but does not cover all that is intended by it*; so Dan. 1: 3, Num. 31: 6 *sacred vessels and particularly the trumpets*; Josh. 9: 27 *for the congregation and especially for the altar of Jehovah*.

3. Vav may be used in an emphatic sense for *even*, *also*; *from Israel was וְהָיָה even this*, other things and this too astonishing it is Hos. 8: 6, **וְהָיָה הַיּוֹם** *even in their death* 2 Sam. 1: 23, **וְהָיָה הַיּוֹם** *ask also* 1 Kin. 2: 22, Isa. 32: 7, 49: 6.

When one noun is the principal and the others subordinate or less adapted to the verb employed, Vav is equivalent to *with*; *they used to come up* וַיִּקְרְבוּהֶם *with their cattle* Judg. 6: 5, 2 Kin. 11: 8, וַיִּצְוֹם *with fasting* Esth. 4: 3, וַיִּלְבֵּי *with my heart* Eccl. 7: 25, וַיִּקְרָהָ *with wrath* Isa. 13: 9, *the earth with its issues* 42: 5.

a. 1 Sam. 14: 18 וַיְבִיֵּי *with the children of Israel*, unless as seems probable there is an error in the text; on the other hand וַיִּשְׁלַח *with* is used for וַיִּשְׁלַח 1 Sam. 16: 12, 17: 42.

4. When the relation suggested is that of contrast, limiting or qualifying what precedes, Vav is equivalent to the adversative *but*; *of every tree thou mayest eat* וְיִשְׂעִי *but of the tree etc.* Gen. 2: 16, 17, וְדָעַתְּ *but know* Eccl. 11: 9, Job 14: 10, Ps. 22: 7, 28: 3, Eccl. 7: 4. If, however, the contrasted thought does not limit but completes the sense, Vav should be rendered by *and*; *he hath torn* וַיִּשְׁתָּאֲנֵנוּ *and he will heal us* Hos. 6: 1, Gen. 1: 5, Deut. 32: 21, 39. Vav may also introduce a reason, *give us help* וַיִּשְׁתָּאֲנֵנוּ *for rain is the deliverance of man* Ps. 60: 13; or an opposing consideration, from which a different conclusion might have been anticipated, וְאַחֲזִי *although I was their husband* Jer. 31: 32; or an inference וְהִשְׁתַּיְבוּ *wherefore turn and live* Ezek. 18: 32; or a consequence, *he withholdeth the waters* וַיִּבְשְׁשֵׁי *and so they dry up* Job 12: 15, Ps. 42: 5, 91: 15, 103: 16; or after a negative clause that which would have resulted on the contrary hypothesis, § 299. a, *thou desirest not sacrifice* וְאַתָּה *else I would give it* Ps. 51: 18, perhaps with a negative understood Job 6: 14; if the consequence is different from what might naturally have been expected, וַיִּצְלָהוּ *and yet they prosper* (or it may be read *that they the orphans may prosper*) Jer. 5: 29, וַיִּשְׁאָלָהוּ *and yet the righteous shall hold on his way* Job 17: 9; or the design or purpose, *they fasten it* וְלֹא יִזְדָּק *that it move not* Jer. 10: 4, 11: 21;

or a comparison, *man is born unto trouble* וְיָבֹלֶה אִישׁ as sparks fly upward Job 5: 7, 11: 12, 12: 11, Prov. ch. 25-29, or if the comparison precede, *waters fail* וַיִּשָּׁף so a man Job 14: 12, 19, Prov. 25: 3, 20, 25, 26: 14; or a coexisting act or condition, *Noah was six hundred years old* וְהָיָה נֹחַ when the flood Gen. 7: 6: Vav repeated may be equivalent to both ... and, וְהָיָה וְהָיָה both sanctuary and host Dan. 8: 13, Num. 9: 4, Ps. 76: 7, Nah. 1: 5.

a. Vav is never precisely equivalent to the disjunctive *or*, which is expressed by וְ. The passages, in which it apparently has this sense, are elliptical or are to be otherwise explained; *there was not found sword* וְלֹא מָצְאוּ or spear (prop. and there was not found spear) 1 Sam. 13: 22, 25: 31, Gen. 41: 44, Ex. 21: 17, 2 Kin. 7: 10; *ye shall take it from the sheep* וְהִנֵּיתֶם וְהִנֵּיתֶם and from the goats Ex. 12: 15, these together form the mass out of which it is to be taken; וְהִנֵּיתֶם וְהִנֵּיתֶם not whether he rage or laugh, but more exactly both when he rages and when he laughs Prov. 29: 9, Ex. 21: 16.

b. When a speaker begins with וְ there is a tacit allusion to something that has preceded, or to a thought to be supplied, *you rage* וְאַתָּה רָגַזְתָּ but I have established my king Ps. 2: 6, Num. 12: 14, 20: 3, 2 Sam. 13: 26, 18: 22, 24: 3, 2 Kin. 2: 9, 4: 41, 5: 6, 17, 7: 13, 10: 2, 1 Chron. 17: 10, Job 19: 25, Isa. 3: 14, Jer. 40: 5, Ezek. 13: 11, 13, 17: 22.

c. The omission of the conjunction sometimes adds to the force or vivacity of a sentence, Ex. 15: 9, 10, Deut. 32: 10, 11, Judg. 5: 27, Ps. 19: 8-10, Isa. 10: 28-32, 21: 2-5, Jer. 31: 21.

§ 312. 1. Vav serves to introduce the apodosis or second member of a hypothetical sentence, § 306. *if God will be with me and keep me*, וְהָיָה יְהוָה עִמִּי then shall Jehovah be my God Gen. 28: 20, 21.

2. It may also connect a statement of time or a noun placed absolutely, with the clause to which it relates, וּבַיּוֹם הַשְּׁלִישִׁי אָרָא אַבְרָהָם on the third day Abraham lifted up his eyes Gen. 22: 4; וְהִנֵּיתֶם וְהִנֵּיתֶם thy hope, (is it not) the integrity of thy ways? Job 4: 6. Both these uses, which are wholly foreign from our idiom, are combined in 2 Sam. 15: 34, thy father's servant וְאֲנִי I have been so hitherto, but now וְעַתָּה I will be thy servant.

a. Examples of Vav Conjunctive after a noun at the beginning of its clause whether placed absolutely or governed by a preposition, 1 Kin. 6: 32,

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b. Vav Conjunctive after a statement of time, Ex. 12: 3, Lev. 7: 16, Num. 16: 5, Ps. 141: 5 (after וְיָרֵךְ), Jer. 8: 1 K'thibh, Dan. 10: 4 (comp. ver. 1). Vav consec. future, Judg. 19: 5, 1 Sam. 11: 11, Jer. 7: 25, Dan. 1: 18. Vav consec. preterite, Gen. 3: 5, Ex. 16: 6, 7, 17: 4, Prov. 24: 27 (after וְאִם), Ezek. 33: 33, Joel 4: 1.

INDEX I

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 28: 4... 253. 1. *a*
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13... 290. 1. *a*
15... 209. 2. *b*
16... 55. 2. *a*, 86. *b*
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13... 275. 2. *b*
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18: 3... 289. 2. *a*,
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14....296. 1. *a*
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17....284. *c*
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 19...119. 3, 309. 3. *a*
 21...200. *a* (4)
 23: 7...256. 3. *c*
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 15...276. *d*
 19...280. 3. *a*
 22...252. 2. *a*
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- 31: 8...\$ 300. *a*
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